

Development and Initial Validation of the African American Workplace Authenticity Scale

Manasia Sturdivant

*Dissertation submitted to the faculty of the Virginia Polytechnic Institute and State University in  
partial fulfillment of the requirements for the degree of*

Doctor of Philosophy

In

Psychology

Neil M.A. Hauenstein, Chair

Danny Axsom

Ivan Hernandez

A.K. Ward

May 10th 2021

Blacksburg, Virginia

# DEVELOPMENT AND INITIAL VALIDATION OF THE AFRICAN AMERICAN WORKPLACE AUTHENTICITY SCALE

Manasia Sturdivant

## ABSTRACT

Workplace authenticity for African Americans has received much attention in recent years, both in various research domains and in popular media. However, empirical research is scarce regarding what drives Blacks' decisions around whether to outwardly express their inner racial identity at work and what impact (in)authenticity has on workplace outcomes. The lack of empirical research is likely due, in part, to the fact that there are few existing measures designed to assess Blacks' workplace authenticity. Thus, the purpose of the current research was to develop and provide initial validation evidence for a situational judgment test (SJT), called the African American Workplace Authenticity Scale (AAWAS), aimed at measuring Blacks' propensity to use various identity negotiation strategies related to authenticity. Those identity negotiation strategies included identity shifting, referred to as code-switching by laypeople, avoidance, and authentic self-expression.

The first phase of the research included item generation and refinement of the item pool using a web-based sample of Black working adults ( $n=207$ ). For this phase, 38 items were created. Each item included one scenario and three response options each; each response option corresponded to one of the three aforementioned identity negotiation strategies, and each identity negotiation strategy is considered its own subscale. Furthermore, each scenario involved a situation wherein a Black individual was presented with pressure to conform to their White counterparts at work. An exploratory factor analysis was conducted to determine which items to retain, which resulted in a three-factor solution and the retention of 13 items.

The second phase of the research involved gathering initial validation evidence for the 13-item scale, again using a web-based sample of Black working adults ( $n=252$ ). For this phase, confirmatory factor analysis (CFA) and analysis of measurement invariance between genders was completed to determine whether the three-factor solution fit on a new sample and whether the scale can be used to make meaningful comparisons between males and females. Additionally, the relationships between the AAWAS and existing scales related to authenticity and response bias were explored using correlations. The CFA generally supported the three-factor solution, and metric invariance was found between males and females. Evidence for convergent and discriminant validity from the correlational analyses is presented. Moreover, the subscales of the AAWAS demonstrated good reliability according to rules of thumb for Cronbach's alpha (Identity Shifting Cronbach's  $\alpha = 0.79$ , Avoiding Cronbach's  $\alpha = 0.85$ , and Authentic Self-Expression Cronbach's  $\alpha = 0.85$ ). Overall, the AAWAS demonstrated promising psychometric properties thus far and has the potential to facilitate causal modeling in the area of workplace authenticity for Blacks with further validity evidence.

# DEVELOPMENT AND INITIAL VALIDATION OF THE AFRICAN AMERICAN WORKPLACE AUTHENTICITY SCALE

Manasia Sturdivant

## GENERAL AUDIENCE ABSTRACT

Workplace authenticity for African Americans has received much attention in recent years, both in various research domains and in popular media. However, empirical research is scarce regarding what drives Blacks' decisions around whether to outwardly express their inner racial identity at work and what impact (in)authenticity has on workplace outcomes. The lack of empirical research is likely due, in part, to the fact that there are few existing measures designed to assess Blacks' workplace authenticity. The current research is focused on developing and providing initial validation evidence for a situational judgment test (SJT), called the African American Workplace Authenticity Scale (AAWAS), aimed at measuring Blacks' propensity to use various identity negotiation strategies related to authenticity.

## **Acknowledgements**

First, thank you to my committee chair, Neil Hauenstein, for all your support, guidance and encouragement throughout this process. Your commitment to sound research will continue to shape how I approach research theoretically and methodologically, and your kind and giving spirit will stick with me always. Additionally, thank you to my committee members for your thoughtful feedback, interest in my research and commitment to providing myself and others with quality graduate training. Also, thank you to Dr. Whitney Wall for your valuable perspective as an outside reader on my committee. Last but certainly not least, thank you to my parents for your constant encouragement and faith in me throughout my graduate training. Many times, your love and positivity kept me going, and the values you've instilled in me led me to see this through until the end.

## Table of Contents

1. Introduction.....	1
1.1. Stigma and professional standards.....	3
1.2. Identity negotiation.....	6
1.3. Identity manifestation as authentic self-expression.....	7
1.4. Identity suppression as identity shifting and avoidance.....	8
1.4.1. Identity shifting.....	8
1.4.2. Avoidance.....	9
1.5. Overview.....	9
2. Literature Review.....	10
2.1. Stigma.....	10
2.1.1. Negative stereotypes about Blacks.....	11
2.1.2. White privilege in organizations.....	13
2.2. Authentic self-expression.....	14
2.2.1. Authentic self-expression antecedents.....	15
2.3. Inauthentic self-expression.....	17
2.3.1. Identity shifting.....	17
2.3.1.1. Identity shifting antecedents.....	18
2.3.2. Avoidance.....	20
2.3.2.1. Avoidance antecedents.....	21
2.4. Measurement of authentic self-expression.....	22
2.5. Situational judgment tests.....	23
2.5.1. Advantages to measuring authenticity using an SJT.....	24

2.5.1.1. Incorporation of social context.....	25
2.6. Overview.....	26
3. Study One Methods.....	27
3.1. Participants.....	27
3.2. Procedure.....	28
3.3. Scale development.....	28
3.3.1. Pilot Study.....	29
3.4. Analysis.....	30
4. Study One Results.....	30
4.1. EFA.....	30
4.2. Descriptive statistics.....	32
5. Study Two Methods.....	33
5.1. Participants.....	33
5.2. Procedure.....	33
5.3. Cross-structure analyses.....	33
5.3.1. Convergent validity scales.....	33
5.3.1.1. Identity suppression and manifestation.....	33
5.3.1.2. Awareness of shifting behavior.....	33
5.3.2. Discriminant validity scales.....	34
5.3.2.1. General authenticity at work.....	34
5.3.2.2. Concern with appropriateness.....	34
5.3.2.3. Self-monitoring.....	35
5.3.2.4. Social Desirability.....	35

5.4. Analysis.....	36
6. Study Two Results.....	36
6.1. CFA.....	36
6.2. Descriptive statistics.....	38
6.3. Measurement invariance.....	39
6.4. Convergent validity.....	41
6.5. Discriminant validity.....	42
6.5.1. General workplace authenticity.....	42
6.5.2. Self-monitoring and social desirability.....	43
6.6. Exploratory analyses for nomological net.....	44
7. Discussion.....	46
7.1. Limitations.....	49
7.2. Future directions.....	52
7.3. Conclusion.....	54
8. References.....	55
9. Appendices.....	94
9.1. Appendix A: African American Workplace Authenticity Items .....	94
9.2. Appendix B: Identity Suppression and Manifestation Scale.....	104
9.3. Appendix C: African American Women Shifting Scale: Awareness of Shifting Behavior Subscale.....	105
9.4. Appendix D: IAMWORK Scale.....	106
9.5. Appendix E: Concern with Appropriateness Scale.....	107
9.6. Appendix F: Revised Self-Monitoring Scale.....	108



9.7. Appendix G: Crowne-Marlowe Social Desirability Scale.....	109
--	-----

#### List of Tables

Table 1: Factor Loadings for Exploratory Factor Analysis of AAWAS for Study 1.....	79
Table 2: Descriptive Statistics, Dimension Intercorrelations and Reliabilities for AAWAS in Study 1.....	81
Table 3: Descriptive Statistics, Dimension Intercorrelations and Reliabilities for AAWAS in Study 1 Grouped by Gender.....	81
Table 4: Factor Loadings for Confirmatory Factor Analysis of AAWAS for Study 2.....	82
Table 5: Dimension Intercorrelations and Reliabilities for AAWAS and Additional Scales in Study 2.....	83
Table 6: Dimension Intercorrelations and Reliabilities for AAWAS and Additional Scales in Study 2 Grouped by Gender.....	84
Table 7: Factor Loadings for Exploratory Factor Analysis of Convergent/Discriminant Scales for Study 2.....	86
Table 8: Descriptive Statistics, Dimension Intercorrelations and Reliabilities for New Scale Scores in Study 2.....	88
Table 9: Descriptive Statistics, Dimension Intercorrelations and Reliabilities for New Scale Scores in Study 2 Grouped by Gender.....	89
Table 10: Pattern of Correlations and Magnitudes for AAWAS and Additional Scales in Study 2.....	90

#### List of Figures

Figure 1: Parallel Analysis Scree Plot for EFA in Study 1.....	91
Figure 2: CFA with Modifications.....	92

Figure 3: Parallel Analysis Scree Plot for EFA in Study 2.....	93
--	----

## **Development and Initial Validation of the African American Workplace Authenticity Scale**

Societal standards for ideal behaviors, appearances, preferences, and dialects in the workplace are based on White cultural norms and often run counter to norms in Black culture (Dickens, 2014). Furthermore, identities portrayed in professional settings impact many significant workplace outcomes, including networking, hiring, promotions, and performance appraisals (Rosette & Dumas, 2007). Although overt racism and discrimination in the workplace are less pervasive today than in the past, subtle racism and discrimination still exist (Jones et al., 2017). As such, Blacks commonly feel pressure to engage in inauthentic self-expression to fit in with their colleagues in predominantly White workplaces (Jones & Shorter-Gooden, 2004). Authentic self-expression has been conceptualized as the free expression of personal experiences, including thoughts, feelings, preferences, and beliefs (Harter, 2002; Csikszentmihalyi & Seligman, 2000). Please note that there is debate about whether Americans who are descendants of enslaved Africans should be referred to as Blacks or African Americans (Agyemang et al., 2005). Over the years, the terms have shifted from Negro, to Black to African American, with civil rights leaders arguing for the use of the term African American because of the belief that it communicates cultural integrity (Martin, 1991; Smith 1992). However, a simple search on Google Scholar for the phrase “African American or Black” demonstrates that many authors use the terms interchangeably still today, and that many authors shift between the use of Black and African American even within their titles. Similarly, the terms African American and Black will be used interchangeably in this context to refer to Americans who are descendants of enslaved Africans.

Blacks employ many strategies to negotiate their professional identities, including aligning behaviors with White culture (Identity Shifting), outwardly expressing their inner Black racial identities (Authentic Self-Expression), or avoiding interracial interactions (Avoidance; Clair et al., 2005; Madera et al., 2012; Molinsky, 2007; Pinel, 1999). All three strategies carry potential risks and rewards. Given that identity negotiation happens both consciously and subconsciously (Brannen & Thomas, 2010; Hong et al., 2000; Jackson, 2002), someone who is Black might conduct a conscious analysis to choose how to behave, engage in less effortful processing by accessing a scripted response to a frequently encountered situation, or react based on subconscious motives. Additionally, the negotiated reality at any given moment is dependent on the situation (e.g., the status of others and the number of Whites present). Over time, however, repetitive use of a particular identity negotiation strategy within a given context (e.g., work) results in more stable, trait-like, individual differences within that context (Spencer, Dupree, & Hartmann, 1997).

The above strategies are mainly studied from a global, social-psychological perspective (Berger, 2009; Dickens, 2014; Shih et al., 2013). Researchers acknowledge these identity negotiation strategies; however, there is a lack of research regarding the extent to which individuals differ in their use of the negotiation strategies and when particular strategies are more likely to be used. The scientific benefits of the individual differences perspective include a better understanding of the variability that exists between people and the ability to identify factors that contribute to individuals' tendencies to employ certain strategies. The practical benefits include the potential to identify individuals at risk for particular adverse workplace outcomes (e.g., emotional exhaustion) from their overreliance on certain strategies (e.g., Identity Shifting). Furthermore, a benefit from a needs analysis perspective is the potential to provide information

about an organization's need to implement interventions to create a more inclusive organizational culture, one in which Blacks experience the psychological safety needed to engage in authentic self-expression. The current study will report the development and initial validation of the African American Workplace Authenticity Scale (AAWAS), a situational judgment test (SJT) that measures Black individuals' behavioral expectations for using particular identity negotiation strategies in response to situations involving pressure to conform to White cultural norms at work.

In SJTs, respondents are presented with scenarios that mirror real-world situations and are asked to rate or choose from various responses to that scenario (Weekley & Ployhart, 2005). More specifically, in knowledge-based SJTs, respondents are asked to select the best, and perhaps the worst, response to each scenario. In behavior-based SJTs, respondents are asked to rate the likelihood that they would carry out each given response option if placed in the described situation. The AAWAS is a behavior-based SJT where Black respondents are presented scenarios that involve Black-White interactions, and respondents rate the likelihood that they would enact each response option. Each response option is designed to reflect one of the three identity negotiation strategies discussed above.

### **Stigma and Professional Standards**

The process by which spaces in society, such as workplaces, afford Whiteness a position of superiority, and the norms of the space become subsumed by White culture has previously been referred to as Whitewashing (Reitman, 2006; Nielsen, 2007). The communication that one subgroup's culture is the standard for behavior in a particular setting occurs in multiple ways. For example, employers often emphasize the importance of employee "fit" during job interviews, which generally refers to applicants' abilities to fit in socially with other organizational

members. However, when most members of an organization are White, this notion of social compatibility essentially communicates expectations for newcomers, especially racial minorities, to conform to norms associated with their White counterparts (Nielsen, 2007). Whitewashing relegates actions associated with other cultures as less appropriate and grounds for stigmatization (Reitman, 2006).

Stigma is the devaluation of an individual or group of individuals based on perceived discrediting or undesirable attributes, which leads to the determination that stigma-holders are misfits or illegitimate in a given context (Goffman, 1963; Jones et al., 1984). Accordingly, an individual may be stigmatized in one context but have increased value based on a "stigmatized attribute" like "Blackness" in another setting (Crocker, 1999). For example, when someone is a racial minority in a group, he/she may be stigmatized by their peers for behaving in ways aligned with their inner racial identity. However, if that same individual is placed in a group where he/she is in the racial majority, then it is unlikely that he/she will be stigmatized on the basis of race; in fact, in such a situation, the enactment of behaviors aligned with the norms of his/her racial identity may lead to greater acceptance.

There is a longstanding stigma associated with Blacks and their cultural identity in professional settings due to a combination of Whitewashed workplaces and negative stereotypes about Blacks as it pertains to intelligence and professionalism (Johnson et al., 2017; Katz & Braly, 1933; Reitman, 2006). Racial stereotype research in the 1930s revealed common stereotypical beliefs that Whites are intelligent, ambitious, and hardworking, while Blacks are lazy, unintelligent, and nonchalant (Katz & Braly, 1933). Although blatant negative stereotypes about Blacks are less firmly held today, overt racism has been supplanted by subtle racist beliefs (Dovidio et al., 1996; McConahay, 1986; Sears, 1988). In support, there is recent evidence for

current implicit and explicit beliefs held by members of society that Blacks' physical attributes are associated with a lack of professionalism and generally negative traits (e.g., Johnson et al., 2017). Johnson et al. (2017) found that White women held implicit and explicit beliefs that Black women's naturally textured hair is less professional than straightened/smoothed hair, which is the texture of many White women's natural hair.

Herek (2009) posited that two types of stigma exist in the workplace, "felt" stigma and "internalized" stigma. Felt stigma is when the stigma-holder is aware others view him/her as deviant due to one or more attributes, but the stigma-holder does not internalize the negative views held by others. In other words, the target knows the stigma exists, but he/she does not accept the stigma as legitimate. Internalized stigma is when the target accepts the stigma as legitimate. When targets internalize stigma, it has greater adverse effects on them emotionally and mentally (e.g., Lee et al., 2002).

Furthermore, stigmatizing beliefs about a racial subgroup can be held by individuals across entire societies (Link & Phelan, 2001). Link et al. (1989) argued that those stigmatized at the societal level are more likely to internalize the stigma. As such, in America, the widely held stigma about Blacks and Black culture in professional settings is likely internalized by many Blacks leading to the tendency to change natural behaviors to fit with White cultural norms.

Relatedly, "stigma consciousness" refers to the notion that targets hold different perceptions about the extent to which stigma affects interactions with non-stigma holders (Pinel, 2002). One of the main factors that influences stigma consciousness levels is the extent to which the primary characteristic associated with the stigma is salient (Jones et al., 1984). Race is a highly visible characteristic, which leads Black to experience high levels of stigma consciousness. When stigma consciousness is high, targets will often use identity negotiation

strategies to minimize or cope with the negative impact of that stigma (Lackey, 2012; Pinel, 1999).

### **Identity Negotiation**

Individuals possess several social identities (Brewer, 1991) formed through life experiences, interpersonal interactions, and information people glean from their cultural environments (Ting-Toomey, 2015). Furthermore, people's identities vary in terms of how much they inform, or are important to, their overall self-concept (Terry & Hogg, 1996). According to identity negotiation theory (INT) and self-verification theory, individuals strongly desire to have identities important to their self-concepts, including their racial, ethnic, and cultural identities, validated across different social contexts (Swann, 2011; Ting-Toomey, 1988; Ting-toomey & Dorjee, 2018).

When an individual's valued identity is not accepted, that person will negotiate his/her identity through verbal and non-verbal behaviors (Ting-Toomey & Dorjee, 2018) to attain positive evaluations from others or avoid social rejection (Dickens et al., 2018; Shih et al., 2013). The identity negotiation literature argues that there are two primary negotiation strategy categories: identity manifestation and identity suppression (Deaux & Ethier 1998; Jackson, 2002; Madera et al., 2012). Identity manifestation involves openly displaying expressions of the social identity through tactics such as discussing topics relevant to an individual's social identity and affirming likings for things, activities, or people associated with that social identity. In contrast, identity suppression involves minimizing expressions of the social identity through tactics such as concealing items that draw attention to the identity or avoiding behavior stereotypically associated with the identity.



Identity suppression may refer to either identity shifting or avoidance of interracial interactions and behaviors associated with the identity. However, it is important to note that others have not made the argument for the multifaceted nature of identity suppression. Instead, identity suppression has been used to refer solely to avoidance behaviors (e.g., Madera et al., 2012). I argue that both conforming to a more dominant group's norms (i.e., identity shifting) and avoiding situations wherein someone would face pressure to behave authentically are both forms of suppressing one's identity. Keeping aligned with efforts to integrate authenticity literature fragmented across various research areas (Cha et al., 2019), I will refer to identity manifestation as authentic self-expression and identity suppression as either identity shifting or avoidance.

### **Identity Manifestation as Authentic Self-Expression**

Outside of the identity negotiation literature, identity manifestation is often equated with authentic self-expression of a social identity, as is discussed in the authenticity literature. Authentic self-expression or identity manifestation occurs when Blacks communicate to others that their racial identity is legitimate and valuable in the workplace by openly expressing their racial identity (Clair et al. 2005). For example, a Black individual wearing his/her hair in dreads may choose to continue wearing dreads instead of changing to a hairstyle deemed more acceptable when joining a White majority organization. This sort of authentic self-expression benefits Black employees by affirming race as a positive factor in their self-concept, reducing cognitive strain and emotional stress from assimilating to White culture, and circumventing feelings of isolation that arise from avoiding interracial interactions. Accordingly, researchers have found that authentic self-expression is associated with less emotional exhaustion and anxiety (Robinson et al., 2013; Ryan et al., 2005; Zapf, 2002). However, there are also risks

associated with authentic self-expression, most notably becoming a target of discrimination and social rejection (Lynch & Rodell, 2018).

## **Identity Suppression as Identity Shifting and Avoidance**

### ***Identity Shifting***

Shih et al. (2013) found that racial minorities working in organizations that devalued diversity negotiated their identities in ways that downplayed characteristics associated with their racial identity. Jackson (2002) coined the term “identity shifting” to refer to instances where Blacks modify patterns of speech, behaviors, and physical appearance to deemphasize their racial identity and convey a desired image. It is important to note that identity shifting is similar to various terms used in the literature, including code-switching and cross-cultural code-switching.

Code-switching has been used primarily in the linguistics literature to refer to individuals switching between languages. Additionally, Molinsky (2007) used the term cross-cultural code-switching to refer to "the act of purposefully modifying one's behavior, in specific interactions in foreign settings, to accommodate different cultural norms for appropriate behavior" (p. 623). However, this term was primarily used to refer to individuals transplanted in foreign cultures, such as someone from India who has moved to America, rather than African Americans interacting with White Americans or women interacting with men. Therefore, the term identity shifting will be used in the present research because its usage in the literature and the theory supporting it (Dickens et al., 2019, Jackson, 2002; Ting-Toomey, 1999) most aligns with the current efforts.

Identity shifting is not synonymous with impression management, where the primary aim is to influence others' opinions in order to reach specific goals or portray a self-image that is viewed positively, usually targeting a person of power (Bolino et al., 2016). Instead, identity

shifting focuses on avoiding, mitigating, or coping with stigma and discrimination associated with the stigmatized identity (Shih et al., 2013). When Blacks identity shift to assimilate with White culture, it results in increased perceptions of competence, engagement with coworkers, and feelings of approval (McDowell & Carter-Francique, 2017). However, identity shifting also leads to feelings of inauthenticity and increased cognitive load that may be detrimental to physical and psychological health (Dickens & Chavez, 2018).

### ***Avoidance***

I argue that identity shifting and authentic self-expression require the greatest expenditure of cognitive resources for self-regulation of behavior. Identity shifting taxes emotional and mental resources (Dickens, 2014), and authentic self-expression risks alienating coworkers. Avoidance is less taxing in that Blacks may choose to refrain from or minimize interracial interactions (Link et al. 1989; Pinel, 1999), or engage in other actions that allow them to refrain from both identity shifting and authentic self-expression. Although avoidance may preserve cognitive resources and reduce the risks that arise from certain interracial interactions (e.g., discrimination), it is a maladaptive coping strategy because it leads to lower quality relationships, fewer promotional opportunities, and decreased feelings of belongingness for minorities (Bedi, 1999; Pinel, 2002; Stephen & Stephen, 1985).

### **Overview**

Empirical research focused on the antecedents and consequences of identity negotiation strategies at work is scarce, particularly as it pertains to social identities like racial and ethnic group membership. One way to facilitate casual modeling research is to create a reliable and valid scale that measures identity negotiation preferences. When measuring socially sensitive topics such as (in)authenticity at work, SJTs are best suited to ameliorate issues of social

desirability (Hauenstein et al., 2021) and self-generated validity (Feldman & Lynch, 1988) typically associated with traditional self-report measurement (Sturdivant et al., 2017). SJTs are scenario-based assessments mirroring real-life situations where each scenario has multiple response options (Weekley & Ployhart, 2005). The current research efforts will consist of two parts: the development of the AAWAS and initial validation evidence.

### **Literature Review**

Stereotypes are beliefs about behaviors of individuals based on group membership. Historically, Blacks in the United States have been negatively stereotyped on the basis of intelligence and work ethic (Boskin, 1986; Plous & Williams, 1995). As such, Blacks have been marked with a stigma of incompetence, especially in white-collar occupations where, because Whites are frequently the racial majority, the workplace norms are defined by Whites and their culture (Reitman, 2006; Slay & Smith, 2011). Thus, Blacks feel pressure to conform to the norms of Whites, or in other words, behave inauthentically, to fit in and avoid discrimination. More research is needed on African Americans' use of identity negotiation strategies in response to this conformity pressure stemming from stereotypes, stigma, and White privilege in organizations.

### **Stigma**

Stigma was initially defined by Goffman (1963) as a deeply discrediting attribute that leads a stigmatized individual to face potential social exclusion. Stigma exists, in part, because it provides functional value for individuals, groups, and societies (Crocker et al., 1998). For example, stigma helps protect against self-esteem threats by providing the basis for non-stigma-holders to make downward social comparisons with targets (Dovidio et al., 2000; Wills, 1981;

1991). Furthermore, on a societal level, stigma allows those in dominant positions to justify and maintain the status quo (Dovidio et al., 2000).

Stigmas vary regarding their visibility (Crocker, 1999; Glifford, 2009; Goffman, 1963), but the current research is focused on stigmatization based on the immediately visible characteristic of race. Stigma is also situationally dependent in that an individual may be a target of stigmatization in one context, but not a different context. For example, for an organization in a field dominated by Whites (e.g., law) wherein most employees are White, African American employees may be marked with a stigma of incompetence. However, if an organization consists of a majority of African American employees, even if the organization pertains to a White-dominated field (e.g., law), it is less likely that any African American in the organization will be a target of race-based stigmatization. In other words, often, what is “worthy” of stigma is determined relative to the norms of the situation in which a person with a particular attribute or characteristic exists (Jones et al., 1984).

Relatedly, Link and Phelan (2001) stress that stigma is dependent on whether the individuals attempting to stigmatize others possess the social, economic, and political capital to do so; without power, it is impossible to stigmatize others. Historically and currently, Blacks lack power and privilege relative to Whites, especially in predominantly White professional settings (including organizations, universities, etc.); thus, such settings are particularly problematic for stigmatization of Blacks and Black culture.

### ***Negative Stereotypes about Blacks***

Stereotypes often contribute to the stigmatization of disempowered groups and are defined as “beliefs about the characteristics, attributes, and behaviors of members of certain groups” (Hilton & von Hippel, 1996, p. 201). As stated previously, stereotypes about the

competence, intelligence, and work ethic of Blacks have existed for many years, and they are one of the reasons Blacks feel pressure to identity shift in White workplaces. One of the most long-standing stereotypes is that Blacks are “jolly,” but naturally lazy and reliant on others for direction (e.g., Sambo and Welfare Mother; Boskin, 1986). Another long-standing belief held by societal members, implicitly or explicitly, is that Blacks are mentally inferior and culturally unrefined (Plous & Williams, 1995). Finally, there is the stereotype that Blacks are overly aggressive and confrontational (Peffley et al., 1997).

Although stereotypical images of Blacks as “Uncle Tom, Aunt Jemimah, The Savage, Jim Crow, and Sambo” (Jewell, 1993) are not as overt as they were once were, stereotypes about Blacks persist (Priest et al., 2018). Furthermore, these group-based stereotypes affect important outcomes, especially as it pertains to the workplace. Stereotypes assist individuals in forming conclusions about the causes of targeted individual’s behaviors and outcomes, which in turn informs hiring decisions and support for policies such as affirmative action (Reyna et al., 2005). For example, Reyna et al. (2005) found that educated conservatives are more opposed to affirmative action for Blacks than other underrepresented groups, and that this relationship is mediated by stereotypes that Blacks are less successful because they lack work ethic.

Racial stereotypes also influence expectations for interracial interactions (Biernat et al., 2009). Researchers found that when Whites thought they were about to interact with a Black person, they anticipated the interaction partner to be less competent and that the interaction would be about sports. However, when Whites expected to interact with a White person, they anticipated the interaction to involve intellectual activities (e.g., puzzles; Biernat et al., 2009). Such negative stereotypes pressure Blacks to downplay their racial identity at work and align themselves with the norms of their White colleagues.

***White Privilege in Organizations***

Historically, White privilege in organizations stems from European global expansion and industrialization (Nkomo & Ariss, 2014). During colonization, Europeans' classification of themselves as civilized and most others as non-civilized, or savage-like, is considered to be the foundation for Whites' privileged status in society (Frederickson, 1987; Rabaka, 2009); this coupled with the Darwinism argument, that only those ethnicities in advanced stages of development could achieve industrialization, forms the basis of White superiority in organizations (Bonnett, 2002). For example, during industrialization in the United States, Blacks in the south and north occupied the low-status jobs in society, while most factory and white-collar jobs were preserved for Whites. The justification provided for this occupational segregation was that Blacks did not possess the characteristics or temperament needed to be successful in jobs occupied by Whites (Nkomo & Ariss, 2013).

Mechanisms are in place to produce and maintain White privilege in organizations; however, current methods are more subtle and complex than they have been historically. In modern times, being White affords individuals benefits without it being evident that they hold privileges solely on the basis of their race (Lewis, 2004; Reitman, 2006). For example, workplace formal and informal norms, policies, and politics are often viewed as race-neutral when they are actually largely based in dominant White culture (i.e., workplaces are Whitewashed; Reitman, 2006). Thus, Whites are not subjected to the same emotional and cognitive burden placed on non-Whites to negotiate their racial identities at work. Situations wherein Blacks are burdened with the pressure to negotiate their racial identity, through the use of Authentic Self-Expression, Avoidance, or Identity Shifting, to fit into Whitewashed organizations and avoid stigmatization will form the basis for the AAWAS scenarios.

### **Authentic Self-Expression**

Although there is no consensus on the definition of authenticity (Lindholm, 2008), most definitions address the alignment between an individual's internal thoughts and feelings, and behavior (Cha et al., 2019). A widely accepted definition of authenticity is “the unobstructed operation of one’s true, or core, self in one’s daily enterprise” (Kernis, 2003, p.13). Knoll and van Dick (2013) assert that the two dimensions of authenticity are self-awareness and authentic self-expression. Authentic self-awareness refers to “knowing thyself” through self-exploration to gain awareness of one’s feelings, motivations, desires, and identity. Authentic self-expression is defined as “being true to thyself” or maintaining congruence between the internal (e.g., thoughts, feelings, values, behavioral preferences) and external self (e.g., verbal and non-verbal behaviors, attire, etc.; Gino et al., 2015; Roberts & Dutton, 2009). The current study is concerned with the latter dimension, authentic self-expression. Thus, the current conceptualization of authenticity involves acting in a manner consistent with internal experiences (Kernis & Goldman, 2006).

Authentic self-expression likely involves openly displaying physical features associated with one’s race, such as wearing hair in natural styles, expressing interest or liking for certain types of entertainment or art that is a part of the culture of one’s racial identity, using speech or eating foods associated with a racial identity, and discussing topics or issues relevant to one’s racial identity. Authenticity is also considered a relational phenomenon in that the stigma target must feel comfortable with his/her true self and comfortable being transparent to others about his/her true self (Roberts et al., 2009; Su & Wilkins, 2013). As such, authenticity in behaviors and self-disclosure in relationships will be represented in the current SJT.

Authenticity may also be viewed from either a trait-based (Wood et al., 2008) or a state-based perspective (van den Bosch & Taris, 2014). Researchers conceptualizing authenticity as a



trait-based phenomenon describe authenticity as invariant across time, situations, and life domains. In contrast, the state-based conceptualization posits that an individual's level of (in)authenticity at any given time is dependent on the situation/environment that the person is in (van den Bosch & Taris, 2014). Support for the state-based perspective comes from research finding that self-reported levels of authenticity vary depending on the domain of life and role in question (Sheldon et al., 1997). As such, evidence exists that individuals' levels of authenticity depend, in part, on the situational context that they are in (van den Bosch & Taris, 2014). Relatedly, my view is that authenticity varies across life domains (e.g., home, work), but *within one domain* (e.g., work), individuals' propensity to be authentic or not remains mostly stable across time and situations.

Membership in certain subgroups adds pressure on group members to hide their authentic selves if they perceive inconsistencies between behaviors associated with their group identity and the organization's behavioral norms (Roberts, 2005; Hewlin, 2003). As such, in predominantly male workforces, women often feel pressure to act more masculine, and in predominantly White workplaces, Blacks often feel pressure to behave in ways that they perceive as acceptable to Whites (Mavin, 2006; Rindfleisch, 2000). Stigmatized groups unable to conceal their social identity often choose to deemphasize characteristics typically associated with group membership; for example, Blacks may choose to downplay their "Blackness" at work, but they cannot hide the fact that they are Black. The current scale development efforts are focused on assessing (in)authenticity based on a highly visible social identity, membership in the African American racial subgroup.

### ***Authentic Self-Expression Antecedents***

There are a number of antecedent factors that make an individual more or less likely to engage in authentic self-expression. These factors include role models, others' reactions to authenticity in the past, level of identification with a racial group, and situational factors, such as organizational culture. Regarding more personal characteristics, it is argued that an individual's exposure to role models who either engage in authentic self-expression at work or not influences whether an individual chooses to engage in authentic self-expression (Gardner et al., 2005). Also, an individual's past experiences with reactions to authenticity from their colleagues/peers either act as reinforcement or punishment for such behavior.

Another antecedent of authentic expression is group identification, which reflects the value and significance an individual places on his/her social identities (e.g., African American group membership). In support, those who highly identify with a social identity show a greater desire to conform to the norms of that social identity relative to those who don't identify highly with the social identity (Chen et al., 2004; Terry & Hogg, 1996). Thus, for those highly identified with their racial subgroup, abandoning the norms of their social identity to conform to the norms of another racial subgroup is more dissonance arousing than for someone who identifies less with their racial subgroup. As such, group identification is likely to be positively related to authentic self-expression.

Lastly, organizational culture is associated with the likelihood that individuals will behave authentically at work (Reis & Azevedo, 2015). The culture of an organization communicates to employees an organization's values and (un)acceptable behaviors. That being said, some organizational cultures communicate strong values for authenticity and inclusiveness where employees are encouraged to celebrate their unique identities rather than suppress them. Nevertheless, in predominantly White organizations, regardless of levels of inclusiveness, there

will naturally be norms defined by Whites, and underrepresented groups will feel pressure to adhere to those norms.

### **Inauthentic Self-Expression**

Inauthentic self-expression exists in part because individuals encounter situations where their internal experiences, and inclinations based on their experiences, contradict that which is socially acceptable and desirable by society, peers, or authority figures (Deci & Ryan, 1995; Kernis & Goldman, 2006). For example, an employee high in neuroticism may choose to refrain from berating a coworker because such behavior would be met with disapproval from his or her boss and other coworkers, even though the behavior is aligned with his or her internal feelings. In fact, Deloitte (2013) found that a majority of employees report downplaying or covering up a portion of their identity to fit in with coworkers (Read, 2016). Even 45% of straight White males reported pressure to cover some aspect of their identity at work. However, survey results showed that members of traditionally underrepresented groups in the workplace reported feeling the greatest pressure to hide aspects of themselves at work (Read, 2016). I argue that individuals engage in inauthentic self-expression in two primary ways, identity shifting and avoidance.

#### ***Identity Shifting***

In a series of interviews with women of color, Cheeks (2018) found that the women often shifted their identities to fit into the White work culture and then shifted back to their authentic selves when around friends and family. The term code-switching has been used in sociolinguistics to refer specifically to the act of switching one's vernacular or language to align with members from the dominant culture (Heller, 1988). For example, Blacks may avoid using African American Vernacular English (McGee, 2004) and attempt to make their speech sound more like Whites when interacting with White colleagues.

Although language and behaviors have been emphasized in code-switching research (e.g., Fricke & Kootstra, 2016; Gonen & Goldberg, 2018; Myers-Scotton, 2017), identity shifting is more encompassing and also involves shifts in appearance and subtle mannerisms (Dickens et al., 2019; Powell et al., 2009). For example, Black women report straightening their naturally curly hair to avoid discrimination from their work colleagues (Rosette & Dumas, 2007). Another illustrative example is an instance wherein President Obama greeted a White man with a formal handshake and moments later greeted a Black man with a handshake common in Black culture (i.e., “dap”).

Although some conceptualizations of identity shifting refer mainly to individuals transplanted in foreign cultures (e.g., Molinsky, 2007), being in a foreign country is unnecessary for individuals to engage in identity shifting. Multiple cultures can exist within someone’s country of origin or region, and as was stated previously, one of those cultures may be ascribed the dominant status that defines appropriate behavior in certain settings (i.e., Whites in organizational settings). Thus, identity shifting will include interactions that are considered cross-cultural (e.g., Black-White American interactions), even though they occur in individuals’ countries of origin (i.e., America). More explicitly, identity-shifting in the workplace is defined as the act of modifying one’s behavior, language, appearance, or attitudes, either consciously or subconsciously, to accommodate the appropriate cultural norms in certain professional settings.

**Identity Shifting Antecedents.** Several factors influence individuals’ likelihood of identity shifting, including minority status, past experiences with discrimination, perceptions about the effectiveness of conformity behaviors for gaining acceptance, power differentials, and individual differences. Being a numerical minority in a group will likely lead to a greater likelihood of identity shifting because of increased conformity pressure and visibility for the

underrepresented individual; less numerical representation increases perceptions of scrutiny from others and fears that their behavior(s) will reflect negatively on one's fellow group members (e.g., other Blacks; Holder et al., 2015; McGee & Martin, 2011; Sekaquaptewa et al., 2007; Shih et al., 2003). Thus, minority group members may attempt to decrease hypervisibility through identity shifting, which should, in turn, reduce the likelihood that they will be stereotyped or discriminated against. Past experiences with discrimination will also influence individuals' likelihood of shifting their identities (Madera et al., 2012). When someone is the target of discrimination, and they believe that they were partly responsible for the perpetrator's prejudiced behaviors, then they will be more likely to adopt identity shifting strategies in the future to prevent further discrimination (Madera et al., 2012; McGee & Martin, 2011).

Relatedly, an individual's propensity to identity shift likely will be influenced by whether they believe that behaving, dressing, and speaking in acceptable and "respectable" ways will help them gain approval from the dominant group and ameliorate issues of discrimination (e.g., respectability politics; Dickens et al., 2019). Furthermore, according to cultural contracts theory (Jackson, 2002), as the power differential between the dominant and non-dominant groups increases, so does the likelihood that non-dominant group members will engage in identity shifting (Kraus et al., 2011). Researchers have also argued that individual differences in self-monitoring (i.e., the extent to which someone regulates their behavior and appearance in response to observers; Gangestad & Snyder, 2000) and perceived ability to effectively identity shift, both affect whether an individual identity shifts (Dickens et al., 2019). The factors mentioned above argued to influence identity shifting tendencies provide further credence to the notion that identity negotiation strategies should be examined through an individual differences lens, while also incorporating situational context.

### *Avoidance*

Many studies have found that even in settings where racial groups are implicitly or explicitly encouraged to commingle (e.g., universities, workplaces), there is a tendency for self-segregation to occur and for individuals to avoid interacting with people from other racial subgroups (Alexander & Tredoux, 2010; Dixon & Durrheim, 2003; Schrieff et al., 2005; Tredoux et al., 2005). For this study, avoidance is defined as “opting out of” or “reducing time spent in” situations that requires intergroup interactions or revealing a racial culture/identity, or otherwise engaging in actions that allow one to circumvent both identity shifting and authentic self-expression. Thus, avoidance can take various forms. For example, target individuals may turn down offers to engage in work activities or events, stay silent during conversations wherein there is pressure to conform, or refrain from showing symbolism or pride in their own racial identity without aligning themselves with the more dominant racial identity. Avoidance of intergroup interactions occurs due to intergroup anxiety (Stephan & Stephan, 1985), and it is intended to lessen the risks of stigmatization and reduce those feelings of intergroup anxiety (Pinel, 1999).

Intergroup anxiety describes feelings of worry, apprehension, or distress about the possibility that the interaction will result in negative psychological, behavioral, or evaluative outcomes (Stephan, 2014; Stephan & Stephan, 1985). Adverse psychological outcomes for stigma targets include, but are not limited to, embarrassment for doing something viewed as unacceptable or undesirable by the outgroup, feelings of incompetence, and feelings of being misunderstood by the outgroup (Stephan, 2014). The anticipation of such psychological outcomes is particularly relevant when culture and norms associated with one’s social identity are viewed as less sophisticated or acceptable than those associated with the dominant group, as

is the case for Blacks in whitewashed workplaces. Secondly, intergroup anxiety occurs in part because individuals in the non-dominant group fear intergroup encounters will result in discriminatory actions against them (Stephan & Stephan, 1985).

**Avoidance Antecedents.** Many factors act as antecedents to intergroup anxiety, and therefore increase the likelihood of avoidance behaviors; those factors identified by Stephan (2014) include traits, beliefs about outgroups, past experience with outgroup members, and features of the situation like group composition. The level of anxiety is exacerbated when a non-dominant group member is a subordinate of a dominant group supervisor (Plant, 2004; Plant & Butz, 2006). Regarding individuals' traits, those with higher ingroup identification (e.g., highly value their ingroup membership), lower tolerance for ambiguity, lower self-efficacy around intergroup interactions, or lower trust of the outgroup will exhibit higher levels of intergroup anxiety (Stephan, 2014).

Furthermore, when individuals hold negative beliefs about outgroup members they will be more likely to experience intergroup anxiety (Stephan, 2014). More specifically, an individual's beliefs that stigma pervades interactions with others (i.e., stigma consciousness; Lackey, 2012) or that a dominant group holds negative stereotypes about the social identity of the stigma target affects intergroup anxiety (Finchilescu, 2010; Frey & Tropp, 2006; Lackey, 2012). Additionally, people who have had less contact with outgroup members (Pettigrew & Tropp, 2008) or more instances of *negative* contact with outgroup members (Aberson & Gaffney, 2008; Corenblum & Stephan, 2001) are more apt to experience intergroup anxiety. Lastly, situational factors such as group composition and status differences between one's ingroup and outgroups will impact individuals' levels of intergroup anxiety. The more outgroup members present in a given situation relative to an individual's ingroup members, and the more

power the outgroup holds relative to one's ingroup, the greater the levels of intergroup anxiety will be for the target individual, and in turn, the more likely targets will be to avoid interracial interactions.

Regardless of the cause of intergroup anxiety, the most dominant response is the avoidance of intergroup interactions whenever possible because it is most likely to reduce anxiety (Dumont et al., 2005; Pancer et al., 1979; Plant & Devine, 2003; Samochowiec & Florack, 2010; Stephan & Stephan, 1985). In the context of stigmatized identity management, avoidance is considered a strategy for targets to negotiate their identity because it allows circumvention of confirming that negative expectancies or stereotypes are true about the self and the ingroup (Plant & Devine, 2003). In cases where avoidance is not possible, individuals with higher levels of intergroup anxiety will likely terminate intergroup interactions quicker than those with lower levels of intergroup anxiety (Stephan & Stephan, 1985).

### **Measurement of Authentic Self-Expression**

Authentic self-expression of group identities has implications for meaningful outcomes, including overall psychological well-being, job satisfaction, employee engagement, and turnover intentions (Boute, 2016; Settles, 2004; Menard & Brunet, 2011; Toor & Ofori, 2009; van den Bosch & Taris, 2014). Thus, it is important to capture and examine potential relationships between authenticity and work outcomes through empirical research. Currently, there is only one scale available that attempts to measure workplace authenticity based on group identities (Madera et al., 2012; for a review, see Cha et al., 2019).

The scale developed by Madera et al. (2012) is designed to assess how likely individuals are to suppress or manifest particular group identities at work. Although Madera et al. (2012) did not explicitly use the terms (in)authentic, it is clear that the items align with authentic and



inauthentic self-expression. For example, the item “I listen to music associated with this identity at work” targets authentic self-expression, and the item “I conceal or camouflage signs of this identity in my workspace (e.g., pictures, objects)” targets inauthentic self-expression. However, the scale developed by Madera et al. (2012) has not been thoroughly validated, does not incorporate work situational contexts, and does not differentiate avoidance from identity shifting as two forms of inauthentic self-expression.

An SJT format is an alternative to traditional self-report measures to assess workplace authenticity for African Americans. The ultimate goal is that the development of the AAWAS will facilitate empirical research on social identity based (in)authenticity and will assist researchers in studying whether individual differences in authentic self-expression help explain Black-White differences in job outcomes (e.g., job commitment, engagement, turnover; Hersch & Xiao, 2016; Hom et al., 2008; Jones & Harter, 2005).

### **Situational Judgment Tests**

Situational judgment tests are low fidelity simulations where respondents are presented with hypothetical scenarios mirroring real-life situations and potential responses to those scenarios. The use of items similar to SJTs of today dates back as early as 1873 United States Civil service exams (DuBois, 1970); these early exams provided respondents with open-ended questions for which they were to explain how they would react to a given scenario. The use of “modern” SJTs, wherein respondents are provided with multiple-choice responses to scenarios, can be traced back to around the time when the George Washington Social Intelligence test (GWSIT) became popular in the 1920s (McDaniel et al., 2001). However, the popularity of SJTs has surged over the past two decades due to evidence of their predictive validity for job performance (Weekley & Ployhart, 2005)

SJTs are traditionally used to assess job knowledge and judgment to identify those job applicants most likely to succeed (McDaniel et al., 2007). These are job-centered SJTs in that they are designed to simulate judgment and decision-making related to work. Therefore, the scenarios and response options reflect a multitude of constructs (Christian et al., 2010). More recently, SJTs have been developed to target specific latent constructs, including racial and gender attitudes (Hauenstein et al., 2020), GRIT (Flannery, 2018), resilience (Teng et al., 2020), goal orientation (Westring et al. 2009), interpersonal skills (Lievens, 2013), and leadership skills (Guenole et al., 2015; Peus et al., 2013).

For example, Teng et al. (2020) designed an SJT to assess individuals' use of the five resilience modes of adaptability, emotion regulation, optimism, self-efficacy, and social support. Additionally, Peus et al. (2013) developed the SJT of the Full Range of Leadership Model (SJT-FRLM) to measure individuals' use of transformational, transactional, and laissez-faire leadership. Furthermore, SJTs targeting multiple specific latent constructs simultaneously (e.g., Teng et al. 2020) are designed so that each response option measures individuals' standing on a different construct of interest. The current AAWAS will be designed to measure the individual differences in African Americans to rely on identity shifting, authentic self-expression, and avoidance negotiation strategies across a wide array of interracial work contexts.

### ***Advantages to Measuring Authenticity Using an SJT***

Both job-centered SJTs and SJTs targeting specific latent constructs produce high levels of predictive accuracy for various criteria, with incremental validity over traditional self-report measures. In terms of latent construct SJTs, Peus et al. (2013) found that the SJT-FRLM predicted followers' trust and loyalty towards the leader above and beyond the predictive accuracy of a more established, traditional self-report measure of leadership style. Likewise,

Teng et al. (2020) found incremental validity of the resilience SJT in predicting global adjustment, beyond the predicted variance of two more traditional measures of resilience. Lastly, Hauenstein et al. (2020) used a racial attitudes SJT in conjunction with more traditional, self-report racial attitude scales to predict training outcomes for diversity officers in the military; findings showed that scores on the SJT explained 14% to 22% more variance in training outcomes above the variance explained by the traditional self-report scales.

One potential explanation as to why SJTs produce gains in predictive accuracy is the behavioral consistency principle, i.e., past behavior is the best predictor of future behavior (Motowidlo et al., 1990; Ouellete & Wood, 1998). Asking respondents to indicate the likelihood of responding to the given scenarios in certain ways prompts respondents to reference their past experiences/behaviors to arrive at their answers, especially such past experiences/behaviors that are highly salient. Furthermore, it is possible that respondents have never introspected about their use of authentic self-expression in the workplace and therefore do not have clearly defined views about their standing on the construct; however, it is likely that most working adults have experience with behaving authentically or inauthentically at work. Thus, the inclination for respondents to reference past work experiences to answer the SJT items should aid in gathering more accurate depictions of authenticity than the use of traditional self-report scales, which should help boost the predictive power of the measurement tool. Moreover, situational judgment tests allow for the sampling of behaviors across many different scenarios, with responses to different types of scenarios likely accounting for unique variance in criterion.

**Incorporation of Social Context.** Workplace authenticity is a complex phenomenon influenced by the social context in which individuals find themselves (Cha et al., 2019; Ragins et al., 2007). Thus, shifting away from context-free, traditional self-report measures to a method

that captures the person's interaction with the situation (e.g., SJTs) should provide advantages in measuring and understanding workplace authenticity. Traditional self-report scales are not typically linked to specific work situations and fail to give the respondents behavioral examples of the construct of interest (Peus et al., 2013). As such, traditional self-report scales are more likely to activate semantic memory, or the recall of general attitudes or facts, instead of episodic memory, which is the recall of personal attitudes or facts (Peus et al., 2013). Thus, relative to SJTs, traditional self-report scales have a greater likelihood of various response biases, including inaccurate retrieval and self-enhancement (Dunning et al., 2004; Wolfson & Mulqueen, 2016); asking individuals about their likely responses in the context of relevant situations, as is the case with SJTs, will help engender more precise and accurate ratings (Peus et al., 2013). Additionally, the ability to sample a variety of situations, as is possible using SJTs, ensures that the measure is capturing a wide range of scenarios relevant to the construct of interest. Therefore, SJTs help provide a representative depiction of individuals' overall standing on a latent construct, even if their endorsement of a response option varies slightly across situations.

## **Overview**

SJT development involves the creation of an item bank of scenarios, the associated response options, and the instructional set. Scenario generation typically involves brainstorming by subject matter experts about situations that are most relevant to the measurement construct (Weekley & Jones, 1999). Once researchers have an idea of situations to incorporate into the SJT, they typically create a relatively large set of hypothetical scenarios with response options for each scenario. Commonly, each scenario is associated with 3 to 5 response options (Weekley et al., 2006).

For the current AAWAS development efforts, the scenarios were based on the premise that Blacks and Black culture are stigmatized and negatively stereotyped in professional settings. More specifically, workplaces, especially predominantly White workplaces, are whitewashed; norms associated with Whites and White culture are equated with the customs and behaviors associated with the workplace and professionalism. As such, each scenario represents a situation in the workplace that presents pressure for Blacks to abandon their “Blackness” and conform to the norms of Whites. Scenarios were created by referencing common stigmas and negative stereotypes about Blacks in conjunction with assuming a Whitewashed organization. Each response option was designed to reflect authentic expression, identity shifting, or avoidance.

In the current research, two studies were conducted. In the first study, a large item bank of scenarios and response options was developed and administered to a Black working population. Using Classical Test Theory analyses, study one aims to winnow the item bank to a set of scenarios where each response option reflects the intended constructs of authentic expression, identity shifting, and avoidance. The purposes of study two are to use latent variable modeling to confirm the initial factor structure and assess convergent and discriminant validity of the AAWAS with other scales.

## **Study 1 Methods**

### **Participants**

Participants were African American working adults recruited through Qualtrics Panel (N=207). There were 102 females and 105 males. One participant listed their age as 2, likely as a typographical error, therefore they were removed from all age-related analyses. The mean age without this participant was 40.34 with a 14.4 standard deviation. Participants were given \$7.50 compensation for completing the survey.

## **Procedure**

Participants were recruited through the online platform that Qualtrics' uses for their pool of survey respondents. The aim of the study was described as an attempt to gain insight into the workplace experiences of African Americans so as not to reveal the nature of the scale response options. Once participants provided informed consent, they were presented with the AAWAS items and demographic questions. The demographic questions were presented following the completion of the AAWAS items, and the AAWAS items were randomly presented to respondents. Furthermore, for each scenario, the presentation order for the response options was randomized.

Three attention check items were included to screen out careless responders. The attention checks were written to look almost identical to the AAWAS items, but they contained prompts for respondents to place the scale anchors at particular places on the Likert scale. Data from respondents who fail at least one of the attention checks were removed from the final dataset. Survey completion took approximately 45 minutes to one hour. Moreover, participants were able to complete the survey at the time and location most convenient to them. However, they were asked to complete the survey in one sitting. Upon completion of the survey, participants were provided monetary compensation through the Qualtrics platform.

## **Scale Development**

A written SJT with 38 items (see Appendix A), each item containing one scenario and three responses, was developed by subject matter experts (i.e., Industrial-Organizational Psychology graduate students and African American professionals) based on past experiences and construct knowledge. Furthermore, a wide range of workplace situations and settings were represented in the scenarios. Each scenario represents work-related situations wherein an African

American employee faced expectations to hide their inner racial identity and conform to White norms. Moreover, each behavioral response option was written to represent one of the identity negotiation strategies (Identity Shifting, Avoidance, or Authentic Self-Expression).

Additionally, all African Americans do not share the same preferences or a common notion of what it means to be Black. As such, the scenarios and response instructions were written in a way so as not to presume the preferences of the respondent. Therefore, each item was written in such a way that the respondent was not actively involved in the interaction depicted in the scenario. For the response instructions, respondents are asked the likelihood that they would act in the manner depicted by each of the response options if placed in the situation described in the scenario. Thus, the respondents' preferences are not presumed in the scenarios, but respondents are still responding to the SJT based on their own judgment and past experiences. Respondents provided their ratings on a 5-point, sliding, Likert scale with ratings ranging from 1 (extremely unlikely) to 5 (extremely likely). The only anchor labels included were at the 1 (extremely unlikely), the 3 (neither likely or unlikely), and the 5 (extremely likely) anchors.

It is important to note that respondents were instructed to give likelihood ratings for each response option rather than picking one response option that they are most/least likely to complete. Asking respondents to rate all of the response options places a heavier time and cognitive burden on participants, but it provides researchers with potentially valuable information such as the rank order of the response options and their relative likelihoods.

### ***Pilot Study***

A Q-sort task was completed to ensure that the response options were perceived to match their intended definition. Six psychology graduate students at a large mid-Atlantic university

were provided with 38 scenarios with three response options each, as well as the construct definitions for Identity Shifting, Avoidance, and Authentic Self-Expression. Participants were asked to match each of the three responses with one of the construct definitions or indicate if they felt a response option did not match any of the provided definitions. Items were revised when two or more participants did not correctly match the construct definitions to the response items; the revisions were aimed at making the alignment of the response options with the construct definitions more clear. Based on this criterion, two of the 38 items were revised.

### **Analysis**

SPSS ver. 23 was used to conduct an exploratory factor analysis to gain insight into the factor structure of each scale and which items show the strongest psychometric properties. Considering the limitations on the sample size, the three identity negotiation strategy subscales were factor analyzed separately, first. After deleting items with poor psychometric properties, the remaining scenarios/response options were entered simultaneously. Those items loading strongly on all three subscales were retained for Study 2.

## **Study 1 Results**

### **EFA**

The sample size of 207 was underpowered to analyze all responses simultaneously (cf. Goretzko et al., 2019; Kyriazos, 2018). Thus, each AAWAS dimension was factor analyzed separately (i.e., three separate EFAs) using principal axis factoring (PAF) with Quartimax rotation. Iterations for each of the separate EFAs were completed, removing one item at a time, until the one-factor solution was satisfactory with loadings above .30 and no cross-loadings above .2; these lenient criteria were used because after culling the worst-performing items, all remaining items simultaneously were entered into a subsequent EFA analysis.



Twelve items performed well across all three EFAs and were entered simultaneously into a subsequent EFA analysis. In the simultaneous EFA, three items with high cross-loadings were deleted, and the EFA was re-ran, after which an additional item was deleted due to high cross-loadings; at this point, only eight items were retained. However, the goal was to avoid being premature and deleting too many items at this first scale development step. Thus, an iterative process was completed wherein items that met the retention criteria across two of the three separate EFAs (see above) were added back into the simultaneous EFA. Each item was added back into the EFA one at a time, its performance was assessed, it was removed, and then the next item was added. Ten items were added back into the EFA in this way, and five of those ten items performed well. Thus, those five items were ultimately added back into the EFA simultaneously, and they all performed well; as such, the final EFA solution consisted of these 13 items (see Appendix A). Based on the scree plot for the final 13 items, a three-factor solution was indicated, but a parallel analysis suggested a four-factor solution (see Figure 1). An examination of the fourth factor in the EFA led to the conclusion that the factor consisted of unique variance attributable to one item; thus, the three-factor solution was chosen. Furthermore, the item that accounted for the fourth factor in the EFA was ultimately retained.

Often, the discrepancy between the primary and secondary loading is used to determine which items will be retained or deleted, rather than explicit minimum and maximum values (Matsunaga, 2010). That said, the final scenario EFA retention criteria for the 13 items were at least two of the response options having a factor loading of at least 0.40 with no cross-loadings within 0.20 of the primary loading, and a third response option with a factor loading of at least 0.35 with no cross-loadings within 0.20 of the primary loading. The goal of the second set of EFA analyses was to identify those items that produced the cleanest factor solution, while also

maintaining a reasonably sized item pool for the confirmatory factor analysis. As such, there were some exceptions to the criteria for two items that showed promising psychometric properties but did not quite meet the cutoffs (see scenarios five and eight in Table 1). The percentage of variance accounted for by each factor was as follows: 18% for Avoidance, 10% for Authentic Self-Expression, 6% for Identity Shifting (see Table 1 for factor loadings).

### **Descriptive Statistics**

Identity Shifting subscale mean = 2.70 ( $SD = 0.66$ ), the Avoidance subscale mean = 2.62 ( $SD = 0.75$ ), and the Authentic Self-Expression mean = 3.76 ( $SD = 0.76$ ). Authentic Self-Expression scores correlated with Identity Shifting scores ( $r = -0.27, p = .01$ ) and Avoidance scores ( $r = -0.45, p = .01$ ), but Identity Shifting scores and Avoidance scores were not correlated ( $r = 0.05, p = 0.48$ ). Additionally, scale internal consistency estimates were good: Identity Shifting alpha = 0.77, Avoidance alpha = 0.86, and Authentic Self-Expression alpha = 0.85 (see Table 2 for intercorrelations and reliabilities). The mean inter-item correlations were as follows: Identity Shifting ( $M = 0.21, SD = 0.08$ ), Avoidance ( $M = 0.27, SD = 0.08$ ), Authentic Self-Expression ( $M = 0.31, SD = 0.07$ ).

Gender effects were tested using independent groups t-test (two-tailed) for all three AAWAS subscales. There were no significant gender effects for any of the three subscales. For Identity Shifting, male scores ( $M = 2.79, SD = 0.71$ ) and female scores ( $M = 2.61, SD = 0.60$ ),  $t_{(205)} = 1.877, p = .06$ . For Avoidance, male scores ( $M = 2.54, SD = 0.78$ ) and female scores ( $M = 2.71, SD = 0.72$ ),  $t_{(205)} = -1.65, p = 0.10$ . Finally, for Authentic Self-Expression male scores ( $M = 3.79, SD = 0.76$ ) and female scores ( $M = 3.73, SD = 0.76$ ),  $t_{(205)} = .543, p = .59$  (see Table 3 for intercorrelations and reliabilities grouped by gender).

The correlation between age and the AAWAS subscales was also examined. Age was correlated with Avoidance scores ( $r = -0.16, p = .02$ ), but not Identity Shifting ( $r = -0.09, p = .19$ ) or Authentic Self-Expression scores ( $r = 0.01, p = 0.92$ ).

## **Study 2 Methods**

### **Participants**

Participants were African American working adults recruited through Qualtrics Panel (N=252). There were 128 females and 123 males. The mean age was 44.52 with a 13.17 standard deviation. Participants were given \$7.50 compensation for completing the survey.

### **Procedure**

The procedure for survey administration was identical to Study 1; however, respondents completed only those AAWAS items that were retained based on study one analyses. In addition to responding to the AAWAS, respondents were asked to complete a series of surveys to evaluate convergent and discriminant validity.

### **Cross-Structure Analyses**

#### ***Convergent Validity Scales***

**Identity Suppression and Manifestation.** The Madera et al. (2012) group identity manifestation ( $\alpha = .88$ ) and suppression subscales ( $\alpha = .94$ ) was used (see Appendix B). Each subscale consists of 10-items; one example item from the identity manifestation subscale is “I display signs of this identity in my workspace (e.g., pictures, objects).” One example item from the identity suppression subscale is “I try to keep meaningful dates and holidays related to this identity secret.” The items were rated on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). However, to maintain consistency, a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) was used for the current study. The scale anchor

labels were as follows: 1 (strongly disagree), 2 (somewhat disagree), 3 (neither agree nor disagree), 4 (somewhat agree), 5 (strongly agree).

**Awareness of Shifting Behavior.** The Awareness of Shifting Behavior subscale ( $\alpha=.74$ ) of the African American Women's Shifting Scale (AAWSS) was used (Johnson et al., 2016). The subscale consists of five items; one example item from the subscale is "I consciously change the tone of my voice when in the presence of non-Black people." The items were rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The scale anchor labels were as follows: 1 (strongly disagree), 2 (somewhat disagree), 3 (neither agree nor disagree), 4 (somewhat agree), 5 (strongly agree).

### ***Discriminant Validity Scales***

**General Authenticity at Work.** A short version of the IAMWORK scale by van de Bosch & Taris (2014a) was included (see Appendix D). The scale is designed to assess workplace authenticity in general. The scale contains three subscales: Authentic Living (4-item;  $\alpha=.81$ ; Example item: I am true to myself at work in most situations), Self-alienation (4-item;  $\alpha=.83$ ; Example item: At work I feel alienated), and Accepting External Influence (4-item;  $\alpha=.67$ ; Example item: At work I feel the need to do what others expect me to do). The items were rated on a 5-point Likert scale ranging from 1 (does not describe me at all) to 5 (describes me very well). The scale anchor labels were as follows: 1 (does not describe me at all), 2 (somewhat does not describe me), 3 (neutral), 4 (somewhat describes me), 5 (describes me very well).

**Concern with Appropriateness.** A scale by Lennox and Wolfe (1984; see Appendix E) was included consisting of the subscales Cross-situational Variability (7-item;  $\alpha=.82$ ; Example Item: I tend to show different sides of myself to different people) and Attention to Social Comparison Information (13-item;  $\alpha=.83$ ; Example item: My behavior often depends on how I

feel others wish me to behave). The items were rated on a 5-point Likert scale ranging from 1 (certainly, always false) to 5 (certainly, always true). The only anchor labels included were at the 1 (certainly, always false), the 3 (neither false nor true), and the 5 (certainly, always true) anchors. Lennox and Wolfe (1984) concluded that an overall scale score may be used whereby the subscale scores are collapsed into one score. Thus, the overall scale score was used in the primary analyses rather than the subscale scores.

**Self-Monitoring.** Snyder's self-monitoring scale (1974) was revised into a 13-item self-monitoring scale by Lennox and Wolfe (1984); the revised 13-item scale was used (see Appendix F). The scale contains two subscales, one of which is the Ability to Modify Self Presentation ( $\alpha=.77$ ); an example item from this scale is "In social situations I have the ability to alter my behavior if I feel that something else is called for." The other subscale targets Sensitivity to Expressive Behavior of Others ( $\alpha=.70$ ), and one example item from this scale is "I can usually tell when I've said something inappropriate by reading it in the listeners' eyes." The items were rated on a 5-point Likert scale ranging from 1 (certainly, always false) to 5 (certainly, always true). The only anchor labels included were at the 1 (certainly, always false), the 3 (neither false nor true), and the 5 (certainly, always true) anchors. Again, Lennox and Wolfe (1984) concluded that an overall scale score may be used whereby the subscale scores are collapsed into one score. Thus, the overall scale score was used in the primary analyses rather than the subscale scores.

**Social Desirability.** The 33-item Marlowe-Crowne Social Desirability Scale was used (see Appendix G). One example item is "I have almost never felt the urge to tell someone off." Crowne and Marlowe (1960) and Loo and Thorpe (2000) found internal consistency estimates of  $\alpha=.88$  and  $\alpha=.72$  respectively. Furthermore, the items were rated as either true or false.

## Analysis

A confirmatory factor analysis (CFA) with MPlus was used to examine whether the factor structure from the EFA fits the new data. Additionally, a series of correlations were examined to gain insight into the cross-structure of the AAWAS with the convergent and discriminant validity scales.

## Study 2 Results

### CFA

The three-factor model measurement structure was tested using a CFA framework in Mplus with maximum likelihood estimation. The initial model fit was weak. The root mean square error (RMSEA) = 0.073 was below the recommended cut-off of .08, and the standardized root mean square residual (SRMR) = 0.083 was greater than the recommended cutoff of 0.08 (Hu & Bentler, 1999). Additionally, the CFI = 0.698, and TLI = 0.680 were less than the recommended value of 0.9. The fit statistics are an indication of how well the hypothesized or proposed model fits relative to a null model. For example, a TLI of 0.680 indicates that the proposed model improves model fit by 68% relative to the null model. The factor determinacy was greater than 0.9 for each factor (Identity Shifting = 0.907, Avoidance = 0.941, and Authentic Self-Expression = 0.940). The factor determinacy scores provide information about the level of bias in the factor scores estimates, and values around or above .80 are deemed adequate (Gorsuch, 1983).

Modification indices suggested the most significant improvement to model fit would come from correlating the error terms for response options *within* scenarios. For example, the five largest modification indices, which indicate how much the chi-squared value would reduce if the modification is made, ranged from 58.98 to 33.9. The literature suggests that it is best to

specify correlated errors a priori (Landis et al., 2009). However, there are some instances where correlating error terms are justified. Most notably, when items share the same stem (Bocell, 2015; Newsom, 2017), as is the case with the AAWAS, where each scenario has three response options. The choice was made to correlate all errors for all response options that shared a scenario to maintain consistency and maximize the probability of model replication in a new sample (see Figure 2 for depiction).

After correlating response option error terms, all fit statistics improved. The root mean square error (RMSEA) = 0.048 was less than the recommended cut-off of .08, and the standardized root mean square residual (SRMR) = 0.072 was less than the recommended cutoff of 0.08 (Hu & Bentler, 1999). Additionally, the CFI = 0.880 and TLI = 0.865 improved greatly but were still less than 0.9. Given that SJTs are fundamentally multidimensional, the rules of thumb used with traditional self-report scales are often considered too stringent (Bynum & O'Shea, 2020), and thus the rules of thumbs will be relaxed in this context. To clarify, because SJTs involve various scenario and response option details, as well as decision making processes, it is not surprising that the response option dimensions in an SJT do not account for as much variance in the model as more traditional, context-free, self-report scales, where the rules of thumb are often applied. Furthermore, it has been demonstrated that an SJT that does not meet the traditional cut offs can still have incremental predictive validity above what is gained from traditional self-report scales (Peus et al., 2013). The fact that SJTs are a minority in terms of personality assessment means that these rules of thumb are mostly used in assessments of fit for context-free, traditional self-report scales. However, there are still widely used traditional self-report scales that do not meet these rules of thumb either, like the International Personality Item Pool (IPIP) and Mini-IPIP (Cooper et al, 2010; Ypofanti et al., 2015); additionally, the authors

do not give any meaningful explanation as to why the fit statistics from the CFAs fail to meet the traditional cutoffs. The factor determinacy was greater than 0.9 for each factor (Identity Shifting = 0.910, Avoidance = 0.933, and Authentic Self-Expression = 0.931). Thus, all scenarios included in the CFA were ultimately retained. Furthermore, the factor loadings indicate the strongest support for the Avoidance and Authentic Self-Expression factors, and less clear support for the Identity Shifting factor given that the relatively weaker factor loadings overall (see Table 4 for factor loadings). Factor loadings for Avoidance response options were all  $> 0.28$ , while 12 were  $> 0.4$ , 10 items were  $> 0.5$ , and 5 items were  $> 0.6$ . Factor loadings for Authentic Self-Expression response options were all  $> 0.4$ , 9 items were  $> 0.5$ , and 3 were  $> 0.6$ . Lastly, factor loadings for the Identity Shifting response options were all  $> 0.27$ , except for one item with a factor loading of 0.11; 11 items  $> 0.3$ , 8 items  $> 0.4$ , 6 items  $> 0.5$ , and 3 were  $> 0.6$ .

### **Descriptive Statistics**

See Table 5 for the total sample intercorrelations and reliabilities for all self-report measures in Study 2. The Identity Shifting subscale mean = 2.54 ( $SD = 0.66$ ), the Avoidance subscale mean = 2.52 ( $SD = 0.78$ ), and the Authentic Self-Expression mean = 3.77 ( $SD = 0.75$ ). Authentic Self-Expression scores correlated with Identity Shifting ( $r = -0.17, p = .01$ ) and Avoidance scores ( $r = -0.69, p = .00$ ), and Identity Shifting scores and Avoidance scores were correlated ( $r = 0.13, p = .13$ ). Additionally, scale internal consistency estimates were Identity Shifting  $\alpha = 0.79$ , Avoidance  $\alpha = 0.85$ , and Authentic Self-Expression  $\alpha = 0.85$ . The mean inter-item correlations were: Identity Shifting ( $M = 0.23, SD = 0.10$ ), Avoidance ( $M = 0.31, SD = 0.09$ ), Authentic Self-Expression ( $M = 0.31, SD = 0.08$ )

Gender effects were tested using independent groups t-test (two-tailed) for all three AAWAS subscales. For Identity Shifting, male scores ( $M = 2.66, SD = 0.66$ ) were greater than



female scores ( $M = 2.43$ ,  $SD = 0.65$ ),  $t_{(249)} = -2.80$ ,  $p = .01$ . For Avoidance, mean differences were not significantly different for male scores ( $M = 2.57$ ,  $SD = 0.78$ ) and female scores ( $M = 2.46$ ,  $SD = 0.76$ ),  $t_{(249)} = -1.15$ ,  $p = 0.25$ . Finally, male Authentic Self-Expression scores ( $M = 3.68$ ,  $SD = 0.75$ ) were significantly less than female scores ( $M = 3.87$ ,  $SD = 0.73$ ),  $t(249) = 1.99$ ,  $p = .05$ . See Table 6 for intercorrelations and reliabilities for all scales grouped by gender.

Again, the correlation between age and the AAWAS subscales was also examined. Similar to Study 1, age was correlated with Avoidance scores ( $r = -0.16$ ,  $p = .01$ ), but not Identity Shifting ( $r = -0.07$ ,  $p = .30$ ) or Authentic Self-Expression scores ( $r = 0.03$ ,  $p = 0.64$ ).

### **Measurement Invariance**

An analysis for measurement invariance across gender was conducted. It is important to note that demonstrating measurement invariance through establishing metric invariance is considered sufficient (cf. Steenkamp and Baumgartner, 1998; Van de Schoot et al., 2012), as it is often expected for item intercepts and errors to differ across groups. Metric invariance exists when constraining factor loadings across multiple groups does not lead to significantly worse fit than the model where factor loadings are not constrained across groups (i.e., configural model; Schmitt & Kuljanin, 2008). A chi-squared difference test can be used to examine whether the differences in fit between models represents a statistically significant difference (Bialosiewicz et al., 2013).

First, the model fit was assessed separately for males and females. The measurement model for both samples specified three latent factors. Identity Shifting, Avoidance, and Authentic Self-Expression were reflected by the 13 response options for each construct across all scenarios. Item error terms were correlated within each of the 13 scenarios. Model fit for both the female-only and male-only samples were substandard with similar fit statistics, with the female-

only model fit indices of  $\chi^2 = 974.502$  ( $df = 660$ ,  $p = 0.00$ ), RMSEA = 0.061, SRMR = 0.089, CFI = 0.814 and TLI = 0.791, and the male-only model fit indices of  $\chi^2 = 971.470$  ( $df = 660$ ,  $p = 0.00$ ), RMSEA = 0.062, SRMR = 0.087, CFI = 0.815 and TLI = 0.793. The less than ideal fit statistics are likely the result of the fact that these models estimate the same number of parameters with half the sample size, as is the case with the configural model mentioned below as well. However, it is important to note that the main criterion for measurement invariance is that the relative fit between models does not worsen with added constraints.

Once the group-specific baseline models were obtained, configural invariance was then tested by running both those models together without constraints specified across groups. Configural invariance for the model was demonstrated with adequate fit indices achieved, as  $\chi^2 = 1945.972$  ( $df = 1320$ ,  $p = 0.00$ ), RMSEA = 0.061, SRMR = 0.088, CFI = 0.815 and TLI = 0.792. Next, metric invariance was tested by holding the factor loadings invariant between males and females. Model fit indices for the metric model were similar to the configural model, with  $\chi^2 = 1989.703$  ( $df = 1359$ ,  $p = 0.00$ ), RMSEA = 0.061, SRMR = 0.093, CFI = 0.813 and TLI = 0.796. A chi-squared difference test between the metric model and the configural model was not significant at  $\alpha > 0.05$  with  $\chi^2 = 43.731$  ( $df = 39$ ) less than the critical value of  $\chi^2 = 54.572$ , demonstrating metric measurement invariance. Subsequently, scalar invariance was tested by holding item intercepts invariant between males and females. The chi-squared statistic for the scalar model increased, and the fit indices were slightly worse than those for the metric model with  $\chi^2 = 2048.286$  ( $df = 1398$ ,  $p = 0.00$ ), RMSEA = 0.061, SRMR = 0.095, CFI = 0.808 and TLI = 0.796. A chi-squared difference test between the scalar model and the metric model was significant at  $\alpha > 0.05$  with  $\chi^2 = 58.583$  ( $df = 39$ ) exceeding the critical value of  $\chi^2 = 54.572$ , demonstrating scalar measurement variance. Therefore, it is concluded that the AAWAS items

were interpreted similarly across males and females, but the item intercepts are unlikely invariant across males and females.

### **Convergent Validity**

See Table 5 for all convergent and discriminant validity coefficients. As expected, the Identity Suppression scores (Madera et al., 2012) were positively correlated with the Identity Shifting scores ( $r = .33, p = .00$ ) and Avoidance scores ( $r = .38, p = .00$ ) and negatively correlated with Authentic Self-Expression scores ( $r = -.49, p = .00$ ). Further, the Identity Manifestation scores (Madera et al., 2012) were negatively correlated with Avoidance scores ( $r = -.33, p = .00$ ), and positively correlated with Authentic Self-Expression scores ( $r = .54, p = .00$ ); however, the Identity Manifestation scores were not correlated with Identity Shifting scores ( $r = -.09, p = .16$ ). The Awareness of Shifting Behavior (ASB) scores were not correlated with Identity Shifting scores ( $r = .05, p = .43$ ), but they were positively correlated with Avoidance scores ( $r = .33, p = .00$ ) and negatively correlated with Authentic Self-Expression scores ( $r = -.33, p = .00$ ).

Overall, the patterns of correlations are as expected based on the constructs being measured. For example, Identity Suppression scores were positively correlated with negotiation strategies wherein individuals are hiding their inner racial identity (i.e., Identity Shifting and Avoidance), and Identity Manifestation scores were positively correlated with the negotiation strategy wherein individuals were showing their inner racial identity (i.e., Authentic Self-Expression). It appears counterintuitive that the Awareness of Shifting Behavior scores are not correlated with Identity Shifting scores. However, in examining the ASB scale items, the scale asks about whether individuals are different people at work and at home, without asking about the nature of these differences. As such, respondents could be referring to being more reserved at

work than at home, for example, rather than pretending to be more similar to their White counterparts than they really are. Therefore, under closer inspection, the fact that Identity Shifting and Awareness of Shifting behavior are not correlated does not necessarily mean that there is a construct validity issue with the AAWAS.

### **Discriminant Validity**

The following measures of the IAMWORK scale, the Concern with Appropriateness Scale (CWAS), the Snyder Self-Monitoring Scale, and the Marlowe-Crowne Social Desirability Scale were chosen to differentiate from AAWAS scores. The IAMWORK scale focused on workplace authenticity was chosen to differentiate the AAWAS from a scale that assesses inauthenticity based on other personal characteristics unrelated to respondents' racial identity (i.e., whether they express their opinion about work-related policies if it is in opposition with the opinion of the majority). The Concern with Appropriateness scale was chosen to differentiate the AAWAS from the more general concern with the opinions of others, which is relevant to everyone, not only racial minorities. While the Self-Monitoring scale was chosen to differentiate the AAWAS from a general ability to pick up on social cues and modify behavior accordingly, again, self-monitoring is relevant to everyone, not only racial minorities. Finally, the Marlowe-Crowne Social Desirability Scale was chosen to establish that the AAWAS is not overly susceptible to social desirability response bias.

### ***General Workplace Authenticity***

The IAMWORK subscale scores measuring Authentic Living at Work were negatively correlated with the Identity Shifting scores ( $r = -.12, p = .05$ ) and Avoidance scores ( $r = -.38, p = .00$ ), and positively correlated with Authentic Self-Expression scores ( $r = .46, p = .00$ ). The Self-Alienation subscale of IAMWORK were positively correlated with Identity Shifting scores ( $r =$

.19,  $p = .00$ ) and Avoidance ( $r = .36, p = .00$ ) and negatively correlated with Authentic Self-Expression scores ( $r = -.29, p = .00$ ). Lastly, the Accepting External Influence subscale scores of the IAMWORK scale were positively correlated with Identity Shifting scores ( $r = .34, p = .00$ ) and Avoidance scores ( $r = .24, p = .00$ ) and negatively correlated with Authentic Self-Expression scores ( $r = -.27, p = .00$ ).

Furthermore, the Concern with Appropriateness scale was positively correlated with Identity Shifting ( $r = .30, p = .00$ ) and Avoidance ( $r = .37, p = .00$ ) scores, but negatively correlated with Authentic Self-Expression scores ( $r = -.31, p = .00$ ).

### ***Self-Monitoring and Social Desirability***

The Self-Monitoring scale was positively correlated with Identity Shifting ( $r = .15, p = .02$ ), but it was not correlated with Avoidance ( $r = .01, p = .89$ ) or Authentic Self-Expression scores ( $r = .02, p = .73$ ). Finally, the Marlowe-Crowne Social Desirability scale was negatively correlated with Avoidance ( $r = -.23, p = .00$ ) and positively related to Authentic Self-Expression ( $r = .18, p = .00$ ), but it was not correlated with Identity-Shifting scores ( $r = .02, p = .78$ ).

It was expected that the convergent validity scales would be more highly correlated with the AAWAS than the discriminant validity scales. However, the observed correlations between the AAWAS and the convergent scales are similar in magnitude to the correlations between the AAWAS and the discriminant scales, aside from the self-monitoring scale and the social desirability scale. It was difficult to find measures assessing constructs similar to those targeted by the AAWAS and convergent validity scales, but also different enough to constitute discriminant validity. For example, the Awareness of Shifting Behavior subscale chosen for convergent validity is a part of the African American Women Shifting Scale, and its items are worded similarly to items from the Cross-Situational Variability subscale from the CWAS,

which was specified as a discriminant validity scale. One of the Awareness of Shifting Behavior items reads, “I have a different self at work than at home,” and one of the items from the Concern with Appropriateness scale, which was a discriminant validity scale, reads, “In different situations and with different people, I act like very different persons.”

### **Exploratory Analyses for Nomological Net**

Thus, the decision was made to eliminate the distinction between the convergent/discriminant categories, and to complete an exploratory factor analysis using maximum likelihood (ML) and quartimax rotation, containing all of the scales, other than the AAWAS, measuring authenticity-related constructs. The criterion of using only authenticity-related scales also eliminated Self-Monitoring and Social Desirability scores from the analyses. The goal of the EFA was to reduce the scales down to a more manageable set of underlying factors, then attempt to interpret and create scores based on those underlying factors. Finally, correlations between the AAWAS and the new scale scores based on the results of the EFA were examined.

This analysis was exploratory and meant to help simplify the discussion around how the AAWAS relates to other constructs. The retention criteria for the EFA was primary factor loading  $> 0.45$  and cross-loadings  $< .3$ . Initially, 57 items were entered into the EFA, and 32 items were retained for the final solution. More specifically, most of the items from the Madera et al. (2012) Identity Suppression scale were not retained for the final solution (8 out of 10 deleted), as well as the Authentic Living (all items deleted) and Self-Alienation (3 out of 4 items deleted) subscales from the IAMWORK scale. Finally, over half of the items were not retained from the Attention to Social Comparison subscale from the CWAS (7 out of 13 items were deleted). It is important to note the 252 respondents and 57 items. It is difficult to conclude

whether the EFA is adequately powered. Zickar (2020) reviewed rules of thumbs for power based on EFA sample size. According to his review, the sample size of 252 would be considered adequately powered according to some rules of thumb (e.g., a sample size of at least 200 regardless of the number of indicators and model complexity) but underpowered according to others (e.g., 5 or 10 respondents per indicator/item).

The final EFA resulted in a three-factor solution, which was supported by the scree plot and the rule of thumb of eigenvalues above 1 indicating meaningful factors, but the parallel analysis indicated a four-factor solution; none of the items loaded strongly onto the fourth factor, therefore, a three-factor solution was decided upon (see Figure 3 for scree plot; see Table 7 for factor loadings). The first factor primarily corresponded to Identity Manifestation items from the Identity Manifestation scales as it is defined by Madera et al. 2012, but also included reverse-scored items from the Identity Suppression subscale from Madera et al. (2012). I labeled the first factor “Identity Reveal” to avoid confusion with the original Identity Manifestation scale scores. The second factor corresponded to respondents’ perceptions that they generally shift their behavior at work depending on who is around (i.e., General Shifting Perceptions); this factor consisted of items from the Awareness of Shifting Behavior scale and items from the Cross Situational Variability subscale from the CWAS. The third factor corresponds to how much respondents are influenced by others and social comparison (i.e., Influenced by Others), and it consisted of items from the Accepting External Influence subscale from IAMWORK and items from the Attention to Social Comparison Information subscale from the CWAS. The percentage of variance accounted for by each factor was as follows: 23% for Identity Reveal, 13% for General Shifting Perceptions, 7% for Influenced by Others. Additionally, scale internal

consistency estimates were excellent: Identity Reveal  $\alpha = 0.89$ , Avoidance  $\alpha = 0.89$ , and Authentic Self-Expression  $\alpha = 0.87$ .

Furthermore, the new Identity Reveal scores were negatively correlated with Avoidance scores ( $r = -.35, p = .00$ ) and positively correlated with Authentic Self-Expression scores ( $r = .56, p = .00$ ), but not correlated with Identity Shifting scores ( $r = -.12, p = .06$ ). The General Shifting Perception scores were positively correlated with Avoidance ( $r = .33, p = .00$ ), but negatively correlated with Authentic Self-Expression scores ( $r = -.29, p = .00$ ) and not correlated with Identity Shifting ( $r = .10, p = .12$ ). Finally, the Influence by Others scores were positively correlated with Identity Shifting ( $r = .38, p = .00$ ) and Avoidance ( $r = .318, p = .60$ ), but negatively correlated with Authentic Self-Expression scores ( $r = -.32, p = .00$ ) (see Table 8 for intercorrelations and reliabilities, and Table 9 for grouped by gender).

The correlations between the AAWAS subscales and the new scale scores computed based on the abovementioned EFA provide more support for the construct validity of the AAWAS. More specifically, respondents who were more willing to reveal their Black identity at work were also more likely to engage in authentic self-expression, and less likely to engage in avoidance. Respondents who reported that they varied their identity depending on who they were around (i.e., General Shifting Perception) also reported that they were less likely to engage in authentic self-expression and more likely to engage in the avoidance strategy; however, General Shifting Perception was not correlated with Identity Shifting, which is shifting behavior rooted in respondents' Black racial identity. Lastly, the more individuals reported that others influenced their behaviors, the more likely they were to engage in identity shifting and avoidance strategies, and the less likely they were to engage in authentic self-expression.

## Discussion



In summary, the three-factor solution was supported through CFA analyses, though some fit statistics did not quite reach the recommended thresholds. Measurement invariance analyses indicate that males and females interpret the scale items and response options in a similar manner. Additionally, Cronbach's alpha supported the strong internal consistency of the AAWAS. An examination of the intercorrelations of subscales on the AAWAS indicated a moderately strong negative correlation between the Avoidance and Authentic Self-Expression dimensions. There was also a small negative correlation between Authentic Self-Expression and Identity Shifting, and a small positive correlation between Avoidance and Identity Shifting. This suggests that Identity Shifting and Authentic Self-Expression are not endpoints on a bipolar latent construct, and Identity Shifting is meaningfully different from Avoidance. Identity Shifting appears to be its own unique identity negotiation strategy, and the relationship between Authentic Self-Expression and Avoidance seems to indicate that the two constructs are more inversely related. These findings lend credence to the argument that existing scales (e.g., Madera et al. 2012) are limited because they do not distinguish between Identity-Shifting and Avoidance when targeting workplace inauthenticity for marginalized groups.

Again, it was expected that the convergent scales would show stronger correlations with the AAWAS than the discriminant scales, but the strength of the correlations were mostly similar for the convergent and discriminant scales related to authenticity. Thus the distinction between the pre-categorized convergent and discriminant validity scales was mostly eliminated. Although there were significant correlations between the Marlowe-Crowne Social Desirability Scale and the AAWAS, the correlations were not so substantial that social desirability bias should affect the validity of the AAWAS. Furthermore, the directions of the correlations between the AAWAS and the additional scales included in Study 2 were logical based on the constructs being

measured (see Table 10). Additionally, given the small to moderate strengths of the majority of the observed correlations, the evidence suggests that the AAWAS is targeting constructs that are not redundant with existing measures.

The results of Study 2 show evidence of gender differences on the AAWAS; males were higher in Identity Shifting than females, and females were higher in Authentic Self-Expression than males. However, these gender differences were not found in Study 1. Thus, the decision was made to collapse the samples from Study 1 and Study 2 to further examine these gender differences with greater statistical power; the collapsed sample contained 230 females and 228 males. The independent t-tests from the collapsed sample did not show gender differences in Authentic Self-Expression, in contrast with the Study 2 results. However, for Identity Shifting, male scores ( $M = 2.72$ ,  $SD = 0.69$ ) were greater than female scores ( $M = 2.51$ ,  $SD = 0.64$ ),  $t_{(456)} = -3.36$ ,  $p = .001$ . This finding is consistent with the literature that finds that males are higher in Machiavellianism and their use of impression management tactics than females (Bolino & Turnley, 2003; Singh et al., 2002). In fact, women are more likely to report using low levels of all impression management tactics relative to males (Bolino & Turnley, 2003). Future studies should examine whether this pattern of results is replicated in a new sample and whether gender differences impact workplace outcomes such as upward mobility.

Moreover, age was correlated with Avoidance scores in both Study 1 and Study 2; as age increased, the endorsement of the avoidance strategy decreased. However, age was not correlated with the other two identity negotiation strategies. The observed correlation between age and Avoidance scores could be explained by several factors. For example, as individuals progress in age and their careers, they may better understand the importance of fostering connections with coworkers; therefore, they may be less likely to use the Avoidance strategy, which may be the

strategy most likely to result in isolation from their colleagues. Additionally, self-efficacy to engage in intergroup interactions may increase with age; thus, older individuals may be less likely to engage in the strategy that allows them to circumvent certain intergroup interactions. Again, additional research is needed to uncover the basis of this relationship between age and Avoidance.

### **Limitations**

The fit of the CFA model could be considered a limitation of the AAWAS. Again, the model fit statistics do not quite meet the cutoffs according to traditional rules of thumb. However, this is not unprecedented for SJTs (Peus et al., 2013; Flannery, 2018), given that they are typically assessing multiple constructs simultaneously because of situational details and judgment/decision-making aspects involved in SJTs. Therefore, it is not uncommon that the factor structures for SJTs are less than ideal (Campion et al., 2014; McDaniel et al., 2007). For example, the development and validation study for the Full Range of Leadership Model SJT published in *The Leadership Quarterly*, reported CFA fit statistics that also did not meet the recommended cutoffs ( $\chi^2 = 3369.350$  ( $df = 1924$ ,  $p = 0.00$ ), RMSEA = 0.048, SRMR = 0.075, CFI = 0.869). However, the authors still claimed the scores to be valid, even with the limitations of the CFA fit, and found that the SJT had incremental validity in predicting relevant outcomes above and beyond the more traditional self-report scale, the Multifactor Leadership Questionnaire.

Additionally, the error terms of item responses related to the same scenario were correlated to achieve a better model fit. The decision to correlate item errors within each scenario implies that the items share a common source of variance (i.e., the scenario) that cannot be attributed to their corresponding response dimensions (i.e., Identity Shifting, Avoidance,

Authentic Self-Expression). Simultaneously modeling scenario and dimension factors using multitrait-multimethod CFA framework has been used previously to improve model fit with SJTs (Murphy et al., 2001). The particular strategy to correlate error terms for items related to the same scenario used in the current research is called the correlated uniqueness approach to multitrait-multimethod analyses (CU-MTMM; Byrne, 2013). With the CU-MTMM model, method (i.e., scenario) factors are not explicitly defined; instead, they are implied from the correlated error terms for each set of items sharing the same scenario. Decisions for correlating residuals are most justified when they are theory-driven rather than data-driven through modification indices (Landis et al., 2009). Although the decision to correlate the item errors in the aforementioned manner is logical for an SJT, the fact that the modification indices prompted the correlated residuals in the current efforts is considered a limitation. Thus, additional studies should examine whether the model fits in a new sample.

Another potential limitation of the AAWAS is the range of scenarios represented in the final items. Most of the ultimately retained scenarios involve art related to Black culture (e.g., music artists, dance, literature). However, the literature suggests that authenticity for Blacks involves many other facets of life, including factors such as physical appearance (e.g., wearing natural hair), language (e.g., use of African American Vernacular English), and mannerisms (e.g., dap vs. handshakes) (Cooper, 2019; Davis, 2016; Johnson et al., 2017; Rosette & Dumas, 2007). It is unclear why scenarios related to these other categories were not retained; there were three scenarios directly related to speech/mannerisms, and they generally didn't perform well in all of the separate EFAs for the three dimensions. The poor performance of these items may be attributed to the fact that shifts in speech patterns and mannerisms may be too subtle or complex to convey and measure using a written SJT. Perhaps (in)authenticity related to these categories

would be better assessed using video-based SJTs with actors, wherein the subtleties could be better captured. Most of the scenarios that targeted physical appearance were related to hair, and there was no interpretable pattern of poor performance for these scenarios. In other words, some of these scenarios didn't perform well on the Avoidance dimension, some didn't perform well on the Identity Shifting or the Authentic Self-Expression dimension, and some didn't perform well on any of the three dimensions. Thus, the AAWAS may not incorporate some potentially important aspects of authenticity for Blacks at work. Perhaps, future research should examine whether alternative SJT formats, such as video-based SJTs, can better capture the full range of scenarios involved in workplace authenticity for Blacks.

Finally, the generalizability of the current findings should be examined. The AAWAS is most relevant to Black professionals in predominantly White workplaces, wherein the norms of the workplace are defined by Whites because they are the majority. However, the respondents were not explicitly required to work in primarily White workplaces. Thus, future research should examine whether the observed factor structure and pattern of means is maintained in a sample of Black professionals who are explicitly required to work in primarily White organizations. Furthermore, the sample had a mean age above 40; future research should examine whether the observed results are generalizable to a sample of adults closer to the typical age for entering the workforce (e.g., 18 - 25), who may be more concerned about establishing their professional identity. Lastly, all respondents were recruited from Qualtrics Panel's pool of workers and self-selected to participate in the study. Thus, as with other online samples (e.g., MTurk), it could be the case that there are characteristics about the respondents that led them to participate in the study (e.g., financial needs), and the sample may not be as representative as a random sample from the general population of Black professionals. Again, additional research should examine

the generalizability of the findings to a sample recruited from the broader population of Black professionals.

### **Future Directions**

After replicability and generalizability evidence is gathered, the next step is to assess the predictive validity of the AAWAS (i.e., criterion-related validity). Criterion-related validity of a scale refers to its predictive power or how well it explains variance in relevant outcomes (Mumford, 2015). The identity negotiation strategies assessed with the AAWAS are likely related to many outcomes such as well-being and work engagement. Research finds a positive relationship between authentic self-expression and employee wellbeing (Griffith & Hebl, 2002; Madera et al., 2012; Martinez et al., 2017). Inauthenticity in interpersonal relationships at work is likely to hinder bond formation with colleagues. Thus, strategies characterized by the suppression of one's inner racial identity, either through avoidance or identity-shifting, may lead to less fulfillment of the psychological needs of relatedness, and therefore lower levels of wellbeing.

According to definitions of work engagement, employees who feel engaged experience vigor, or high levels of energy, and high levels of devotion and absorption in their work (Bakker et al., 2011; Skurak et al., 2018). As such, work engagement is motivational and requires that individuals allocate mental and physical resources to their work (Rich et al., 2010). However, identity-shifting places an extra cognitive demand on employees, while authentic self-expression helps employees preserve the mental resources needed to identity shift. Thus, authentic self-expression will likely be associated with higher work engagement, and identity shifting will likely be associated with lower work engagement. Moreover, the identity negotiation strategies assessed in the AAWAS are likely related to many other workplace outcomes for Blacks (e.g.,

perceived culture fit, job performance ratings, job satisfaction, burnout, turnover). Future research should examine whether the AAWAS predicts such outcomes and whether the AAWAS exhibits incremental validity relative to traditional self-report scales such as Madera et al. (2012) Identity Manifestation and Identity Suppression scales.

Subsequent efforts may also examine what factors influence the use of the identity negotiation strategies measured by the AAWAS. For example, researchers may seek to determine the impact that organizational diversity climate has on the use of negotiation strategies for their Black employees. As stated previously, the results of the current studies suggest that age and gender are related to the use of certain identity negotiation strategies; future research should aim to replicate these findings and uncover why gender and age differences exist. Once there is robust evidence regarding the drivers and outcomes associated with Identity Shifting, Avoidance, and Authentic Self-Expression, organization-level interventions may be tested. Research must be completed before organizations test interventions related to boosting Authentic Self-Expression because it is currently unclear whether Authentic Self-Expression is harmful to Blacks; although it seems like the healthiest identity negotiation strategy for Blacks, research may find that it leads to more discrimination against them. Suppose it is found that Authentic Self-Expression results in more discrimination. In that case, organizations should first direct their efforts to interventions that foster an organizational climate for inclusion and then attempt interventions that increase Blacks' use of Authentic Self-Expression. To boost the use of Authentic Self-Expression, targeting broad contextual drivers is likely to be simpler and more effective than attempting to train individuals to rely more on particular strategies. For example, organizations could attempt to shift organizational messaging around inclusion (e.g., adding language to their website like,

“we value when employees bring their whole selves to work”), to see if it prompts their Black employees to be more authentic at the workplace.

## **Conclusion**

The goal of these efforts was to develop the AAWAS and gain preliminary evidence that it is a reliable and valid measure to study workplace authenticity for Blacks. The AAWAS is based on the unique experience of stereotyping and marginalization that Blacks face in the workplace; existing scales do not capture the qualitatively different pressure that Blacks face to conform relative to other racial minority groups, or the nuanced nature of the identity negotiation strategies they may use in response to that pressure. The observed results show promising initial construct evidence for the AAWAS. Furthermore, the evidence is strong enough to justify gathering additional validity evidence for the scale through the completion of replication and generalizability studies, and ultimately criterion-related validity studies. In conclusion, the current research was successful; the AAWAS is the first scale of its kind, and it has the potential to lead to major advances in the study of workplace (in)authenticity for Blacks and the impact that (in)authenticity has on relevant workplace outcomes.



### References

- Aberson, C. L., & Gaffney, A. M. (2008). An integrated threat model of explicit and implicit attitudes. *European Journal of Social Psychology, 39*(5), 808-830.  
<https://doi.org/10.1002/ejsp.582>
- Alexander, L., & Tredoux, C. (2010). The spaces between us: A spatial analysis of informal segregation at a South African university. *Journal of social issues, 66*(2), 367-386.  
<https://doi.org/10.1111/j.1540-4560.2010.01650.x>
- Agyemang, C., Bhopal, R., & Bruijnzeels, M. (2005). Negro, Black, Black African, African Caribbean, African American or what? Labelling African origin populations in the health arena in the 21st century. *Journal of Epidemiology & Community Health, 59*(12), 1014-1018. <http://dx.doi.org/10.1136/jech.2005.035964>
- Bakker, A. B., Albrecht, S. L., & Leiter, M. P. (2011). Key questions regarding work engagement. *European Journal of Work and Organizational Psychology, 20*(1), 4-28.  
<https://doi.org/10.1080/1359432X.2010.485352>
- Bedi, A. (1999). The effect of demographic diversity on the quality of exchange relationship in a leader-member dyad. [Doctoral dissertation, California School of Professional Psychology]. ProQuest Theses and Dissertations Global.
- Berger, E. D. (2009). Managing age discrimination: An examination of the techniques used when seeking employment. *The Gerontologist, 49*(3), 317-332.  
<https://doi.org/10.1093/geront/gnp031>
- Bialosiewicz, S., Murphy, K., & Berry, T. (2013). Do our measures measure up? The critical role of measurement invariance. American Evaluation Association.

- Biernat, M., Sesko, A. K., & Amo, R. B. (2009). Compensatory stereotyping in interracial encounters. *Group Processes & Intergroup Relations*, 12(5), 551-563.  
<https://doi.org/10.1177/1368430209337469>
- Bocell, F. (2015). The impact of unmodeled error covariance on measurement models in structural equation modeling [Doctoral dissertation, University of Washington]. ProQuest Theses and Dissertations Global.
- Bolino, M. C., & Turnley, W. H. (2003). More than one way to make an impression: Exploring profiles of impression management. *Journal of Management*, 29(2), 141-160.  
<https://doi.org/10.1177/014920630302900202>
- Bolino, M., Long, D., & Turnley, W. (2016). Impression management in organizations: Critical questions, answers, and areas for future research. *Annual Review of Organizational Psychology and Organizational Behavior*, 3, 377-406. <https://doi.org/10.1146/annurev-orgpsych-041015-062337>
- Bonnett, A. (2002), "From white to western: 'racial decline' and the idea of the West in Britain, 1890-1930", *Journal of Historical Sociology*, 16(3), pp. 320-347.  
<https://doi.org/10.1111/1467-6443.00210>
- Boskin, J. (1986). *Sambo: The rise and demise of an American jester*. Oxford University Press.
- Bourke, V. (2016, May 11). Most Employees Feel Authentic at Work, but It Can Take a While. *Harvard Business Review*. Retrieved from <https://hbr.org/2016/05/most-employees-feel-authentic-at-work-but-it-can-take-a-while>
- Brannen, M. Y., & Thomas, D. C. 2010. Bicultural individuals in organizations: Implications and opportunity. *International Journal of Cross-Cultural Management*, 10(1), 5-16.  
<https://doi.org/10.1177/1470595809359580>

Brewer, M. B. (1991). The social self: On being the same and different at the same time.

*Personality and Social Psychology Bulletin*, 17(5), 475-

482. <https://doi.org/10.1177/0146167291175001>

Bynum, B., & O'Shea, G. (2020), "New Horizons in Educational Assessment: Situational

Judgment Tests", available at: <https://www.humrro.org/corpsite/blog/new-horizons-in-educational-assessment-situational-judgment-tests/>

Byrne, B. M. (2013). Structural equation modeling with Mplus: Basic concepts, applications, and programming. Routledge.

Campion, M. C., Ployhart, R. E., & MacKenzie, W. I. Jr. (2014). The state of research on situational judgment tests: A content analysis and directions for future research. *Human Performance*, 27(4), 283–310. <https://doi.org/10.1080/08959285.2014.929693>

Cha, S. E., Hewlin, P. F., Roberts, L. M., Buckman, B. R., Leroy, H., Steckler, E. L., ... &

Cooper, D. (2019). Being your true self at work: Integrating the fragmented research on authenticity in organizations. *Academy of Management Annals*, 13(2), 633-671.

<https://doi.org/10.5465/annals.2016.0108>

Cheeks, M. (2018, March 26). How Black women Describe Navigating Race and Gender in the

Workplace. Retrieved from: <https://hbr.org/2018/03/how-Black-womendescribe-navigating-race-and-gender-in-the-workplace>

Chen, S., Chen, K. Y., & Shaw, L. (2004). Self-verification motives at the collective level of self-definition. *Journal of Personality and Social Psychology*, 86(1), 77-94.

<https://doi.org/10.1037/0022-3514.86.1.77>

- Christian, M. S., Edwards, B. D., & Bradley, J. C. (2010). Situational judgment tests: Constructs assessed and a meta-analysis of their criterion-related validities. *Personnel Psychology*, 63(1), 83-117. <https://doi.org/10.1111/j.1744-6570.2009.01163.x>
- Clair, J. A., Beatty, J. E., & MacLean, T. L. (2005). Out of sight but not out of mind: Managing invisible social identities in the workplace. *Academy of Management Review*, 30(1), 78-95. <https://doi.org/10.5465/amr.2005.15281431>
- Cooper, Elizabeth B. 2019. "The Appearance of Professionalism." *Florida Law Review* 71(1), 1-64.
- Corenblum, B., & Stephan, W. G. (2001). White fears and native apprehensions: An integrated threat theory approach to intergroup attitudes. *Canadian Journal of Behavioral Science*, 33(4), 251-268. <https://doi.org/10.1037/h0087147>
- Crocker, J. (1999). Social stigma and self-esteem: Situational construction of self-worth. *Journal of Experimental Social Psychology*, 35(1), 89-107. <https://doi.org/10.1006/jesp.1998.1369>
- Crocker, J., Major, B., & Steele, C. M. (1998). Social stigma. In D. Gilbert, S. Fiske, & G. Lindzey. (Eds.), *The handbook of social psychology* (Vol. 2, pp. 504–553). McGraw Hill.
- Crowne, D. P., & Marlowe, D. (1960). A new scale of social desirability independent of psychopathology. *Journal of Consulting Psychology*, 24(4), 349-354. <https://doi.org/10.1037/h0047358>
- Csikszentmihalyi, M., & Seligman, M. E. (2000). Positive psychology: An introduction. *American Psychologist*, 55(1), 5-14.

- Davis M.D. (2016) We Were Treated Like Machines: Professionalism and Anti-Blackness in Social Work Agency Culture. [Master's Thesis, Smith College]. ProQuest Theses and Dissertations Global.
- Deaux, K., & Ethier, K. A. (1998). Negotiating social identity. In: J.K. Swim, C. Stangor, (Eds.), *Prejudice: The target's perspective*. (pp. 301-323). Academic Press.
- Deci, E. L., & Ryan, R. M. (1995). Human agency: The basis for true self-esteem. In M. H. Kemis (Ed.), *Efficacy, agency, and self-esteem* (pp. 31-50). Plenum.
- Deloitte (2013). Uncovering talent: A new model inclusion. Retrieved from <https://www2.deloitte.com/content/dam/Deloitte/us/Documents/about-deloitte/us-about-deloitte-uncovering-talent-a-new-model-of-inclusion.pdf>
- Dickens, D. D. (2014). *Double consciousness: The negotiation of the intersectionality of identities among academically successful Black women* [Doctoral dissertation, Colorado State University]. ProQuest Theses and Dissertations Global.
- Dickens, D. D., & Chavez, E. L. (2018). Navigating the workplace: The costs and benefits of shifting identities at work among early career US Black women. *Sex Roles*, 78(11-12), 760-774. <https://doi.org/10.1007/s11199-017-0844-x>
- Dickens, D. D., Womack, V. Y., & Dimes, T. (2019). Managing hypervisibility: An exploration of theory and research on identity shifting strategies in the workplace among Black women. *Journal of Vocational Behavior*, 113, 153-163. <https://doi.org/10.1016/j.jvb.2018.10.008>
- Dixon, J., & Durrheim, K. (2003). Contact and the ecology of racial division: Some varieties of informal segregation. *British Journal of Social Psychology*, 42(1), 1-23. <https://doi.org/10.1348/014466603763276090>

- Dovidio, J. F., Brigham, J. C., Johnson, B. T., & Gaertner, S. L. (1996). Stereotyping, prejudice, and discrimination: Another look. In N. Macrae, C. Stangor, & M. Hewstone (Eds.), *Stereotypes and stereotyping* (pp. 276–319). Guilford Press.
- Dovidio, J.F., Major, B., Crocker, J., (2000). Stigma: introduction and overview. In: Heatherton, T.F., Kleck, R.E., Hebl, M.R. (Eds.), *The Social Psychology of Stigma* (pp. 1-30). Guilford Press.
- DuBois, P. H. (1970). *A history of psychological testing*. Allyn and Bacon.
- Dunning, D., Heath, C., & Suls, J. M. (2004). Flawed self-assessment: Implications for health, education, and the workplace. *Psychological science in the public interest*, 5(3), 69-106. <https://doi.org/10.1111/j.1529-1006.2004.00018.x>
- Duronto, P. M., Nishida, T., & Nakayama, S. I. (2005). Uncertainty, anxiety, and avoidance in communication with strangers. *International Journal of Intercultural Relations*, 29(5), 549-560. <https://doi.org/10.1016/j.ijintrel.2005.08.003>
- Feldman, J. M., & Lynch, J. G. (1988). Self-generated validity and other effects of measurement on belief, attitude, intention, and behavior. *Journal of Applied Psychology*, 73(3), 421-435. <https://doi.org/10.1037/0021-9010.73.3.421>
- Finchilescu, G. (2010). Intergroup anxiety in interracial interaction: The role of prejudice and metastereotypes. *Journal of Social Issues*, 66(2), 334-351. <https://doi.org/10.1111/j.1540-4560.2010.01648.x>
- Flannery, N.M. (2018) Development of the Mental Toughness Situational Judgment Test: A Novel Approach to Assessing Mental Toughness [Master's Thesis. Virginia Tech]. VTechworks.

- Frederickson, G. (1987) *The Black image in the White mind: The debate on Afro-American character and destiny 1817-1914*. Wesleyan University Press.
- Frey, F. E., & Tropp, L. R. (2006). Being seen as individuals versus as group members: Extending research on metaperception to intergroup contexts. *Personality and Social Psychology Review*, 10(3), 265-280. [https://doi.org/10.1207/s15327957pspr1003\\_5](https://doi.org/10.1207/s15327957pspr1003_5)
- Fricke, M., & Kootstra, G. J. (2016). Primed codeswitching in spontaneous bilingual dialogue. *Journal of Memory and Language*, 91, 181-201. <https://doi.org/10.1016/j.jml.2016.04.003>
- Gangestad, S. W., & Snyder, M. (2000). Self-monitoring: Appraisal and reappraisal. *Psychological Bulletin*, 126(4), 530-555. <https://doi.org/10.1037/0033-2909.126.4.530>
- Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). "Can you see the real me?" A self-based model of authentic leader and follower development. *The Leadership Quarterly*, 16(3), 343-372. <https://doi.org/10.1016/j.leaqua.2005.03.003>
- Gino, F., Kouchaki, M., & Galinsky, A. D. (2015). The moral virtue of authenticity: How inauthenticity produces feelings of immorality and impurity. *Psychological Science*, 26(7), 983-996. <https://doi.org/10.1177/0956797615575277>
- Gifford, G. T. (2009). *Stigma in the workplace: Testing a framework for the effects of demographic and perceived differences in organizations*. [Doctoral Dissertation, The University of Nebraska-Lincoln]. Proquest Theses and Dissertations Global.
- Goffman, E. (1963). *Stigma: notes on the management of spoiled identity*. Touchstone.
- Gonen, H., & Goldberg, Y. (2018). Language modeling for code-switching: Evaluation, integration of monolingual data, and discriminative training. *arXiv preprint arXiv:1810.11895*.

Gorsuch, R. L. (1983). *Factor Analysis*. (2) Erlbaum.

Griffith, K. H., & Hebl, M. R. (2002). The disclosure dilemma for gay men and lesbians:"

Coming out" at work. *Journal of Applied Psychology*, 87(6), 1191–1199.

<https://doi.org/10.1037/0021-9010.87.6.1191>

Guenole, N., Chernyshenko, O., Stark, S., & Drasgow, F. (2015). Are predictions based on situational judgement tests precise enough for feedback in leadership development?.

*European Journal of Work and Organizational Psychology*, 24(3), 433-443.

<https://doi.org/10.1080/1359432X.2014.926890>

Harter, S. (2002). Authenticity. In C. R. Snyder, & S. Lopez (Eds.), *Handbook of positive psychology* (pp. 382–394). Oxford University Press.

Hauenstein, N., Sturdivant, M., Abraham, E., Gladfelter, J., Minnen, M. (2020). Measuring social privilege attitudes using a situational judgement test: Validation of the Diversity Engagement Test. Unpublished manuscript.

Heller, M. (1988). *Codeswitching: Anthropological and Sociological Perspectives*. De Gruyter.

Herek, G. M. (2009). Hate crimes and stigma-related experiences among sexual minority adults in the United States: Prevalence estimates from a national probability sample. *Journal of Interpersonal Violence*, 24(1), 54-74. <https://doi.org/10.1177/0886260508316477>

Hersch, J., & Xiao, J. (2016). Sex, race, and job satisfaction among highly educated workers. *Southern Economic Journal*, 83(1), 1-24. <https://doi.org/10.1002/soej.12133>

Hewlin, P. F. (2003). And the award for best actor goes to...:Facades of conformity in organizational settings. *Academy of Management Review*, 28(4), 633-642.

<https://doi.org/10.5465/amr.2003.10899442>



- Hilton, J. L., & Von Hippel, W. (1996). Stereotypes. *Annual Review of Psychology*, 47(1), 237-271. <https://doi.org/10.1146/annurev.psych.47.1.237>
- Holder, A., Jackson, M. A., & Ponterotto, J. G. (2015). Racial microaggression experiences and coping strategies of Black women in corporate leadership. *Qualitative Psychology*, 2(2), 164-180. <https://doi.org/10.1037/qup0000024>
- Hom, P. W., Roberson, L., & Ellis, A. D. (2008). Challenging conventional wisdom about who quits: Revelations from corporate America. *Journal of Applied Psychology*, 93(1), 1-34. <https://doi.org/10.1037/0021-9010.93.1.1>
- Hong, Y. Y., Morris, M. W., Chiu, C. Y., & Benet-Martinez, V. (2000). Multicultural minds: A dynamic constructivist approach to culture and cognition. *American Psychologist*, 55(7), 709-720. <https://doi.org/10.1037/0021-9010.93.1.1>
- Hu, L. T., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural equation modeling: a multidisciplinary journal*, 6(1), 1-55. <https://doi.org/10.1080/10705519909540118>
- Jackson, R. L. (2002). Cultural contracts theory: Toward an understanding of identity negotiation. *Communication Quarterly*, 50(3-4), 359-367. <https://doi.org/10.1080/01463370209385672>
- Jewell, K.S. (1993). From mammy to Miss America and beyond: Cultural images and the shaping of U.S. social policy. Routledge.
- Johnson, A. M., Godsil, R. D., MacFarlane, J., Tropp, L., & Goff, P. A. (2017). The “Good Hair” Study: Explicit and implicit attitudes toward black women’s hair. *The Perception Institute*. <https://perception.org/wp-content/uploads/2017/01/TheGood-HairStudyFindingsReport.pdf>

- Johnson, J. C., Gamst, G., Meyers, L. S., Arellano-Morales, L., & Shorter-Gooden, K. (2016). Development and validation of the African American Women's Shifting Scale (AAWSS). *Cultural Diversity and Ethnic Minority Psychology*, 22(1), 11-25. <https://doi.org/10.1037/cdp0000039>
- Jones, C., & Shorter-Gooden, K. (2004). *Shifting: The Lives of Black Women in America*. HarperCollins.
- Jones, E. E., Farina, A., Hastorf, A. H., & Markus, H. M., Miller, D.T., Scott, R.A., & French, R. S. (1984). *Social stigma: The psychology of marked relationships*. Freeman.
- Jones, J. R., & Harter, J. K. (2005). Race effects on the employee engagement-turnover intention relationship. *Journal of Leadership and Organizational Studies*, 11(2), 78-88. <https://doi.org/10.1177/107179190501100208>
- Jones, K. P., Arena, D. F., Nitttrouer, C. L., Alonso, N. M., & Lindsey, A. P. (2017). Subtle discrimination in the workplace: A vicious cycle. *Industrial and Organizational Psychology*, 10(1), 51-76. <https://doi.org/10.1017/iop.2016.91>
- Katz, D., & Braly, K. (1933). Racial stereotypes of one hundred college students. *The Journal of Abnormal and Social Psychology*, 28(3), 280-290. <https://doi.org/10.1037/h0074049>
- Kernis, M. H. (2003). Toward a conceptualization of optimal self-esteem. *Psychological Inquiry*, 14(1), 1-26. [https://doi.org/10.1207/S15327965PLI1401\\_01](https://doi.org/10.1207/S15327965PLI1401_01)
- Kernis, M. H., & Goldman, B. M. (2006). A multicomponent conceptualization of authenticity: Theory and research. In M. P. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 38, pp.283–357). Elsevier. doi:10.1016/S0065-2601(06)38006-9

- Knoll, M., & van Dick, R. (2013). Authenticity, employee silence, prohibitive voice, and the moderating effect of organizational identification. *The Journal of Positive Psychology*, 8(4), 346-360. <https://doi.org/10.1080/17439760.2013.804113>
- Kraus, M. W., Chen, S., & Keltner, D. (2011). The power to be me: Power elevates self-concept consistency and authenticity. *Journal of Experimental Social Psychology*, 47(5), 974-980. <https://doi.org/10.1016/j.jesp.2011.03.017>
- Lackey, S. (2012). *It takes two to tango: Stigma consciousness, intergroup anxiety, and avoidance of interactions between Blacks and Whites*. [Doctoral dissertation, St. John's University]. ProQuest Theses and Dissertations Global.
- Landis, R. S., Edwards, B. D., & Cortina, J. M. (2009). On the practice of allowing correlated residuals among indicators in structural equation models. In C. E. Lance & R. J. Vandenberg (Eds.), *Statistical and methodological myths and urban legends - Doctrine, verity and fable in the organizational and social sciences* (pp. 193–215). Routledge.
- Lee, R. S., Kochman, A., & Sikkema, K. J. (2002). Internalized stigma among people living with HIV-AIDS. *AIDS and Behavior*, 6(4), 309-319. <https://doi.org/10.1023/A:1021144511957>
- Lennox, R. D., & Wolfe, R. N. (1984). Revision of the self-monitoring scale. *Journal of Personality and Social Psychology*, 46(6), 1349-1364. <https://doi.org/10.1037/0022-3514.46.6.1349>
- Lewis, A.E. (2004), “What group? Studying whites and whiteness in the era of color-blindness”, *Sociological Theory*, 22(4), 623-646. <https://doi.org/10.1111/j.0735-2751.2004.00237.x>

- Lievens, F. (2013). Adjusting medical school admission: assessing interpersonal skills using situational judgement tests. *Medical Education*, 47(2), 182-189.  
<https://doi.org/10.1111/medu.12089>
- Lindholm, C. (2008) Culture and Authenticity. Blackwell.
- Link, B.G., Frances, T.C., Struening, E., Shrout, P.E., Dohrenwend, B.P., (1989). A modified labeling theory approach to mental disorders: an empirical assessment. *American Sociological Review*, 54(3), 400-423.<https://doi.org/10.2307/2095613>
- Link, B. G., & Phelan, J. C. (2001). Conceptualizing stigma. *Annual Review of Sociology*, 27(1), 363-385. <https://doi.org/10.1146/annurev.soc.27.1.363>
- Loo, R., & Thorpe, K. (2000). Confirmatory factor analyses of the full and short versions of the Marlowe-Crowne Social Desirability Scale. *The Journal of Social Psychology*, 140(5), 628-635. <https://doi.org/10.1080/00224540009600503>
- Lynch, J. W., & Rodell, J. B. (2018). Blend in or stand out? Interpersonal outcomes of managing concealable stigmas at work. *Journal of Applied Psychology*, 103(12), 1307-1323.  
<https://doi.org/10.1037/apl0000342>
- Madera, J. M., King, E. B., & Hebl, M. R. (2012). Bringing social identity to work: the influence of manifestation and suppression on perceived discrimination, job satisfaction, and turnover intentions. *Cultural Diversity and Ethnic Minority Psychology*, 18(2), 165-170.  
<https://doi.org/10.1037/a0027724>
- Martin, B. L. (1991). From Negro to Black to African American: The power of names and naming. *Political Science Quarterly*, 106(1), 83-107. <https://doi.org/10.2307/2152175>
- Martinez, L. R., Sawyer, K., Thoroughgood, C., Ruggs, E. N., & Smith, N. A. (2017). The importance of being “me”: The relation between authentic identity expression and

- transgender employees' work-related attitudes and experiences. *Journal of Applied Psychology* 102(2), 215-226. <https://doi.org/10.1037/apl0000168>
- Matsunaga, M. (2010). How to Factor-Analyze Your Data Right: Do's, Don'ts, and How-To's. *International Journal of Psychological Research*, 3(1), 97-110.
- Mavin, S. (2006). Venus envy 2: Sisterhood, queen bees and female misogyny in management. *Women in Management Review*, 21(5), 349-364. <https://doi.org/10.1108/09649420610676172>
- McConahay, J. B. (1986). Modern racism, ambivalence, and the modern racism scale. In J. F. Dovidio & S. L. Gaertner (Eds.), *Prejudice, discrimination, and racism* (pp. 91-125). Academic Press.
- McDaniel, M. A., Hartman, N. S., Whetzel, D. L., & Grubb III, W. L. (2007). Situational judgment tests, response instructions, and validity: A meta-analysis. *Personnel Psychology*, 60(1), 63-91. <https://doi.org/10.1111/j.1744-6570.2007.00065.x>
- McDaniel, M. A., Morgeson, F. P., Finnegan, E. B., Campion, M. A., & Braverman, E. P. (2001). Use of situational judgment tests to predict job performance: A clarification of the literature. *Journal of Applied Psychology*, 86(4), 730-740. <https://doi.org/10.1037/0021-9010.86.4.730>
- McDowell, J., & Carter-Francique, A. (2017). An intersectional analysis of the workplace experiences of African American female athletic directors. *Sex Roles*, 77(5-6), 393-408. <https://doi.org/10.1007/s11199-016-0730-y>
- McGee, L. K. (2004). *The use of code-switching as it relates to success in school and future employment opportunities* [Doctoral dissertation, University of Cincinnati]. ProQuest Theses and Dissertations Global.

- McGee, E. O., & Martin, D. B. (2011). "You would not believe what I have to go through to prove my intellectual value!" Stereotype management among academically successful Black mathematics and engineering students. *American Educational Research Journal*, 48(6), 1347-1389. <https://doi.org/10.3102/0002831211423972>
- Ménard, J., & Brunet, L. (2011). Authenticity and well-being in the workplace: A mediation model. *Journal of Managerial Psychology*, 26(4), 331-346. <https://doi.org/10.1108/02683941111124854>
- Molinsky, A. (2007). Cross-cultural code-switching: The psychological challenges of adapting behavior in foreign cultural interactions. *Academy of Management Review*, 32(2), 622-640. <https://doi.org/https://doi.org/10.5465/amr.2007.24351878>
- Motowidlo, S. J., Dunnette, M. D., & Carter, G. W. (1990). An alternative selection procedure: The low-fidelity simulation. *Journal of Applied Psychology*, 75(6), 640-647. <https://doi.org/10.1037/0021-9010.75.6.640>
- Mumford, S. (2015). The situational judgment test: cognition, constructs and criterion validity [Doctoral dissertation, University of Sheffield]. ProQuest Theses and Dissertations Global.
- Murphy, D. A., Stein, J. A., Schlenger, W., & Maibach, E. (2001). Conceptualizing the multidimensional nature of self-efficacy: Assessment of situational context and level of behavioral challenge to maintain safer sex. *Health Psychology*, 20(4), 281-290. <https://doi.org/10.1037/0278-6133.20.4.281>
- Myers-Scotton, C. (2017). Code-switching. In F. Coulmas (Ed.), *The handbook of sociolinguistics*, 217-237. Blackwell.

Newsom, D. (2017), "Nested models, model modifications, and correlated errors", available at:

[http://web.pdx.edu/~newsomj/semclass/ho\\_nested.pdf](http://web.pdx.edu/~newsomj/semclass/ho_nested.pdf)

Nielsen, J. (2007). There's always an easy out: How 'innocence' and 'probability' whitewash race discrimination. *Australian Critical Race And Whiteness Studies Association Journal*, 3(1), 1-15. <https://doi.org/10.1.1.695.3278>

Nkomo, S.M., & Ariss, A.A. (2014). The historical origins of ethnic (white) privilege in US organizations. *Journal of Managerial Psychology*, 29(4), 389-404. <https://doi.org/10.1108/JMP-06-2012-0178>

Ouellette, J. A., & Wood, W. (1998). Habit and intention in everyday life: The multiple processes by which past behavior predicts future behavior. *Psychological Bulletin*, 124(1), 54-74. <https://doi.org/10.1037/0033-2909.124.1.54>

Pancer, S. M., McMullen, L. M., Kabatoff, R. A., Johnson, K. G., & Pond, C. A. (1979). Conflict and avoidance in the helping situation. *Journal of Personality and Social Psychology*, 37(8), 1406-1411. <https://doi.org/10.1037/0022-3514.37.8.1406>

Peffley, M., Hurwitz, J., & Sniderman, P. M. (1997). Racial stereotypes and whites' political views of blacks in the context of welfare and crime. *American Journal of Political Science*, 30-60. <https://doi.org/10.2307/2111708>

Pettigrew, T. F., & Tropp, L. R. (2008). How does contact reduce prejudice? A meta-analytic test of three mediators. *European Journal of Social Psychology*, 38(6), 922-934.

Peus, C., Braun, S., & Frey, D. (2013). Situation-based measurement of the full range of leadership model—Development and validation of a situational judgment test. *The Leadership Quarterly*, 24(5), 777-795. <https://doi.org/10.1016/j.leaqua.2013.07.006>

Pinel, E. C. (1999). Stigma consciousness: the psychological legacy of social stereotypes.

*Journal of Personality and Social Psychology*, 76(1), 114-128.

<https://doi.org/10.1037/0022-3514.76.1.114>

Pinel, E. C. (2002). Stigma consciousness in intergroup contexts: The power of conviction.

*Journal of Experimental Social Psychology*, 38(2), 178-185.

<https://doi.org/10.1006/jesp.2001.1498>

Plant, E. A. (2004). Responses to interracial interactions over time. *Personality and Social*

*Psychology Bulletin*, 30, 1458-1471. <https://doi.org/10.1177/0146167204264244>

Plant, E. A., & Butz, D. A. (2006). The causes and consequences of an avoidance-focus for interracial interactions. *Personality and Social Psychology Bulletin*, 32(6), 833-846.

<https://doi.org/10.1177/0146167206287182>

Plant, E. A., & Devine, P. G. (2003). The antecedents and implications of interracial anxiety.

*Personality and Social Psychology Bulletin*, 29(6), 790-

801. <https://doi.org/10.1177/0146167203029006011>

Plous, S., & Williams, T. (1995). Racial stereotypes from the days of American slavery: A continuing legacy. *Journal of Applied Social Psychology*, 25(9), 795-817.

<https://doi.org/10.1111/j.1559-1816.1995.tb01776.x>

Powell, A., Bagilhole, B., & Dainty, A. (2009). How women engineers do and undo gender:

Consequences for gender equality. *Gender, work & organization*, 16(4), 411-428.

<https://doi.org/10.1111/j.1468-0432.2008.00406.x>

Priest, N., Slopen, N., Woolford, S., Philip, J.T., Singer, D., Kauffman, A.D., Mosely, K., Davis,

M., Ransome, Y. and Williams, D. (2018). Stereotyping across intersections of race and



- age: Racial stereotyping among White adults working with children. *PloS one*, 13(9), e0201696. <https://doi.org/10.1371/journal.pone.0201696>
- Rabaka, R. (2009). The souls of white folk: W.E.B. Du Bois' critique of white supremacy and contributions to critical white studies. *Journal of African American Studies*, 11(1), 1-15. <https://doi.org/10.1007/s12111-007-9011-8>
- Ragins, B. R., Singh, R., & Cornwell, J. M. (2007). Making the invisible visible: Fear and disclosure of sexual orientation at work. *Journal of Applied Psychology*, 92(4), 1103-1118. <https://doi.org/10.1037/0021-9010.92.4.1103>
- Read, A. (2016, January 22). What I learned when I tried being authentic at work. Retrieved <https://www.fastcompany.com/3055708/what-i-learned-when-i-tried-being-Authentic-at-work>
- Reis, G., & Azebedo, M. C. (2015). Relations between organizational culture and authenticity: the authentic living in the organizational environment. *RAM Revista de Administracao Mackenzie*, 16(6) 48-70. <https://doi.org/10.1590/1678-69712015/administracao.v16n6p48-70>
- Reitman, M. (2006). Uncovering the white place: Whitewashing at work. *Social and Cultural Geography*, 7(2), 267-282. <https://doi.org/10.1080/14649360600600692>
- Reyna, C., Tucker, A., Korfmacher, W., & Henry, P. J. (2005). Searching for common ground between supporters and opponents of affirmative action. *Political Psychology*, 26(5), 667-682. <https://doi.org/10.1111/j.1467-9221.2005.00438.x>
- Rich, B. L., Lepine, J. A., & Crawford, E. R. (2010). Job engagement: Antecedents and effects on job performance. *Academy of Management Journal*, 53(3), 617-635. <https://doi.org/10.5465/amj.2010.51468988>

- Rindfleisch, J. (2000). Senior management women in Australia: diverse perspectives. *Women in Management Review*, 15(3), 172-180. <https://doi.org/10.1108/09649420010335491>
- Roberts, L. M. (2005). Changing faces: Professional image construction in diverse organizational settings. *The Academy of Management Review*, 30(4), 685–711. <https://doi.org/10.5465/amr.2005.18378873>
- Roberts, L. M., Cha, S. E., Hewlin, P. F., & Settles, I. H. (2009). Bringing the inside out: Enhancing authenticity and positive identity in organizations. In L.M Roberts & J.E. Dutton (Eds.) *Exploring positive identities and organizations: Building a theoretical and research foundation* (pp. 149-169). Psychology Press.
- Roberts, L. M., & Dutton, J. E. (Eds.). (2009). *Exploring positive identities and organizations: Building a theoretical and research foundation*. Psychology Press.
- Robinson, O. C., Lopez, F. G., Ramos, K., & Nartova-Bochaver, S. (2013). Authenticity, social context, and well-being in the United States, England, and Russia: A three country comparative analysis. *Journal of Cross-Cultural Psychology*, 44(5), 719-737. <https://doi.org/10.1177/0022022112465672>
- Rosette, A. S., & Dumas, T. L. (2007). The hair dilemma: Conform to mainstream expectations or emphasize racial identity. *Duke Journal of Gender, Law, and Policy*, 14(1), 407-421.
- Ryan, R. M., LaGuardia, J. G., & Rawsthorne, L. J. (2005). Self-Complexity and the Authenticity of Self-Aspects: Effects on Well Being and Resilience to Stressful Events. *North American Journal of Psychology*, 7(3). 431-447.
- Samochowiec, J., & Florack, A. (2010). Intercultural contact under uncertainty: The impact of predictability and anxiety on the willingness to interact with a member from an unknown

- cultural group. *International Journal of Intercultural Relations*, 34(5), 507-515.  
<https://doi.org/10.1016/j.ijintrel.2010.05.003>
- Schmitt, N., & Kuljanin, G. (2008). Measurement invariance: Review of practice and implications. *Human Resource Management Review*, 18(4), 210-222.  
<https://doi.org/10.1016/j.hrmr.2008.03.003>
- Schrieff, L., Tredoux, C., Dixon, J., & Finchilescu, G. (2005). Patterns of racial segregation in university residence dining-halls. *South African Journal of Psychology*, 35(3), 433-443.  
<https://doi.org/10.1177/008124630503500303>
- Sears, D. O. (1988). Symbolic racism. In P.A. Katz & D.A. Taylor (Eds.) *Eliminating racism* (pp. 53-84). Springer.
- Sekaquaptewa, D., Waldman, A., & Thompson, M. (2007). Solo status and self-construal: being distinctive influences racial self-construal and performance apprehension in African American women. *Cultural Diversity and Ethnic Minority Psychology*, 13(4), 321-327.  
<https://doi.org/10.1037/1099-9809.13.4.321>
- Settles, I. H. (2004). When multiple identities interfere: The role of identity centrality. *Personality and Social Psychology Bulletin*, 30(4), 487-500.  
<https://doi.org/10.1177/0146167203261885>
- Sheldon, K. M., Ryan, R. M., Rawsthorne, L. J., & Ilardi, B. (1997). Trait self and true self: Cross-role variation in the Big-Five personality traits and its relations with psychological authenticity and subjective well-being. *Journal of personality and social psychology*, 73(6), 1380-1393. <https://doi.org/10.1037/0022-3514.73.6.1380>

- Shih, M., Young, M. J., & Bucher, A. (2013). Working to reduce the effects of discrimination: Identity management strategies in organizations. *American Psychologist*, 68(3), 145-157. <https://doi.org/10.1037/a0032250>
- Singh, V., Kumra, S., & Vinnicombe, S. (2002). Gender and impression management: Playing the promotion game. *Journal of Business Ethics*, 37(1), 77-89. <https://doi.org/10.1023/A:1014782118902>
- Skurak, H. H., S. Malinen, K. Näswell, and J. C. Kuntz. 2021. "Employee Wellbeing: The Role of Psychological Detachment on the Relationship between Engagement and Work-life Conflict." *Economic and Industrial Democracy*. 42(1), 116-141. <https://doi/10.1177/0143831X17750473>
- Slay, H. S., & Smith, D. A. (2011). Professional identity construction: Using narrative to understand the negotiation of professional and stigmatized cultural identities. *Human Relations*, 64(1), 85-107. <https://doi.org/10.1177/0018726710384290>
- Smith, T. W. (1992). Changing racial labels: From "colored" to "negro" to "Black" to "African American". *Public Opinion Quarterly*, 56(4), 496-514. <https://doi.org/10.1086/269339>
- Snyder, M. (1974). Self-monitoring of expressive behavior. *Journal of Personality and Social Psychology*, 30(4), 526-537. <https://doi.org/10.1037/h0037039>
- Spencer, M. B., Dupree, D., & Hartmann, T. (1997). A phenomenological variant of ecological systems theory (PVEST): A self-organization perspective in context. *Development and Psychopathology*, 9(4), 817-833. <https://doi.org/10.1017/S0954579497001454>
- Steenkamp, J. B. E., & Baumgartner, H. (1998). Assessing measurement invariance in cross-national consumer research. *Journal of Consumer Research*, 25(1), 78-90. <https://doi.org/10.1086/209528>

- Stephan, W. G. (2014). Intergroup anxiety: Theory, research, and practice. *Personality and Social Psychology Review*, 18(3), 239-255. <https://doi.org/10.1177/1088868314530518>
- Stephan, W. G., & Stephan, C. W. (1985). Intergroup anxiety. *Journal of Social Issues*, 41(3), 157-175. <https://doi.org/10.1111/j.1540-4560.1985.tb01134.x>
- Sturdivant, M., Yibass, S., Abraham, E., & Hauenstein, N. (2017). Using situational judgment tests to study subtle discrimination. *Industrial and Organizational Psychology: Perspectives on Science and Practice*, 10, 94-97. <https://doi.org/10.1017/iop.2016.107>
- Su, A. & Wilkins, M. (2013, April 24). To be authentic, look beyond yourself. Retrieved from <https://hbr.org/2013/04/to-be-authentic-look-beyond-yo>
- Swann Jr, W. B. (2011). Self-verification theory. In P.A.M. Van Lange, A.W. Kruglanski, & E.T. Higgins (Eds.) *Handbook of theories of social psychology*, (Vol. 2 pp. 23-42). Sage Publications.
- Teng, Y., Brannick, M. T., & Borman, W. C. (2020). Capturing resilience in context: Development and validation of a situational judgment test of resilience. *Human Performance*, 1-30. <https://doi.org/10.1080/08959285.2019.1709069>
- Terry, D. J., & Hogg, M. A. (1996). Group norms and the attitude-behavior relationship: A role for group identification. *Personality and Social Psychology Bulletin*, 22(8), 776-793. <https://doi.org/10.1177/0146167296228002>
- Ting-Toomey, S. (1988). A face negotiation theory. In Y. Y. Kim & W. B. Gudykunst (Eds.), *Theories in intercultural communication* (pp. 213-238). Sage Publications.
- Ting-Toomey, S., (1999). *Communicating across cultures*. Guilford Publications.

- Ting-Toomey, S. (2015). Identity negotiation theory. In W. Donsbach, & W. Donsbach, W. *The international encyclopedia of interpersonal communication*, (pp. 1-10). Wiley Publishing. <https://doi.org/10.1002/9781118540190.wbeic129>
- Ting-Toomey, S., & Dorjee, T. (2018). *Communicating across cultures*. Guilford Publications.
- Toor, S. U. R., & Ofori, G. (2009). Authenticity and its influence on psychological well-being and contingent self-esteem of leaders in Singapore construction sector. *Construction Management and Economics*, 27(3), 299-313. <https://doi.org/10.1080/01446190902729721>
- Tredoux, C., Dixon, J. Underwood, S., Nunez, D. & Finchilescu, G. (2005) Preserving spatial and temporal dimensions in observational data of segregation. *South African Journal of Psychology*, 35(3), 412-432. <https://doi.org/10.1177/008124630503500302>
- Van de Schoot, R., Lugtig, P., & Hox, J. (2012). A checklist for testing measurement invariance. *European Journal of Developmental Psychology*, 9(4), 486-492. <https://doi.org/10.1080/17405629.2012.686740>
- van den Bosch, R., & Taris, T. W. (2014). Authenticity at work: Development and validation of an individual authenticity measure at work. *Journal of Happiness Studies*, 15(1), 1-18. <https://doi.org/10.1007/s10902-013-9413-3>
- Weekley, J. A., & Jones, C. (1999). Further studies of situational tests. *Personnel Psychology*, 52(3), 679-700. <https://doi.org/10.1111/j.1744-6570.1999.tb00176.x>
- Weekley, J. A., & Ployhart, R. E. (2005). Situational judgment: Antecedents and relationships with performance. *Human Performance*, 18(1), 81-104. [https://doi.org/10.1207/s15327043hup1801\\_4](https://doi.org/10.1207/s15327043hup1801_4)

- Weekley, J. A., Ployhart, R. E., & Holtz, B. C. (2006). On the development of situational judgment tests: Issues in item development, scaling, and scoring. In J.A. Weekley & R.E. Ployhart (Eds.) *Situational judgment tests: Theory, measurement, and application* (pp. 157-182). Psychology Press.
- Westring, A. J. F., Oswald, F. L., Schmitt, N., Drzakowski, S., Imus, A., Kim, B., & Shivpuri, S. (2009). Estimating trait and situational variance in a situational judgment test. *Human Performance*, 22(1), 44-63. <https://doi.org/10.1080/08959280802540999>
- Wills, T. A. (1981). Downward comparison principles in social psychology. *Psychological Bulletin*, 90(2), 245-271. <https://doi.org/10.1037/0033-2909.90.2.245>
- Wills, T. A. (1991). Similarity and self-esteem in downward comparison. In J. Suls & T. A. Wills (Eds.), *Social comparison: Contemporary theory and research* (pp. 51-78). Erlbaum.
- Wolfson, N. E., & Mulqueen, C. (2016). Advancing employee resilience research: Additional thoughts. *Industrial and Organizational Psychology*, 9(2), 452-456. <https://doi.org/10.1017/iop.2016.38>
- Wood, A. M., Linley, P. A., Maltby, J., Baliousis, M., & Joseph, S. (2008). The authentic personality: A theoretical and empirical conceptualization and the development of the Authenticity Scale. *Journal of Counseling Psychology*, 55(3), 385-399. <https://doi.org/10.1037/0022-0167.55.3.385>
- Zapf, D. (2002). Emotion work and psychological well-being: A review of the literature and some conceptual considerations. *Human Resource Management Review*, 12(2), 237-268. [https://doi.org/10.1016/S1053-4822\(02\)00048-7](https://doi.org/10.1016/S1053-4822(02)00048-7)

Zickar, M. J. (2020). Measurement development and evaluation. *Annual Review of Organizational Psychology and Organizational Behavior*, 7, 213-232.

<https://doi.org/10.1146/annurev-orgpsych-012119-044957>



**Table 1***Factor Loadings for Exploratory Factor Analysis of AAWAS for Study 1*

Scenario	Identity Shifting	Avoidance	Authentic Self-Expression
1. "Favorite song at an office party"	<b>.477</b>	.231	-.144
2. "Icebreaker dance"	<b>.476</b>	.099	-.102
3. "News about a rapper"	<b>.368</b>	-.012	.073
4. "Favorite quote and the author"	<b>.471</b>	.012	-.319
5. "Oscars viewing party"	<b>.344</b>	-.054	-.170
6. "Work event with grandparents"	<b>.394</b>	.166	-.129
7. "Karaoke work outing"	<b>.563</b>	.038	-.068
8. "Central Park 5 event"	<b>.307</b>	.054	-.182
9. "Favorite books...The New Jim Crow"	<b>.505</b>	-.013	-.027
10. "Hobbies outside of work"	<b>.435</b>	-.068	.043
11. "Invite coworker to open mic night"	<b>.387</b>	.091	-.081
12. "Podcast on Black entertainment news"	<b>.434</b>	-.226	.027
13. "Plagiarism from a Black artist"	<b>.582</b>	.062	-.042
1. "Favorite song at an office party"	.117	<b>.727</b>	-.061
2. "Icebreaker dance"	.041	<b>.649</b>	.037
3. "News about a rapper"	-.007	<b>.501</b>	-.148
4. "Favorite quote and the author"	-.080	<b>.435</b>	-.206
5. "Oscars viewing party"	.053	<b>.376</b>	-.107
6. "Work event with grandparents"	.045	<b>.624</b>	-.070
7. "Karaoke work outing"	.146	<b>.526</b>	-.280
8. "Central Park 5 event"	.096	<b>.228</b>	-.055
9. "Favorite books...The New Jim Crow"	-.268	<b>.464</b>	-.104
10. "Hobbies outside of work"	-.108	<b>.546</b>	-.070
11. "Invite coworker to open mic night"	-.028	<b>.512</b>	-.272
12. "Podcast on Black entertainment news"	-.081	<b>.463</b>	-.225
13. "Plagiarism from a Black artist"	.039	<b>.393</b>	-.110

1. "Favorite song at an office party"	-.068	-.310	<b>.450</b>
2. "Icebreaker dance"	-.173	-.374	<b>.380</b>
3. "News about a rapper"	.000	-.205	<b>.551</b>
4. "Favorite quote and the author"	-.277	-.107	<b>.628</b>
5. "Oscars viewing party"	-.121	.064	<b>.609</b>
6. "Work event with grandparents"	-.032	-.185	<b>.426</b>
7. "Karaoke work outing"	-.175	-.133	<b>.504</b>
8. "Central Park 5 event"	-.077	-.081	<b>.607</b>
9. "Favorite books...The New Jim Crow"	.054	-.132	<b>.563</b>
10. "Hobbies outside of work"	.077	-.373	<b>.352</b>
11. "Invite coworker to open mic night"	-.004	-.196	<b>.590</b>
12. "Podcast on Black entertainment news"	.120	-.213	<b>.621</b>
13. "Plagiarism from a Black artist"	-.006	.018	<b>.398</b>

*Note.*  $N = 207$ . The "Oscars viewing party" and "Central Park 5 event" are two scenarios that did not meet the criteria of two response options with a factor loading of at least .40 and third response option with factor loading of at least .35. However, they were retained based on the goals of Study 1 and the fact that they did not exhibit cross-loadings on unanticipated factors. The primary loadings are in bold text and the cross-loadings are listed beside the primary loadings in non-bold text.

**Table 2***Descriptive Statistics, Dimension Intercorrelations and Reliabilities for AAWAS in Study 1*

	<i>M</i>	<i>SD</i>	1	2	3
1. Identity Shifting	2.70	0.66	(.77)		
2. Avoidance	2.62	0.75	.05	(.86)	
3. Authentic Self-Expression	3.76	0.76	-.27**	-.45**	(.85)

*Note.*  $N = 207$ . \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities.

**Table 3***Descriptive Statistics, Dimension Intercorrelations and Reliabilities for AAWAS in Study 1**Grouped by Gender*

	<i>Females</i>		<i>Males</i>				
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	1	2	3
1. Identity Shifting	2.61	0.60	2.79	0.71	(.73/.80)	.05	-.28**
2. Avoidance	2.71	0.72	2.54	0.78	.09	(.81/.84)	-.42**
3. Authentic Self-Expression	3.73	0.76	3.79	0.76	-.27**	-.48**	(.85/.85)

*Note.*  $N$  (Females) = 102.  $N$  (Males) = 105. \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities, with female estimates on the left and male estimates on the right.

Female correlations are listed below the diagonal and male correlations are listed above the diagonal.

**Table 4***Factor Loadings for Confirmatory Factor Analysis of AAWAS for Study 2*

Scenario	Identity Shifting	Avoidance	Authentic Self-Expression
1. "Favorite song at an office party"	.675	.611	.537
2. "Icebreaker dance"	.613	.542	.586
3. "News about a rapper"	.374	.622	.621
4. "Favorite quote and the author"	.557	.532	.604
5. "Oscars viewing party"	.371	.400	.485
6. "Work event with grandparents"	.499	.634	.484
7. "Karaoke work outing"	.617	.622	.581
8. "Central Park 5 event"	.521	.285	.420
9. "Favorite books...The New Jim Crow"	.379	.608	.578
10. "Hobbies outside of work"	.276	.570	.576
11. "Invite coworker to open mic night"	.520	.585	.519
12. "Podcast on Black entertainment news"	.111 <sup>n.s</sup>	.563	.664
13. "Plagiarism from a Black artist"	.407	.487	.471

*Note.*  $N = 252$ . "n.s" superscript indicates that the factor loading was not significant.

Specifically, there was one factor loading that was not statistically significant with  $p = .108$ .

**Table 5***Dimension Intercorrelations and Reliabilities for AAWAS and Additional Scales in Study 2*

	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12
1. Identity Shifting	2.54	0.66	(.79)											
2. Avoidance	2.52	0.78	.13*	(.85)										
3. Authentic S-E	3.77	0.75	-.17**	-.69**	(.85)									
4. Identity Manifest	3.34	0.86	-.09	-.33**	.54**	(.87)								
5. Identity Suppress	2.15	0.74	.33**	.38**	-.49**	-.58**	(.83)							
6. Shifting Aware	2.96	1.07	.05	.33**	-.33**	-.19**	.44**	(.84)						
7. Authentic Living	4.34	0.63	-.12**	-.38**	.46**	.39**	-.57**	-.48**	(.76)					
8. Self-Alienation	2.09	1.00	.19**	.36**	-.29**	-.20**	.50**	.48**	-.60**	(.86)				
9. External Influence	2.78	0.91	.34**	.24**	-.27**	-.10	.33**	.30**	-.27**	.37**	(.73)			
10.CWAS	2.84	0.64	.30**	.37**	-.31**	-.17**	.46**	.61**	-.46**	.57**	.61**	(.86)		
11. Self-Monitoring	3.81	0.47	.15*	.01	.02	.08	-.02	.16**	.21**	-.05	.19**	.25**	(.74)	
12. Social Desirability	16.16	4.15	.02	-.23**	.18**	.11	-.065	-.28**	-.29**	-.29**	-.17**	-.28**	.23**	(.73)

*Note.*  $N = 252$ . \* $p < .05$ . \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities.

**Table 6***Dimension Intercorrelations and Reliabilities for AAWAS and Additional Scales in Study 2 Grouped by Gender*

	<i>Females</i>		<i>Males</i>		1	2	3	4	5	6	7	8	9	10	11	12
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>												
1. Identity Shifting	2.43	0.65	2.66	0.66	(.79/.78)	.13	-.18*	.00	.27**	-.02	-.12	.16	.20*	.28**	.19*	.09
2. Avoidance	2.46	0.76	2.57	0.78	.11	(.85/.85)	-.67**	-.45**	.42**	.41**	-.47**	.44**	.21*	.43**	-.06	-.28**
3. Authentic S-E	3.87	0.73	3.68	0.75	-.12	-.69**	(.85/.85)	.54**	-.52**	-.41**	.51**	-.34**	-.20*	-.32**	.07	.16
4. Identity Manifest	3.41	0.83	3.27	0.88	-.15	-.17	.52**	(.85/.89)	-.59**	-.38**	.43**	-.21*	-.04	-.17	.07	.10
5. Identity Suppress	2.09	0.71	2.19	0.74	.38**	.30**	-.45**	-.55**	(.81/.84)	.49**	-.54**	.44**	.19*	.39**	-.03	.03
6. Shifting Aware	2.96	1.14	2.95	0.97	.11	.24**	-.26**	-.02	.39**	(.87/.80)	-.52**	.47**	.17	.56**	.06	-.34**
7. Authentic Living	4.36	0.64	4.31	0.62	-.13	-.30**	.42**	.36**	-.62**	-.45**	(.77/.75)	-.61**	-.21*	-.43**	.16	.23*
8. Self-Alienation	2.12	1.07	2.05	0.91	.24**	.29**	-.26**	-.19*	.53**	.48**	-.62**	(.88/.83)	.18	.48**	-.03	-.36**
9. External Influence	2.63	0.96	2.91	0.81	.42**	.25**	-.30**	-.11	.41**	.37**	-.33**	.50**	(.76/.67)	.56**	.16	-.12

10. Concern w/Approp.	2.76	0.67	2.92	0.62	.29**	.29**	-.27**	-.15	.50**	.65**	-.48**	.64**	.62**	(.87/.84)	.26	-.28**
11. Self- Monitoring	3.79	0.46	3.82	0.48	.10	.06	-.01	.11	-.04	.24**	.26**	-.09	.20*	.22*	(.75/.75)	.24**
12. Social Desirability	16.07	4.28	16.28	4.03	-.05	-.19*	.21*	.12	-.14	-.23**	.35**	-.23**	-.21*	-.28**	.23**	(.76/.71)

---

*Note.*  $N$  (Females)= 128.  $N$  (Males)= 123. \* $p < .05$ . \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities, with female estimates on the left and male estimates on the right. Female correlations are listed below the diagonal, and male correlations are listed above the diagonal.

**Table 7***Factor Loadings for Exploratory Factor Analysis of Convergent/Discriminant Scales for Study 2*

Scenario	Identity Reveal	Shifting Perceptions	Influenced by Others
Manifestation1	<b>.699</b>	-.038	.033
Manifestation2	<b>.662</b>	-.009	.006
Manifestation3	<b>.674</b>	-.015	-.103
Manifestation4	<b>.619</b>	-.082	-.173
Manifestation5	<b>.651</b>	-.016	.040
Manifestation6	<b>.625</b>	-.105	-.045
Manifestation7	<b>.776</b>	-.035	-.067
Manifestation8	<b>.582</b>	-.209	-.082
Manifestation9	<b>.580</b>	-.001	-.027
Manifestation10	<b>.496</b>	-.057	.056
Suppression1_R	<b>.517</b>	-.202	-.169
Suppression5_R	<b>.649</b>	-.209	.020
Shifting Aware1	-.080	<b>.740</b>	.090
Shifting Aware2	.021	<b>.614</b>	.069
Shifting Aware3	-.195	<b>.599</b>	.202
Shifting Aware4	-.116	<b>.691</b>	.062
Shifting Aware5	-.123	<b>.761</b>	.152
Self-Alienation2	-.168	<b>.576</b>	.173
Situation Variability1	-.021	<b>.615</b>	.125
Situation Variability2	-.078	<b>.702</b>	.221
Situation Variability4	-.044	<b>.630</b>	.252
Situation Variability6	-.012	<b>.634</b>	.145
External Influence1	-.125	.163	<b>.553</b>
External Influence2	-.053	.217	<b>.546</b>
External Influence3	.088	.153	<b>.496</b>
External Influence4	-.062	.103	<b>.537</b>
Social Comparison1	-.141	.149	<b>.575</b>
Social Comparison3	.016	.120	<b>.677</b>
Social Comparison4	-.093	.279	<b>.677</b>



Social Comparison5	-.041	.198	<b>.610</b>
Social Comparison9	.003	.184	<b>.682</b>
Social Comparison11	-.061	.309	<b>.647</b>

*Note.*  $N = 252$ . The primary loadings are in bold text and the cross-loadings are listed beside the primary loadings in non-bold text.

**Table 8***Descriptive Statistics, Dimension Intercorrelations and Reliabilities for New Scale Scores in Study 2*

	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Identity Shifting	2.54	0.66	(.79)					
2. Avoidance	2.52	0.78	.13*	(.85)				
3. Authentic Self-Expression	3.77	0.75	-.17*	-.69*	(.85)			
4. Identity Reveal	3.38	0.84	-.12	-.35**	.56**	(.89)		
5. Shifting Perceptions	2.94	0.98	.10	.33**	-.29**	-.22*	(.89)	
6. Influenced by Others	2.78	0.83	.38**	.32**	-.32**	-.16*	.44**	(.87)

*Note.*  $N = 252$ . \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities.

**Table 9***Descriptive Statistics, Dimension Intercorrelations and Reliabilities for New Scale Scores in Study 2 Grouped by Gender*

	<i>Females</i>		<i>Males</i>		1	2	3	4	5	6
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>						
1. Identity Shifting	2.43	0.66	2.66	0.66	(.79/.78)	.13	-.18*	-.01	.03	.33**
2. Avoidance	2.45	0.76	2.56	0.78	.11	(.85/.85)	-.67**	-.46**	.46**	.32**
3. Authentic Self-Expression	3.87	0.73	3.68	0.75	-.12	-.69*	(.85/.85)	.56**	-.39**	-.26**
4. Identity Reveal	3.45	0.80	3.31	0.87	-.20*	-.22*	.54**	(.86/.90)	-.32**	-.07
5. Shifting Perceptions	2.90	1.05	2.95	0.89	.14	.21*	-.20*	-.12	(.90/.86)	.37**
6. Influenced by Others	2.61	0.85	2.95	0.78	.39**	.29*	-.34**	-.21*	.49**	(.87/.85)

*Note.* *N (Females)*= 128. *N (Males)*= 123. \* $p < .05$ . \*\*  $p < .01$ . The diagonals report the internal consistency reliabilities, with female estimates on the left and male estimates on the right. Female correlations are listed below the diagonal, and male correlations are listed above the diagonal.

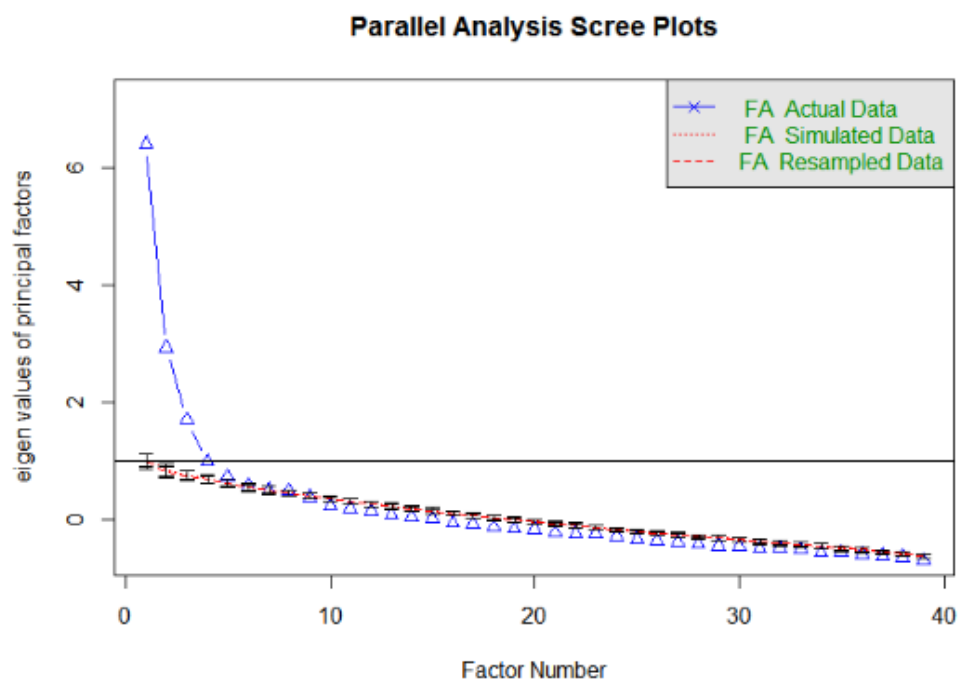
**Table 10***Pattern of Correlations and Magnitudes for AAWAS and Additional Scales in Study 2*

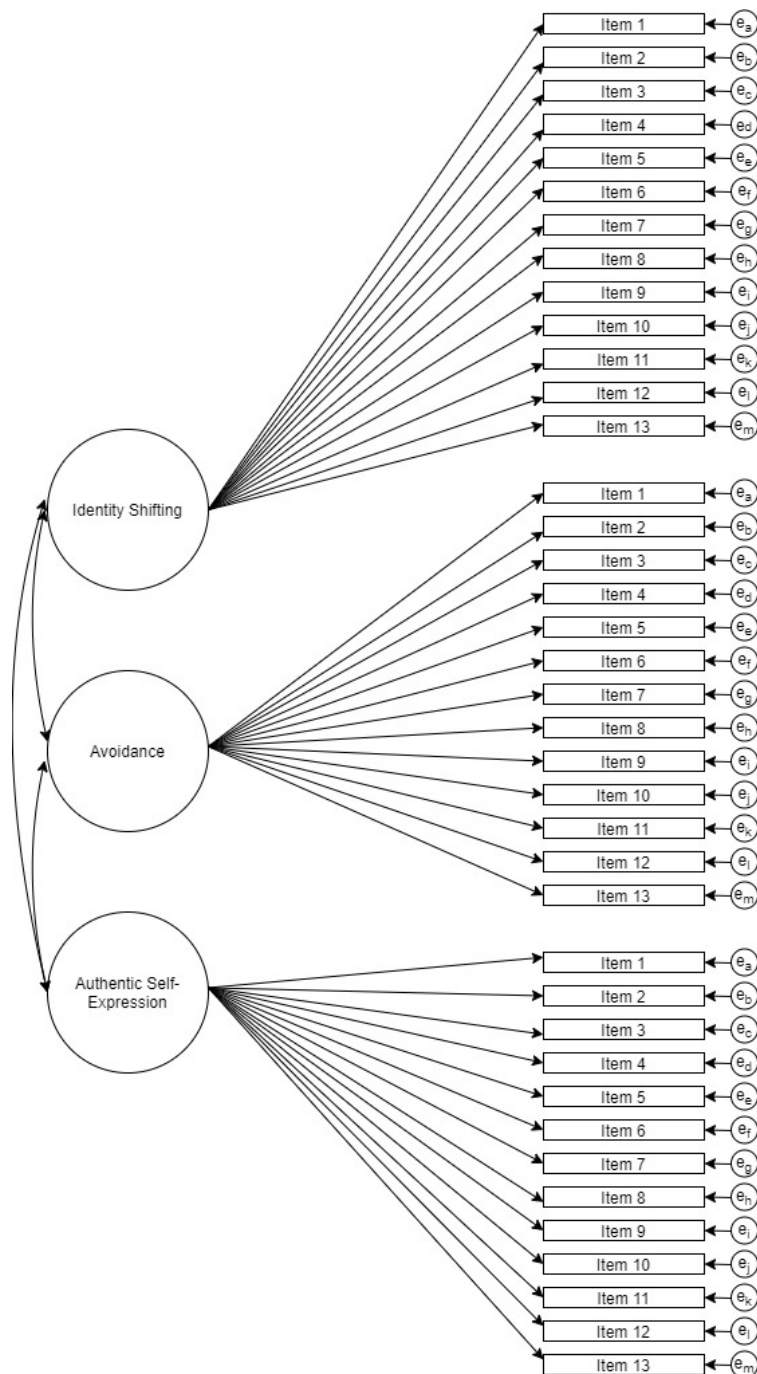
	Identity Shifting	Avoidance	Authentic Self-Expression
Identity Manifestation	X	N <sup>M</sup>	P <sup>L</sup>
Identity Suppression	P <sup>M</sup>	P <sup>M</sup>	N <sup>L</sup>
African American Awareness of Shifting	X	P <sup>M</sup>	N <sup>M</sup>
Authentic Living - IAMWORK	N <sup>S</sup>	N <sup>M</sup>	P <sup>L</sup>
Self-Alienation - IAMWORK	P <sup>S</sup>	P <sup>M</sup>	N <sup>M</sup>
Accepting External Influence - IAMWORK	P <sup>M</sup>	P <sup>S</sup>	N <sup>M</sup>
Concern with Appropriateness - CWAS	P <sup>M</sup>	P <sup>M</sup>	N <sup>M</sup>
Social Monitoring	P <sup>S</sup>	X	X
Marlowe-Crowne Social Desirability	X	N <sup>S</sup>	P <sup>S</sup>

*Note.* N = 252. P = positive correlation, N = negative correlation. Correlations were rounded to the first decimal place and designated as small ( $r \leq .2$ ), medium ( $r \geq .3$  and  $\leq .4$ ), or large ( $r \geq .5$ ). Superscripts S = small correlation, M = medium correlation, L = large correlation. X = no correlation. All of the correlations were in directions you would expect based on the measured constructs

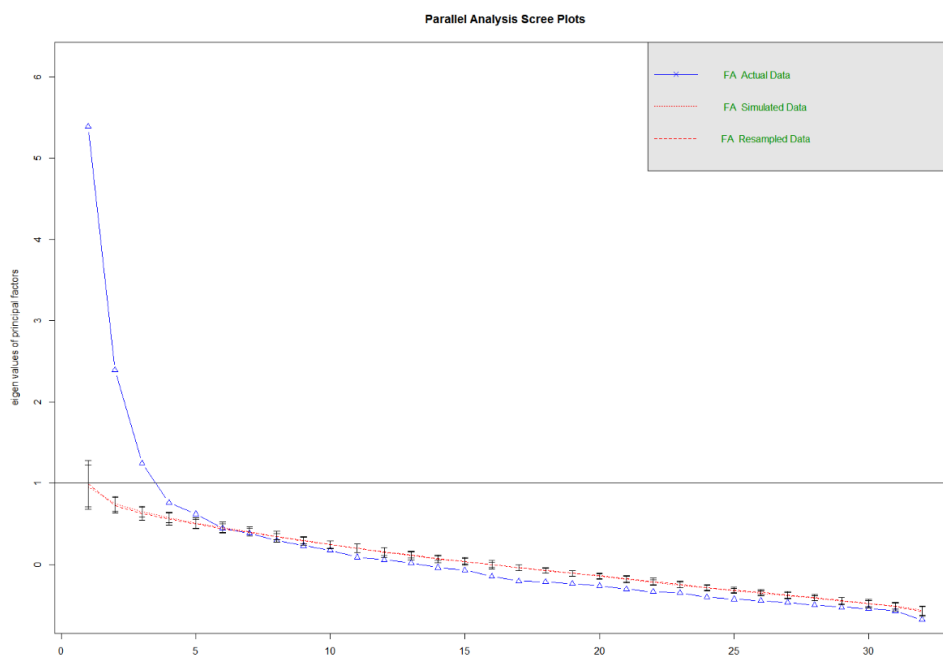
**Figure 1**

*Parallel Analysis Scree Plot for EFA in Study 1*



**Figure 2***CFA with Modifications*

*Note.* Items that share a number correspond to the same scenario. Subscripts that share a letter indicate the errors were correlated

**Figure 3***Parallel Analysis Scree Plot for EFA in Study 2*

Appendix A  
African American Workplace Authenticity Items  
(Items that were retained for the final scale are marked with an asterisk)

1. Identity Shifting (a) - modification of patterns of speech, behaviors, and physical appearance to deemphasize a racial identity to convey a desired image or conform to the norms of the more dominant racial subgroup (i.e., Whites)
2. Avoidance (b) - refraining from/minimizing interracial interactions or engaging in actions that allow one to circumvent both identity shifting and authentic self-expression.
3. Authentic Self-Expression (c) - maintaining congruence between the internal racial identity (e.g., thoughts, feelings, values, behavioral preferences associated with one's race) and external self (e.g., verbal/non-verbal behaviors, attire, etc.).

Instructions: Please read carefully each of the scenarios below, then *indicate the likelihood that you would respond in ways similar to what is stated in the response options*. **Note: Each of the main characters in the scenarios is African American, while the additional characters are not African Americans.**

1. John is interviewing for a job. John normally wears his hair in long dreadlocks, but he knows that most men in the organization are White with fairly straight hair and short haircuts.

**If you were John, what is the likelihood that you would do each of the following:**

- a. Make an appointment to get his hair cut before the interview
  - b. Decide not to do the interview and apply for jobs at more racially diverse companies
  - c. Wear that outfit that you think best compliments his hairstyle
2. Mark and his two White coworkers are having lunch together. Mark's two coworkers begin talking about a rock artist who is coming to town for a concert. Mark, however, doesn't typically listen to rock and actually prefers jazz.

**If you were Mark, what is the likelihood that you would do each of the following:**

- a. Pretend that you listen to rock by talking about the one rock artist that you know about
  - b. State a reason why you need to leave lunch early
  - c. Tell them you don't know much about rock and that you're more of a jazz fan
3. \* A predominantly White law firm has an annual New Year's party where all the junior partners are expected to sing their favorite song. Dante is a new junior partner, and his favorite song is by an old R&B group from the 1990s that his coworkers are probably unfamiliar with.

**If you were Dante, what is the likelihood that you would do each of the following:**

- a. Request a popular pop song by a White artist that you believe most of your coworkers would be familiar with, even if you are not fond of the song
  - b. Tell the organizer that you need to leave the party before the junior partners sing, so you have an excuse not to sing a song
  - c. Request to sing your favorite song from the 1990's R&B group
4. \* Danielle is going to a team meeting consisting of mostly White team members. To create team spirit and start the meetings off with a positive attitude, the team has a ritual



for which each team member enters the room one by one while doing a dance of their choice. It is about to be Danielle's turn to enter the room.

**If you were Danielle, what is the likelihood that you would do each of the following:**

- a. Do a dance that you've seen a lot of your White coworkers do
  - b. Sneak off to the bathroom and enter the meeting after the dancing ritual is over
  - c. Dance as you do when you are around your Black friends and family
5. \* Maleeka has just learned that her favorite rapper was shot and killed; his lyrics contained positive messages and some messages about drugs and violence. Maleeka is devastated, but she must go into work that day. Also in the news was the fact that a White, older iconic actress passed away from Alzheimer's; Maleeka doesn't know much about the actress but she's seen some of her work before. Upon her arrival, her coworkers notice that she is not her normal self, and they repeatedly ask Maleeka "What is wrong with you?"

**If you were Maleeka, what is the likelihood that you would do each of the following:**

1. Tell your coworkers that you've just learned about the passing of an iconic actress and that you're feeling down about it
  2. Avoid your coworkers so that you don't have to answer their questions
  3. Tell your coworkers that your favorite rapper was just shot and killed and that you're feeling down about it
6. Lauren is a business executive who is on her way to dine with a group of mostly White coworkers. As Lauren is entering the restaurant with her coworkers, she notices a close childhood friend. Lauren's childhood friend did not look like most of Lauren's coworkers (e.g. her friend had big, colorful hair, colorful nails, with casual streetwear). Lauren's coworkers are unaware that she knows the woman, and she hears one of them make a comment about how over the top her friend is; the rest of her coworkers chuckle at the comment.

**If you were Lauren, what is the likelihood that you would do each of the following:**

1. Quietly chuckle at the comment that your coworker made about your childhood friend
  2. Ignore the comment from your coworker and look the other way/pretend not to notice your childhood friend
  3. Stop to say hi to your childhood friend with your coworkers around
7. Amber is interviewing for a job as an accountant in a predominantly White accounting firm. One question asked by an interviewer is "What song would you play to put you in good spirits right before doing a presentation for an important client?" Amber would choose a rap song that the interviewers are unlikely to be familiar with.

**If you were Amber, what is the likelihood that you would do each of the following:**

- a. Name a popular song by a White pop artist that you wouldn't actually play before a presentation
  - b. Excuse yourself to go to the restroom with hopes that the interviewers will move on to the next question
  - c. Name the rap song that you would've actually played
8. De'Quan's middle name is Alex; all his friends and family call him by his first name, though. De'Quan is starting an entry-level job for the human resources department of a Fortune 100 company where the majority of the employees are White. De'Quan is about

to go into the office for his first day, and he is trying to decide how he will introduce himself to his colleagues.

**If you were De'Quan, what is the likelihood that you would do each of the following:**

- a. Introduce yourself by your middle name "Alex"
  - b. Walk straight to your office to get set-up for work instead of going around to do introductions
  - c. Introduce yourself by your first name "De'Quan"
9. Lisa is the only person of color on her human resources team in a predominantly White organization. Lisa just got the news that a distant relative passed away and that the funeral is on the day that she is supposed to give an important presentation at work. Lisa is close to her extended family and she knows her immediate family will expect her to attend the funeral, but she worries that coworkers will not understand missing an important meeting for a distant relative's funeral. Should Lisa decide to attend the funeral, she will need to explain to her boss why she will miss the important work meeting and her presentation.

**If you were Lisa, what is the likelihood that you would do each of the following:**

- a. Choose not to attend the funeral and attend the meeting
  - b. Call in sick to work the day of the funeral
  - c. Tell your boss the truth about how close you are to your extended family, and that you will need to miss the important presentation to attend the funeral
10. \* Kristin is the only African American executive in an upper-level leadership position in a Fortune 500 company. As part of an ice breaker for an executive coaching session, all of the executives are asked to write their favorite quote and the author of the quote on a board at the front of the room; however, if they cannot think of a quote then they can choose not to participate. Kristin's favorite quote was written by Huey P. Newton, who was a leader of the Black Panther Party, an organization that taught Black power, Black pride, and armed self-defense for Blacks.

**If you were Kristin, what is the likelihood that you would do each of the following:**

- a. Provide a quote that you like from someone who does not have such strong ties to Black civil rights
  - b. Choose not to participate
  - c. Write your favorite quote by Huey P. Newton on the board
11. Tariq has just started a new job as a first-year associate at a big law firm; he is one of very few Blacks in the law firm and most of his clients will be White. Tariq is making decorating decisions for his new office where he will see clients and meet with other lawyers. All of his colleagues have decorative art up in their offices; Tariq is thinking of using African art as the decorating theme.

**If you were Tariq, what is the likelihood that you would do each of the following:**

- a. Decorate his office with art similar to whatever his colleagues have in their offices
  - b. Keep his office walls simple, just putting up his diplomas he has earned
  - c. Put up the African art that he likes in his office
12. Anthony is going to attend an awards banquet where he will receive the top salesperson award at the car dealership he works at. The owners of the dealership are White males, and they will be in attendance, and most of the other people attending will be White. However, Anthony's direct supervisor, who is also Black, will be handing him the award.

Anthony is stressed about how he should behave when accepting the award. Anthony typically greets his supervisor with a handshake common in the Black community called “dap.”

**If you were Anthony, what is the likelihood that you would do each of the following:**

- a. Then give his supervisor a formal handshake
  - b. Give a verbal thank you
  - c. Then use “dap” to shake his supervisor’s hand
13. Juneteenth is a holiday that marks the end of slavery in the United States; it is a widely known holiday in the Black community. Crystal is one of a few Black employees in her organization, and she is scheduled to work a twelve-hour shift on Juneteenth. Crystal typically likes to do something to celebrate Juneteenth.

**If you were Crystal, what is the likelihood that you would do each of the following:**

  - a. Work her shift as she normally would, and don’t celebrate Juneteenth this year
  - b. Request Juneteenth off without explaining why she wants off
  - c. Organize a lunchtime potluck at work to celebrate Juneteenth
14. Wanda has just been approached by Jake, one of her White coworkers. Jake tells Wanda about a 4th of July celebration happening in the company parking lot, and he asks Wanda if she wants to join him in attending the celebration. Wanda is uncomfortable celebrating the 4th of July because the Declaration of Independence did not free enslaved Africans.

**If you were Wanda, what is the likelihood that you would do each of the following:**

  - a. Accept Jake’s invitation to celebrate with coworkers
  - b. Tell Jake that you have something else you need to do, and therefore will be unable to attend the celebration
  - c. Tell Jake that you don’t celebrate the 4th of July because it didn’t mark a day of freedom for slaves
15. Richard has been invited to an outing with two White coworkers and his supervisor, who is also White. Prior to departing, the group decided to grab lunch from food trucks park near the office. Richard’s two coworkers state they are planning to get food from the Greek truck, and Richard’s supervisor plans to order food from a truck selling burgers and fries. Richard is aware that there is a soul food truck in the parking lot that he wants to try; the special meal for the day includes fried chicken, macaroni and cheese, and collard greens.

**If you were Richard, what is the likelihood that you would do each of the following:**

  - a. Attend the outing and get a burger along with your supervisor
  - b. Tell your coworkers that you won’t make the outing and go to the soul food truck after your coworkers depart.
  - c. Attend the outing with your coworkers and take advantage of the daily special at the soul food truck
16. Alexis is sitting with a group of her coworkers who are discussing the TV show Friends, an American sitcom with an all-White cast; Alexis has never seen the show before. Her coworkers are discussing certain scenes in the show that they found funny.

**If you were Alexis, what is the likelihood that you would do each of the following:**

  - a. Laugh during the conversation when your coworkers laugh so that you blend in
  - b. Refrain from commenting or laughing until the conversation shifts to a topic you are familiar with

- c. Tell your coworkers that you've never seen Friends but that they should check out a similarly funny sitcom with a Black cast, e.g., Fresh Prince of Bel-Air
17. Larry is grabbing coffee with two of his coworkers, one of whom is Asian American, and the other is White. Last night, two stories came out on the news, one about an American businessman caught illegally hunting elephants in Africa, and the other about an unarmed Black man shot and killed by local police officers. Larry's coworkers are focused on discussing the elephant hunter, and although Larry cares about the story, he is certainly more interested in talking about the killing of the unarmed Black man.

**If you were Larry, what is the likelihood that you would do each of the following:**

- a. Go along with the conversation about the elephant hunter, and refrain from talking about the killing of the Black man because it might be awkward for your coworkers
  - b. Refrain from discussing either story until you're around friends and family
  - c. Bring up the story about the killing of the unarmed Black man once the conversation about the elephant hunter is over
18. Tricia is a Black teacher at a predominantly White school. Two of her fellow teachers just asked Tricia if they could add her on Facebook; in fact, many of her coworkers are friends with each other on Facebook. Tricia's Facebook page is currently filled with imagery, music, and jokes relevant to Blacks and Black culture.

**If you were Tricia, what is the likelihood that you would do each of the following:**

- a. Delete those posts on your Facebook pertaining to Blacks and Black culture, and then add your work colleagues
  - b. Tell your coworkers that you would rather refrain from adding work colleagues on your social media
  - c. Allow your fellow teachers to add you on Facebook so that they can get a better insight into who you are as a person
19. Kenny is a Black professional at a predominantly White organization in Virginia. He has just purchased a new car, and he likes to put at least one bumper sticker on his vehicle. Kenny is inclined to choose a "Black Lives Matter" sticker because the sticker stands for an activist movement against police violence and racism towards Black people. However, Kenny is also considering a "Virginia is for Lovers" sticker because he's seen a lot of his coworkers with it, and his coworkers might take offense at Black Lives Matter.

**If you were Kenny, what is the likelihood that you would do each of the following:**

- a. Get the "Virginia is for Lovers" sticker
  - b. Forego the bumper sticker and get something to hang inside your car where your coworkers are less likely to see it
  - c. Get the "Black Lives Matter" sticker because it will bring awareness to a movement you find important
20. \* Landen is the only Black person on his work team. His team is organizing an Oscar Awards viewing party as a team bonding event. Landen has been boycotting watching the Oscars over the years because they consistently fail to recognize and award African American talent.

**If you were Landen, what is the likelihood that you would do each of the following:**

- a. Make an exception to his boycott and attend the Oscars viewing party so that he can bond with his team members

- b. Tell his team that he already has plans for that night and apologize that he is unable to make the viewing party
  - c. Tell his team that he doesn't support the Oscars because they lack African American representation, and therefore he won't be able to make the viewing party
21. \* This year for National Grandparents Day, Kara's job is organizing an event for which all the employees may invite one of their grandparents into the office to meet everyone and do various activities. Kara knows that most of her colleagues come from fairly well-off families, with grandparents who are highly educated. Kara has one grandmother, Carol, who received a Ph.D. in engineering and taught as a professor, and another grandmother, Linda, who did not graduate high school and worked as a waitress for most of her life; Kara is closest with her grandmother Linda and only talks to her grandmother Carol every once in a while.

**If you were Kara, what is the likelihood that you would do each of the following:**

- a. Invite her grandmother Carol because it will be more comfortable introducing Carol to her colleagues
  - b. Skip the event and tell her colleagues that her grandparents couldn't make it
  - c. Invite her grandmother Linda because she is closest to her
22. Lori is a Black woman who works in a predominantly White organization, and she has just changed her hairstyle to a more natural look. All her coworkers are unaccustomed to seeing her with her new hairstyle, and they start to come up to her and touch her hair. Lori is uncomfortable with people assuming it is okay to touch her hair.

**If you were Lori, what is the likelihood that you would do each of the following:**

- a. Put on a smile and allow your coworkers to touch your hair
  - b. Make an excuse to go to your office so that you could get away from coworkers who are touching your hair
  - c. Tell your coworkers that you don't like people touching your hair and that you would like for them to stop
23. Kevin is a young Black man who works as a professor in the business school at a predominantly White university. Kevin's colleagues in the business school are throwing a Halloween party; everyone who attends is expected to wear a costume. Kevin has already attended a Halloween party with his friends, and he dressed up as his favorite rapper, Jay-Z. Kevin is contemplating whether he should attend the party with his colleagues and wear his Jay-Z costume again or if he should come up with a different costume to wear.

**If you were Kevin, what is the likelihood that you would do each of the following:**

- a. Find a different costume to wear, such as a vampire or zombie costume
  - b. Inform your colleagues that you have a prior engagement and will be unable to make the Halloween party
  - c. Show up to the Halloween party dressed up as your favorite rapper, Jay-Z
24. Jada is a Black female who just graduated from high school and is beginning her first job at an outreach center for which she will be contacting alumni of one of the top universities in the country, asking them to donate to the university; most of the alumni are White, upper-class members of society. The way Jada talks (e.g., pattern of speech, words she uses, tone of voice, etc.) with her friends and family is different from the way that most of the alumni talk who Jada will be contacting. Jada has the option of working on the phones and calling the alumni or contacting the alumni through emails.

**If you were Jada, what is the likelihood that you would do each of the following:**

- a. Choose to contact the alumni through phone and imitate the tone of voice and speech patterns of the alumni in hopes that they will respond well to you sounding similar to them
  - b. Choose to contact the alumni through emails
  - c. Choose to contact the alumni through phone and use the same voice you normally use around your friends and family in hopes that the alumni will respond well to you being yourself
25. \* Brenda is on a karaoke outing with her work team; she is the only African American on the team. It is Brenda's turn to perform a song, if she wants to participate, and she can pick from a number of songs. One of the songs she can choose is her favorite from a popular R&B artist, but she is unsure that her work colleagues will be familiar with the song.

**If you were Brenda, what is the likelihood that you would do each of the following:**

- a. Find a song to perform that your coworkers are likely to be familiar with
  - b. Pass on performing a song and cheer your other team members on
  - c. Perform your favorite song even if your coworkers have never heard the song before
26. Rashad is a Black male who is out with his family at an event. Suddenly, Rashad gets a phone call from his boss, who is a White female.

**If you were Rashad, what is the likelihood that you would do each of the following:**

- a. Put on a work voice that mirrors the speech patterns of your White colleagues when you answer the phone
  - b. Forego answering the phone call and send your boss an email to inquire about whether your boss could use your help
  - c. Answer your phone with the same voice and speech patterns that you use with your friends and family
27. Kenya, a Black female, is going out to lunch with her coworkers and she has volunteered to drive a group of her coworkers, none of whom are Black, to the restaurant. Kenya always listens to a particular radio station when she drives that reports news on Black cultural events, Black pop culture, and other newsworthy things most relevant to the Black community.

**If you were Kenya, what is the likelihood that you would do each of the following:**

- a. Turn the radio to a station that catered more to a White audience
  - b. Ride without the radio on and allow everyone to converse instead
  - c. Play your favorite radio station to introduce your coworkers to new music and allow them to be informed about Black current events
28. Tracee's birthday was this weekend and she celebrated by going to see a concert by a famous Black gospel artist, Yolanda Adams. She also went to a golf tournament with some friends. Upon returning to work, Tracee's coworkers, who are White males are all going around the table talking about what they did over the weekend; three more people are left to talk about their weekend before it is Tracee's turn.

**If you were Tracee, what is the likelihood that you would do each of the following:**

- a. Tell your coworker that you went to a golf tournament without mentioning the gospel concert

- b. Excuse yourself to go to the bathroom with hopes that the conversation is over when you return
  - c. Tell your coworkers that you went to see a gospel artist, Yolanda Adams, and then went to a golf tournament
29. \* Jason is excited about a talk with the Central Park 5 as the speakers. The Central Park 5 are five Black men who were found guilty of a crime they didn't commit as teenagers and spent long periods of time in jail for the crime. There is also another talk happening the same day by the CEO of a Fortune 500 company. Jason's coworkers, most of whom are White, have suggested that they all go to see the CEO's talk after work.
- If you were Jason, what is the likelihood that you would do each of the following:**
- a. Attend the CEO's talk with your work team
  - b. Inform the team that you are sad that you'll have to miss the CEO's talk, but you already have other plans; without disclosing what those plans are
  - c. Tell the work team that you can't make the CEO's talk because you're going to see the Central Park 5, but that they are welcome to join you
30. Charla is a Black female accountant, and she is in an interview for one of the top accounting firms in the country. Conducting the interview are three managers at the firm, one White female and two White males. The last question they ask her to end the interview on a light note is "what is the last gift you gave someone?" The last gift Charla gave someone was a gift card to a soul food restaurant in a part of town mostly populated by Blacks. The second to last gift she gave someone was a gift card to a fancy spa downtown.
- If you were Charla, what is the likelihood that you would do each of the following:**
- a. Mention the spa gift card as the answer to the interview question
  - b. Tell the interviewers she is not much of a "gift giver" but prefers acts of service
  - c. Tell the interviewers that there's a really good soul food restaurant in town and you gifted someone a gift card to eat there
31. Tim is a Black man, currently in the first meeting for a new team that has joined together for a work project. Aside from Tim, the team consists of 4 White men, 1 Asian woman, 1 Latina. As an icebreaker question, each team member is to tell the room their name, position, and the last thing they watched on tv and why they chose to watch it. The last show Tim watched was called Comic View, where up and coming Black comedians do a series of stand-ups. Tim chose to watch it because it's his favorite show, and he thinks the show is hilarious; it seems unlikely that the other team members have ever seen or heard of the show.
- If you were Tim, what is the likelihood that you would do each of the following:**
- a. Tell the team about a show you watched recently that they might be more familiar with, even though it isn't technically the last show you watched
  - b. Tell the team your name and position without mentioning the last thing you watched on TV
  - c. Tell the team you watched a show called Comic View and that you watched it because it's hilarious and they should check it out
32. \* Richard is a Black male at a work happy hour event, and he is standing next to a group of coworkers who are discussing their recently read favorite books. Richard's favorite book, "The New Jim Crow" is about how mass incarceration is just a new way to enslave

and oppress Blacks. Another okay book that Richard read was “The Power of Now” that focuses on enjoying the journey of life and living in the present moment.

**If you were Richard, what is the likelihood that you would do each of the following:**

- a. Join the conversation and tell your coworkers about “The Power of Now” to avoid making the others feel uncomfortable
  - b. Go over to the bar to order a drink instead of joining the conversation
  - c. Join the conversation and tell your coworkers about “The New Jim Crow” to introduce them to a book they might not have otherwise heard about
33. \* Carlisa is in a work meeting, and the meeting has yet to start. As people are waiting for the meeting to start, Carlisa’s coworkers, none of whom are Black, are discussing outside of work hobbies. Carlisa is well-known by her friends and family for hair braiding; she loves braiding hair and does it for free often. Carlisa also likes gardening; although she enjoys it, it’s not as big of a part of her life as hair braiding.

**If you were Carlisa, what is the likelihood that you would do each of the following:**

- a. Join in the conversation and talk about the fact that you enjoy gardening as a hobby
  - b. Decide not to join in the conversation and instead start checking your email
  - c. Join in the conversation and talk about the fact that you love braiding hair
34. \* Dave just finished telling his coworker, a White male, that he went to a poetry open-mic night last night. His coworker asked Dave if he could join him the next time he goes to an open-mic night because he has never attended such an event. Dave normally goes to a place where most of the poets are Black and are discussing topics most relevant to Blacks and Black culture. However, there are other poetry nights around town frequented by predominantly White patrons, but the poets themselves come from a diverse background.

**If you were Dave, what is the likelihood that you would do each of the following:**

- a. Invite your coworker to a predominantly White establishment
  - b. Don't invite the coworker the next time you go to poetry night with hopes that he will forget about coming along
  - c. Invite your coworker to your usual poetry night establishment
35. Janice has a daughter, Kara, who is turning four years old and who attends a daycare located at Janice’s job; thus, many of Janice’s coworkers’ children attend daycare with Kara. Janice is beginning to plan Kara’s birthday party. Kara has told Janice that she either wants a Doc McStuffins party, which is a cartoon character who is a Black woman doctor, or she wants a circus-themed party. Janice likes the idea of having the Doc McStuffins theme because it is a positive representation of Black women for her daughter.

**If you were Janice, what is the likelihood that you would do each of the following:**

- a. Invite her coworkers’ kids to the party and have it be circus-themed so that it doesn’t seem racialized
  - b. Only invite the kids of her friends and family, and throw the Doc McStuffins themed party
  - c. Invite her coworkers’ kids to the party, and have it be Doc McStuffins themed
36. Jasmine works in a predominantly White organization, and she is going on vacation. Typically, before vacation, she braids her hair into cornrows so that her hair is “low maintenance” while on vacation. Jasmine’s hairstylist is only able to braid her hair on



Thursday before Jasmine leaves for vacation on Saturday, meaning that Jasmine would have to go to work with her braids on Friday.

**If you were Jasmine, what is the likelihood that you would do each of the following:**

- a. Skip the braids and go on vacation with your work hairstyle.
  - b. Get the braids and work from home on the Friday before the vacation
  - c. Get the braids and go in to work on Friday with the braids in
37. \* Zack is a doctor working at a hospital in a White middle-class community. Zack has started doing a podcast each weekend that focuses on Black entertainment news. Zack's coworkers are discussing that they would like to support each other on things outside of work (e.g., one of his coworkers plays in the orchestra and coworkers are going to see them perform). Zack is also thinking of picking up a sport to play on the weekends as well, but he hasn't decided yet.

**If you were Zack, what is the likelihood that you would do each of the following:**

- a. Ask your coworkers for advice on picking up a sport outside of work
  - b. Avoid your coworkers' conversation about supporting each other outside of work
  - c. Tell your coworkers that they can support you by listening to your podcast and sharing it with their friends
38. \* Lena overhears her coworkers talking about the halftime performance for the Superbowl. The artist was a White pop star, and Lena's coworkers are talking about how much they love the artist and her performance. Lena doesn't support the artist because it has been shown that the artist steals creative ideas from a lesser-known, Black artist.

**If you were Lena, what is the likelihood that you would do each of the following:**

- a. Join in the conversation and comment that you really liked the artist's wardrobe during the performance
- b. Choose not to join the conversation and keep your thoughts about the artist to yourself
- c. Join in the conversation and tell your coworkers that the artist is known for stealing ideas from a lesser-known, Black artist

Appendix B  
Madera et al. (2012) Identity Suppression and Manifestation Scale

Instructions: Considering your identity as an African American, rate the items on a 5-point likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Manifest group identity subscale

1. I discuss this part of my identity with my coworkers.
2. I display signs of this identity in my workspace (e.g., pictures, objects).
3. I wear clothes or emblems (e.g., jewelry, pins) that reflect this identity at work.
4. I celebrate meaningful dates or holidays related to this identity at work.
5. I talk about this identity with my supervisor.
6. Everyone I work with knows how important this identity is to me.
7. I express this identity at work.
8. I use the language, vernacular, or speech style of this identity at work.
9. I listen to music associated with this identity at work.
10. I consume food or drinks associated with this identity at work.

Suppressed group identity subscale

1. I refrain from talking about my identity with my coworkers.
2. I conceal or camouflage signs of this identity in my workspace (e.g., pictures, objects).
3. I hide emblems that would reflect this identity at work.
4. I try to keep meaningful dates or holidays related to this identity secret.
5. I try not to talk about this identity with my supervisor.
6. No one I work with knows how important this identity is to me.
7. I suppress this identity at work.
8. I try not to use the language, vernacular, or speech style of this identity at work.
9. I make a point of not listening to music associated with this identity at work.
10. I refrain from consuming food or drinks associated with this identity at work.

## Appendix C

## Johnson et al. (2016) African American Women Shifting Scale: Awareness of Shifting Behavior Subscale

Instructions: Rate the items on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

1. I have a different self at school (or work) than at home.
2. There is a way to act at home and a different way when I am away from home.
3. I consciously change the tone of my voice when in the presence of non-black people.
4. I effortlessly shift between the different sides of me.
5. I have needed to change who I am in different contexts.

Appendix D  
Bosch & Taris (2014a) IAMWORK scale

Instructions: Rate the items on a 5-point Likert scale ranging from 1 (does not describe me at all) to 5 (describes me very well).

Authentic Living Subscale

1. I am true to myself at work in most situations
2. At work, I always stand by what I believe in
3. I behave in accordance with my values and beliefs in the workplace
4. I find it easier to get on with people in the workplace when I'm being myself

Self-Alienation Subscale

1. At work, I feel alienated
2. I don't feel who I truly am at work
3. At work, I feel out of touch with the "real me"
4. In my working environment I feel "cut off" from who I really am

Accepting External Influence Subscale

1. At work, I feel the need to do what others expect me to do
2. I am strongly influenced in the workplace by the opinions of others
3. Other people influence me greatly at work
4. At work, I behave in a manner that people expect me to behave

Appendix E  
Lennox & Wolfe (1984) Concern with Appropriateness Scale

Instructions: Rate the items on a 5-point Likert scale ranging from 1 (Certainly, always false) to 5 (Certainly, always true).

Cross-situational variability subscale

1. I tend to show different sides of myself to different people.
2. In different situations and with different people, I often act like very different persons.
3. Although I know myself, I find that others do not know me.
4. Different situations can make me behave like very different people.
5. Different people tend to have different impressions about the type of person I am.
6. I am not always the person I appear to be.
7. I sometimes have the feeling that people don't know who I really am.

Attention to social comparison information subscale

1. It is my feeling that if everyone else in a group is behaving in a certain manner, this must be the proper way to behave.
2. I actively avoid wearing clothes that are not in style.
3. At parties I usually try to behave in a manner that makes me fit in.
4. When I am uncertain how to act in a social situation, I look to the behavior of others for cues.
5. I try to pay attention to the reactions of others to my behavior in order to avoid being out of place.
6. I find that I tend to pick up slang expressions from others and use them as part of my own vocabulary.
7. I tend to pay attention to what others are wearing.
8. The slightest look of disapproval in the eyes of a person with whom I am interacting is enough to make me change my approach.
9. It's important to me to fit into the group I'm with.
10. My behavior often depends on how I feel others wish me to behave.
11. If I am the least bit uncertain as to how to act in a social situation, I look to the behavior of others for cues.
12. I usually keep up with clothing style changes by watching what others wear.
13. When in a social situation, I tend not to follow the crowd, but instead behave in a manner that suits my particular mood at the time.

Appendix F  
Lennox & Wolfe (1984) Revised Self-Monitoring Scale

Instructions: Rate the items on a 5-point Likert scale ranging from 1 (Certainly, always false) to 5 (Certainly, always true).

Ability to modify self-presentation subscale

1. In social situations, I have the ability to alter my behavior if I feel that something else is called for.
2. I have the ability to control the way I come across to people, depending on the impression I wish to give them.
3. When I feel that the image I am portraying isn't working, I can readily change it to something that does.
4. I have trouble changing my behavior to suit different people and different situations.
5. I have found that I can adjust my behavior to meet the requirements of any situation I find myself in.
6. Even when it might be to my advantage, I have difficulty putting up a good front.
7. Once I know what the situation calls for, it's easy for me to regulate my actions accordingly.

Sensitivity to expressive behavior of others subscale

1. I am often able to read people's true emotions correctly through their eyes.
2. In conversations, I am sensitive to even the slightest change in the facial expression of the person I'm conversing with.
3. My powers of intuition are quite good when it comes to understanding others' emotions and motives.
4. I can usually tell when others consider a joke to be in bad taste, even though they may laugh convincingly.
5. I can usually tell when I've said something inappropriate by reading it in the listener's eyes.
6. If someone is lying to me, I usually know it at once from that person's manner of expression

Appendix G  
Crowne & Marlowe (1960) Crowne-Marlowe Social Desirability Scale

Instructions: Rate the items as true or false.

1. Before voting I thoroughly investigate the qualifications of all the candidates.
2. I never hesitate to go out of my way to help someone in trouble.
3. It is sometimes hard for me to go on with my work if I am not encouraged.
4. I have never intensely disliked anyone.
5. On occasions I have had doubts about my ability to succeed in life.
6. I sometimes feel resentful when I don't get my way.
7. I am always careful about my manner of dress.
8. My table manners at home are as good as when I eat out in a restaurant.
9. If I could get into a movie without paying and be sure I was not seen, I would probably do it.
10. On a few occasions, I have given up something because I thought too little of my ability.
11. I like to gossip at times.
12. There have been times when I felt like rebelling against people in authority even though I knew they were right.
13. No matter who I'm talking to, I'm always a good listener.
14. I can remember "playing sick" to get out of something.
15. There have been occasions when I have taken advantage of someone.
16. I'm always willing to admit it when I make a mistake.
17. I always try to practice what I preach.
18. I don't find it particularly difficult to get along with loudmouthed, obnoxious people.
19. I sometimes try to get even rather than forgive and forget.
20. When I don't know something I don't mind at all admitting it.
21. I am always courteous, even to people who are disagreeable.
22. At times I have really insisted on having things my own way.
23. There have been occasions when I felt like smashing things.
24. I would never think of letting someone else be punished for my wrong-doings.
25. I never resent being asked to return a favor.
26. I have never been irked when people expressed ideas very different from my own.
27. I never make a long trip without checking the safety of my car.