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Identifying Inclusive Practices on U.S. University Campuses That Create Engagement for Diverse Populations

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This dissertation, directed and approved by the candidate's committee, has been accepted by the College of Graduate and Professional Studies of Abilene Christian University in partial fulfillment of the requirements for the degree

Doctor of Education in Organizational Leadership

Dr. Joey Cope, Dean of the College of Graduate and Professional Studies

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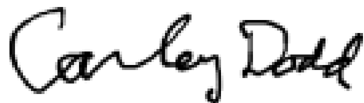

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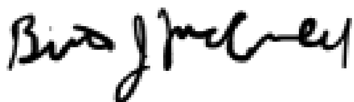

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Identifying Inclusive Practices on U.S. University Campuses That Create Engagement for Diverse Populations

A dissertation submitted in partial satisfaction

of the requirements for the degree of

Doctor of Education in Organizational Leadership

by

Brandon Tatum

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Abstract

Interactions between diversity and inclusion have been incompletely studied on U.S. college campuses. Previous researchers have also demonstrated an incomplete understanding of these two constructs, resulting in uneven attempts to create inclusion on college campuses. Diversity and inclusion research on college life is needed because inclusion is relatively new and unexplored, student diversity in U.S. higher education is increasing, and practical models and programs for enhancing campus inclusion are lacking. Therefore, the purpose of this study was to identify best practices and student attitudes regarding inclusion and group memberships with Generation Z and Millennial college students in the United States, the most diverse student generations to-date. Attitudes and behaviors on inclusion were specifically surveyed at 3 U.S.-based Christian universities. To examine diversity and inclusion, a quantitative study design was used to explore how demographic, group membership, and group practices impact student's feelings of inclusion. A planned outcome of this research was identifying findings with practical applications for higher education professionals that want to create a culture of inclusion on campus, using survey results. The results revealed that group membership significantly affects students' feelings of inclusion. Practices of intentional fellowship, mentorship, and diversity were also found to affect feelings of inclusion.

Keywords: diversity, inclusion, Generation Z, Millennial, social identity theory, fellowship, mentorship, intentional diversity practices

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Chapter 1: Introduction

This study was designed to investigate the various group memberships of Generation Z and Millennial college students in the United States. This study was specifically designed to examine the comparative effects of these groups' inclusive practices and the group members' feelings of inclusion. This chapter was crafted to describe the groundwork for the entire research study. This chapter therefore includes a discussion of the background context of diversity (an identified problem within higher education), a purpose statement, a list of the research questions that guided the study, and definitions of key terms.

Background

Diversity affects individuals daily in the United States at both the macro and micro levels. The United States is the most demographically diverse country in the world, with its diversity is expected to significantly increase in the future (Gaze & Oetjen, 2014; Lichter, 2013; Parker, Stack, & Schneider, 2017; Treas & Carreon, 2010; Vu et al., 2015; Wright, Ellis, Holloway, & Wong, 2014). While many higher education institutions are not where they would like to be in regards to diversity, U.S. college and university campuses are experiencing progress in diversification (Tienda, 2013). Because of this ongoing diversification, it is important for U.S. higher education administrators to understand diversity from a broad societal perspective, because diversity now affects every stakeholder at a university. For example, Howarth and Andreouli (2015) conducted an empirical study and found that students' general interactions, both at school and in a public space, sparked their awareness of certain representations of different cultural or religious groups that influence their social identities and interactions. This suggests that students bring their diversity experiences into the university setting, thereby influencing the culture of the university.

In describing the macro level of diversity, Lichter (2013) argued that the United States "has moved well beyond the 'melting pot' metaphor. We have instead embraced a new multiculturalism" (p. 360). Historical racism and the like persist in the current U.S. cultural climate (Bean, 2016). The cultural climate is the measure of how open and accepting institutions, organizations, and societies are of people's opinions, beliefs, and ideals (McCann, Schneiderman, DeWald, Campbell, & Miller, 2015; Vu et al., 2015). Diversity contributes to the current cultural climate wherein diverse groups experience tension and, in some cases, hostility. Over the past few years, Americans have seen this discrimination and racial tensions in the mainstream media as cities like New York City, Baltimore, and Ferguson, Missouri, have experienced well-publicized events illustrating this racial tension. Moreover, Americans have experienced the unjustified deaths of African American men like Michael Brown, Eric Garner, and Freddie Grey, which were followed by demonstrations for racial justice and protests followed all of these tragic situations (Bean, 2016). Most recently, mainstream media have documented growing social tensions over the U.S. presidential campaigns and National Football League protests, which have emphasized the need to critically reexamine issues of diversity as a nation (Talwar, 2015).

At the micro level, racism and hatred has trickled down to U.S. higher education. For example, these themes were clearly visible as White supremacists and neo-Nazis protested on the campus of the University of Virginia in the fall of 2017, exercising the fiery and racial rituals of the Ku Klux Klan (Bouie, 2017). More subtly, another university was publicly shamed in the fall of 2017 when the university leadership attempted to host a dinner for African American students on campus. While the college had good intentions, the dinner backfired as they served collard greens and had cotton as the centerpiece on each table (Bever, 2017). This dinner is a

reminder of the lack of knowledge many educators have of the historical complexities of racism on higher education campuses across the country. A poor understanding of diversity and inclusion can be devastating for colleges and universities and can hurt affected students.

These historical and additional reasons make a comprehensive understanding of diversity integral to the future of quality higher education. Treas and Carreon (2010) argued that some researchers simplify diversity by defining it as differences between people and groups (Treas & Carreon, 2010). Diversity, however, is much more complex. In particular, diversity within higher education encompasses characteristics and experiences that influence identities and perspectives, such as class, sexual orientation, ethnicity, religion, marital and family status, employment status, age, gender, physical abilities, language, politics, and place-based aspects of identity, as distinguishing subgroups within departmental communities (Adams, Solís, & McKendry, 2014; Gomez, 2013; Lichter, 2013).

Diversity practices are strategic practices, policies, or procedures that are designed to create more heterogeneous groups within organizations (Buse, Bernstein, & Bilimoria, 2016). Some research shows that diversity creates healthy and positive environments within organizations. For example, organizations whose members are heterogeneous in their skills, experiences, educational backgrounds, perspectives, or cultural orientation are more likely to be more productive than those teams that are homogenous (Nelson, 2014). Moreover, within higher education, diversity creates new and abundant perspectives, which in turn foster in-depth dialogue in the classroom, and this diversity can facilitate a broader scope of research and ideas (Awais & Yali, 2013).

Along with the positive aspects of diversity, Nelson (2014) noted that "there are a number of forces that work against the desired effect: having the entire team productive. There

can be potential negative effects of any of the following: unconscious bias, stereotype threat, and exclusion from critical social networks" (p. 89). For this reason and more, previous diversity research has turned up inefficacious findings. Many organizations perceive diversity as a positive goal and outcome, but some diverse organizations thrive while others seem to struggle (Vanalstine, Cox, & Roden, 2015). For example, Shore et al. (2009) found that the positive outcomes of diversity practices in groups translated into more negative findings than they had anticipated. These negative findings indicated poor group performance and higher levels of conflict within organizations.

Despite decades of research on diversity practices such as anti-discrimination legislation, Americans continue to experience significant discrimination (Bell, 2007; Shore et al., 2011). Bell et al. (2011) argued that diversity practices that focus on antidiscrimination legislation undercut their potential positive impact, as they are coercive in nature. Legislative and policy changes that focus on diverse characteristics of individuals with student programs and associations increase the number of diverse people involved in those groups, but historically these types of legislative changes designed to eradicate racism and sexism do not fix the problem of exclusion (Caplan & Ford, 2014). Bell et al. (2011) argued that diversity is much more effective when it happens naturally, rather than by force; this hypothesis may explain why diversity policies within higher education tend not to produce meaningful results (Gibson et al., 2016).

Merely creating a diverse campus does not inherently ensure that minority students are as engaged or as positive as their Caucasian student peers (Caplan & Ford, 2014). Caplan and Ford (2014) found in a mixed-methods study that

> African-Americans, Latinas/os, and Native Americans (but almost no Whites and only a few Asian-Americans) at a vulnerable time in their lives feel that they have to prove they are qualified to be at the university and say that they do not have a sense of belonging or fitting in either the academic or the social realm. (p. 41)

Furthermore, increases in diverse enrollment have not led to equal educational achievement regarding retention or graduation rates (Caplan & Ford, 2014). While researchers are projecting greater diversity for higher education, practitioners still have concerns regarding discrimination and cultural climates that are not welcoming to or accepting of minority students.

Beginning in the 1990s, research on diversity began to shift, and issues with the new research arose from the narrowing of the focus on diversity (Shore et al., 2009). Researchers such as Mor Barak (2014) and Shore et al. (2009) argued that it is essential to reevaluate old diversity theories and identify new strategies to examine how diversity can positively impact organizational outcomes. In recent years, significant new diversity research has focused on inclusion practices. Inclusion practices are strategic practices, policies, or procedures meant to create an environment of safety, belonging, and engagement (Shore et al., 2011). Currently, inclusion is gaining traction in diversity research, but it is still a relatively new construct, and researchers have not yet reached a consensus regarding its foundational effect on organizations (Shore et al., 2011).

Inclusive behaviors are connected to increased diversity and more favorable outcomes in educational settings (Schmidt, MacWilliams, & Neal-Boylan, 2017). Classrooms in higher education should be inclusive because this exposes students to a multitude of perspectives that enhance their knowledge and assists them to contribute to the society they inhabit (Mohamad, 2016). Multiple researchers have suggested that further study is needed to better differentiate and examine the relationship between diversity and inclusion practices (Mor Barak, 2014; Roberson et al., 2017; Shore et al., 2009; Smith & Turner, 2015).

Diversity in a Higher Education Context

This study was designed to specifically examine diverse characteristics of Generation Z and Millennial students and the groups that they are members within U.S. higher education. This required reviewing the historical context indicated above, in order to better understand how the consequences of the past impact the next generation. Understanding the construct of diversity within the context of institutional life is a fundamental necessity for the health of the United States. Looking forward, it is vital that practitioners improve their understanding of diversity and inclusion practices within higher education to foster a culture of engagement among the young, emerging workforce (Buse et al., 2016).

The largest enrollment increases in U.S. higher education in the past three decades have been among Hispanics, Asians, and Pacific Islanders (Adams et al., 2014). As Adams et al. (2014) noted, “White enrollment has increased numerically, but its share of total enrollment has actually declined from 82 to 68 %” (p. 185). With the rise of minority students within higher education in the United States, it is important to focus on intentional ways that higher education professionals can use to create college campuses that are welcoming and safe for these students (Caplan & Ford, 2014). Unfortunately, a lack of diversity has been the norm within specific degree tracks. Conversely, in fields such as art, psychology, technology, mathematics, science, and engineering, there is an accepted need for more diversity (Awais & Yali, 2013; Schmidt, MacWilliams, & Neal-Boylan, 2017).

The emerging generation has been entering four-year universities at a rapidly growing rate since 2011 (Thacker, 2016). Loveland (2017) emphasized that “eighty-one percent of Generation Z students believe college is crucial to starting a career” (p. 38), and Kantorová, Jonášová, Panuš, and Lipka (2017) explained that “their [Generation Z] priorities are education

and developing their capabilities" (p. 86). Thus, Generation Z is currently entering college in large members, meeting the youngest Millennials, who are still in college (Thacker, 2016). Rickes (2016) suggested that "they [Millennials] will continue to make their mark on higher education as indelibly as will Generation Z" (p. 22). Rickes (2016) further noted that "89 percent of those currently in middle and high school [see] a college education as valuable and a way to achieve this goal" (p. 31).

Understanding better, diversity and inclusion efforts within the framework of higher education is important for the future of the U.S. workplace, mainly because of the amount of diversity inherent in these generations. Researchers are suggesting that these generations are the most diverse generations to date (Blain, 2008; Brimhall, Lizano, & Mor Barak, 2014; Kantorová, Jonášová, Panuš, & Lipka 2017; Rickes, 2016). Investigating differences between Generation Z and Millennial college students and examining their interaction between group memberships, inclusion practices, and feelings of inclusion was designed to generate understanding of how to foster inclusion among the emerging Millennial generation. Observers have underscored that diversity fosters anxiety in some individuals because this upcoming generation leans toward a minority-majority status (Treas & Carreon, 2010). Looking ahead at this emerging generation, educational leaders and researchers must look to the future and better understand diversity and inclusion. As Singh, Rai, and Bhandarker (2012) argued, "organizations and leaders need to shift their mindsets—attitudes, behavior, and styles—from the shackles of the past and present to proactively respond to the emerging realities of the future" (p. 205).

Statement of the Problem

The brief trend analysis above highlights two major problems facing U.S. higher education. First, researchers and higher education professionals have a limited understanding of

how diversity on college campuses can intentionally impact and foster inclusion among Generation Z and Millennial college students (Bernstein & Salipante, 2017; Horwtiz & Horwtiz, 2007, Roberson, Ryan, & Ragins, 2017; Tienda, 2013). Second, this lack of knowledge often leads to conflict between various groups of students on college campuses (Bouie, 2017; Caplan & Ford, 2014; Lichter, 2013). Many U.S. educators desire diverse campuses yet remain unsure of best practices for creating cultures that are inclusive in nature.

Researchers continue to argue that higher education professionals still do not fully understand the practices and organizational outcomes associated with diversity and inclusion (Buse et al., 2016; Roberson et al., 2017). Scholars continue to argue that there is much work to be done in this area as it relates to higher education. Mohamad (2016) has claimed that institutions of higher education [in the US] still fail to understand and embrace diversity of their campuses fully. Bernstein and Salipante (2017) stated, "high-quality cross-ethnic interactions contribute to college students' development, but knowledge is scant concerning campus settings and conditions that promote these interactions" (p. 1).

If universities are not intentional with inclusion practices, a conflict could arise among students (Lichter, 2013). Simply having a diverse student body does not automatically create an environment where all students feel safe (Caplan & Ford, 2014). Vanalstine, Cox, and Roden (2015) asked critical questions probing for improved diversity guidance to create positive relationships. Lichter (2013) agreed, stating, "a concern today is that racial and ethnic diversity—which is often celebrated in anticipation of achieving a new post-racial society—may instead be a source of growing political conflict, cultural disunity, and loss of community or cohesion" (p. 360). With a poor understanding of diversity, it is possible that diversity practices, which seek to create engagement within the study body of higher education, could be

inadvertently creating further disengagement and conflict (Hajro, Gibson, & Pudelko, 2017). A proper and more in-depth understanding of inclusive practices and cultures on a college campus was therefore the underlying rationale for this study.

Purpose Statement

Stated another way, higher education professionals need to learn more about how diversity fosters campus inclusion, rather than just assuming it does (Tienda, 2013). Bernstein and Salipante (2017) argued:

> Many organizations, including institutions of higher education, are making strides toward increasing diversity in their members, employees, clients, etc. However, there remains a gap between having diversity and achieving meaningful, deep-level inclusion, where individuals increase interethnic and cross-cultural learning and reduce stereotypes and biases. (p. 2)

Therefore, the primary purpose of this quantitative research was to identify student attitudes and best practices regarding inclusion among group memberships of Generation Z and Millennial college students. This study analyzed not only diversity and inclusion groups but any formal or informal group that a student self-reports as being a member of on campus. The rationale stems from the massive research over several decades supporting the theory of social influence related to group memberships. Typical of the compliance/social influence model is Cialdini and Goldstein's (2004) review crystallizing what they termed susceptibility to social influences on accurate reality perceptions, either direct or indirect. Social influence can even be a virtual construct (Dholakia, Magozzi, & Pearo, 2003). Similar findings indicated attitude change and physiological response patterns (heightened EEG responses) when approval messages appeared among peers (Kuan, Zhong, & Chau, 2014).

The independent variable (*X*) of this quantitative research was group membership, classified as specific diversity characteristics of Generation Z and Millennial college students and the groups they participate in as a college student. The diversity demographics identified in

this research were ethnicity, gender, sexual identity, international status, commuter or residential status, and disabilities. The dependent variables were students' feelings toward inclusion at their universities and the practices within their self-identified groups.

The following central question guided this research: What are the comparative effects of group membership (as defined by selected demographics and university student group membership) on inclusion attitudes?

Research Questions

This study focused on improving feelings towards inclusion on higher education campuses by examining the problem from a structural view. Some scholars believe that diversity and inclusion efforts can be enhanced through the lens of a structural view by engaging students, making them feel welcome and a part of their communities (Caplan & Ford, 2014). A structural view focuses on higher educational environments as a system. Therefore, by examining the potential effects of group membership variables on inclusion attitudes and practices, we can discern the influences of group membership and identify the most helpful inclusion practices.

It was necessary to explore several critical questions regarding the identification of feelings of inclusion and inclusion best practices through a comparative analysis of the group memberships of Generation Z and Millennial students. It was important to ask these research questions to understand how to foster a sense of cohesiveness and unity among a diverse group of students. Identifying feelings of inclusion and determining inclusion best practices within the group memberships of Generation Z and Millennial students was the central focus of this study; thus, the following research questions emerged from the reasonable assumption that group membership on campus could affect students' feelings of inclusion:

Q1. What are the comparative differences among selected demographics (demographic identity and international students) on inclusion scores?

Q2. What are the comparative differences among university-associated student group memberships and students' level of participation in those groups on inclusion attitudes and activities?

Q3. What are the differential interactions of demographic identity, student group membership, and level of group participation on inclusion attitudes and activities?

These questions focused on group membership and how these group differences and participation levels differed regarding both feelings of inclusion and inclusion practices. Inclusive best practices were identified by an exploration of the activities within groups. As Caplan and Ford (2014) explained,

> Knowing what happens right on campus that makes students of color and women feel accepted and supported and what makes them feel the opposite can give administrators guidance for on-campus services, procedures, structures, and practices that they want to continue or alter and for some that they might want to initiate. (p. 32)

The study was designed to generate findings to help researchers and education professionals build a collective vision and allow advocates to increase awareness of best practices concerning diversity and inclusion (Talwar, 2015).

Definitions of Key Terms

Attitude on inclusion. A student's ability to feel safe, connected, and welcomed, with a sense of institutional belonging (Shore et al., 2009).

Climate of inclusion. The shared perception of the work environment, including the practices, policies, and procedures that guide a shared understanding that inclusive behaviors, which foster belongingness and uniqueness, are expected, supported, and rewarded (Boekhorst, 2015).

Culture. The customary beliefs, social forms, and material traits of a racial, religious, or social group shared by people in a place or time (Merriam-Webster, 2010).

Cultural climate. The measure of how open and accepting institutions, organizations, and societies are of people's opinions, beliefs, and ideals (Vu et al., 2015).

Diversity. Characteristics and experiences that influence identities and perspectives, such as class, sexual orientation, ethnicity, religion, marital and family status, employment status, age, gender, physical abilities, language, politics, and place-based aspects of identity, as distinguishing subgroups within departmental communities (Adams et al., 2014; Gomez, 2013; Lichter, 2013).

Diversity practice. Strategic practices, policies, or procedures that are designed to create more heterogeneous groups within organizations (Buse et al., 2016).

Exclusion. The intentional practice of avoiding, under representing, rejecting, or eliminating somebody based on diversity criteria (Shore et al., 2009).

Exclusionary behaviors. Behaviors such as incivility, bullying, and workplace violence, discriminating against, and isolating individuals and groups who are different (Schmidt et al., 2017).

Exclusionary workplace model. The perception that all workers need to conform to pre-established organizational values and norms (Mor Barak, 2014).

Generation Z. Individuals born 1995-2010 (Andrea, Gabriella, & Tímea, 2016; Thacker, 2016).

Heterogeneous. Group members that significantly differ in terms of national and/or ethnic background (Boekhorst, 2015).

Homogenous. Consists of group members that share the same national and/or ethnic

background (Boekhorst, 2015).

Inclusion. The positive attitude of students as they perceive their involvement and integration of diversity into organizational systems and processes (Boekhorst, 2015)

Inclusion practices. Organizational strategies and practices that promote meaningful social and academic interactions among persons and groups who differ in their experiences, views, and/or traits (Tienda, 2013). They constitute an attempt to engage the emerging U.S. college student generation by creating cultures that are purposeful, collaborative, and value driven (Smith & Turner, 2015).

Inclusive workplace model. A model for creating environments where individuals feel safe, welcomed, unified, and engaged. This model creates a pluralistic value frame that relies on mutual respect and equal contributions of different cultural perspectives to the organization's values and norms (Mor Barak, 2014).

International students. Students who enroll in colleges and universities outside their country of citizenship (Mitchell, Del Fabbro, & Shaw, 2017).

Millennial generation. Individuals born between 1980-1995 (Andrea, Gabriella, and Tímea, 2016).

Minority. Any non-White individual or ethnic group, unless specifically stated otherwise (Vu et al., 2015).

Multiculturalism. Relating to, reflecting, or adapted to diverse cultures (Merriam-Webster, 2010).

Race. A family, tribe, people, or nation belonging to the same stock. A class or kind of people unified by shared interests, habits, or characteristics (Merriam-Webster, 2010).

Structural view. A perspective focused on higher educational environments as a system.

Systems are made up of many parts, and these parts must work together to produce intended outcomes (Caplan & Ford, 2014).

Summary

Educational practitioners desire to foster inclusive environments on their campuses. Diversifying college campuses is the goal of many educators, and furthering this diversity by creating inclusive environments is essential. Understanding and knowing more about the intentionality of inclusiveness is the key element to this research. This research was specifically designed to identify inclusive practices within groups on campuses that are creating environments that foster a sense of cohesiveness and unity among diverse groups of students otherwise known as inclusion. Researchers currently acknowledge that new research is necessary for the additional exploration of this problem. For example, Roberson et al. (2017) urged researchers to question and further explore diversity and inclusion practices.

This chapter provided a summary of the guiding concepts for this study. More specifically, this chapter identified the background, context of the research, problem statement, an explanation of the purpose of the study, three guiding research questions, and definition of terms. Chapter 2 provides a review of literature that will help frame this research in the context of relevant literature. Chapter 3 more specifically describes the groundwork used to accomplish this research. Chapter 4 presents a summary of the findings from the research questions to confirm the effect of participation levels effect on inclusion attitudes among White, minority, and international students. Chapter 5 describes the findings and themes of this research.

Chapter 2: Literature Review

The purpose of this quantitative research study was to identify feelings of inclusion in students and determine inclusive best practices by examining the potential effects of group membership among Generation Z and Millennial college students. Prior research has demonstrated that individuals who feel safe and welcomed, and who feel like they belong at their institution, have a positive attitude toward inclusion (Shore et al., 2009). Higher education professionals must therefore be intentional in fostering inclusion over time because inclusive cultures do not happen accidentally nor haphazardly (Gasman, Abiola, & Travers, 2015; Lehman, 2004).

To fully understand inclusion, its processes, and its implications, it is important to understand the concept of inclusion's origins in diversity research and historical practices. The U.S. higher education system has a significant history of discrimination and exclusion (Eckell & King, 2004; Talwar, 2015). This chapter weaves broader historical national diversity trends with an overview and a historical perspective of diversity within higher education and concludes with an overview of inclusion, along with its potential positive implications for higher education in the United States.

Overview of Diversity

As the previous chapter indicated, while the United States is making strides in diversity, there is still much room for improvement. The United States is a diverse nation, and current research predicts that diversity will continue to increase in the United States over time. Schmidt, MacWilliams and Neal-Boylan (2017) highlighted the research of The Sullivan Alliance (2014) and the U.S. Census Bureau (2012), stressing that

> over 50% of children [one year old] and younger are now from non-White racial and ethnic groups. One in three Americans are members of a racial and/or ethnic minority, and it is projected that by 2043 there will be no majority population in the United States. (p. 103)

It is important to note that *diversity* is a broader term than *race*. Higher education institutions are beginning to incorporate diversity training into specific disciplines, and it is important that this training transcend race. Specific programs within the university setting have launched diversity initiatives because the directors see that their fields are experiencing global participation (Delaine, Williams, Sigamoney, & Tull, 2016). These researchers further noted that, specifically in the field of engineering, programs must begin training students to work in diverse teams and within diverse cultures. Furthermore, this training must transcend race and include gender, ethnicity, national origin, socioeconomic class, disability, and sexuality (Delaine et al., 2016).

Many of the definitions of diversity focus on the points raised by Adams, Solis, and McKendry (2014), who indicated that diversity is more than the typically identified markers such as gender and race. It is essential to recognize that diversity also has less visible characteristics (Adams, Solis, & McKendry, 2014). Schmidt, MacWilliams, and Neal-Boylan (2017) reported the findings of the American Association of Critical-Care Nurses (AACN; 2008, p. 37), defining diversity broadly as “the range of human variation, including age, race, gender, disability, ethnicity, nationality, religious and spiritual beliefs, sexual orientation, political beliefs, economic status, native language, and geographical background” (p. 103). Lichter (2013) broadly defined diversity as being multidimensional and including characteristics such as class, age, language, religion, geographical location, politics, sexual orientation, and racial and ethnic background. Gomez (2013) agreed that diversity is a broad term, and defined diversity as:

> The degree to which things or people are different or similar. In regard to individuals, it includes the characteristics and experiences that influence identities and perspectives, such as age, ethnicity, gender, race, sexual orientation, socioeconomic background, religion, physical abilities, educational background, geographic location, income, marital status, military experience, work experience, and job classification. (p. 477)

Since 2010, researchers have begun examining transgender diversity, both nationally and within the framework of higher education (Catalano, 2015). Diversity focuses on the categorical differences between people in a group (Roberson et al., 2017), and it is the embodiment of the underrepresented members of that community (Hajro et al., 2017), focusing primarily on different groups of individuals who tend to share certain worldviews, norms, values, goals, and priorities (Hajro et al., 2017). Moving forward, it is critical that researchers and administrators examine diversity and inclusion within higher education. This is supported by a common belief that if, implemented appropriately, higher education is a powerful equalizer (Eckell & King, 2004).

History of diversity in U.S. higher education. Higher education in the United States has a history of discrimination. For a significant part of the country's history, U.S. colleges and universities were an elite experience that excluded students and faculty based on gender, religion, race, and socioeconomic status (Eckell & King, 2004). Talwar (2015) suggested that a historical perspective on diversity in higher education is important when trying to create change. Typically, when universities offer diversity training in higher education, this training is focused on "political correctness" and therefore does not take into account the understanding of the historical ways that power and privilege have operated in representing minorities (Talwar, 2015). When training happens in this way, educators run the risk of maintaining the status quo (Talwar, 2015). Thus, a historical understanding of diversity and inclusion is crucial in creating much-needed solutions (Caplan & Ford, 2014; Talwar, 2015).

The 19th century. Early in U.S. history, the colonial colleges made a show of attempting

to allow the education of Native Americans. However, there is little evidence to prove that African Americans received the same friendly invitation: No evidence points to the origins that the U.S. higher education system as a whole was ever historically committed to Black students (Thelin, 2011). This racial discrimination spawned the creation of historically Black colleges and universities (HBCUs), which created opportunities for African American and low-income students to obtain a degree from an accredited university (Lucisano, 2010). These colleges have a significant history within higher education because, for many years, they were the only way an African American student could obtain a degree even during the heightened tensions of slavery and segregation (Lucisano, 2010).

Cheyney University in Pennsylvania, founded in 1837, was the first HBCU in the United States (Fountaine, Hilton, & Palmer, 2012). From 1860 to 1890, an extensive public discourse took place in the US, wherein it was argued that African Americans should have access to the same level of education as Whites. While many agreed that African Americans should have the right to attend college, some people stated that African Americans should only be trained in trade-type fields and not professional fields (Thelin, 2011). Furthermore, African American students had specific groups that affected their education, such as Protestant groups, including the American Missionary Association, as well as Black churches and various community associations, which were committed to founding and supporting African American colleges (Thelin, 2011).

During the 19th century, women were also excluded from U.S. higher education (Thelin, 2011). However, by the late 1800s, higher education had become more accessible to women, despite only 45 U.S. colleges offering degrees to women in the 1860s (Thelin, 2011). Thelin further emphasized that the coeducation of both genders was one of the most significant changes

in the period after the Civil War. Cornell University is recognized as the first coeducational university; however, it is not certain that women were treated equally at many of these institutions (Thelin, 2011). Researchers argue that women were discouraged from majoring in certain fields and excluded from many of the extracurricular activities that were available to men (Thelin, 2011).

Early 20th century. The early 20th century brought significant changes to U.S. higher education institutions (Eckell & King, 2004). During this time, minority, female, and socioeconomically disadvantaged students began to gain broader access to college life (Eckell & King, 2004). Furthermore, during this time, higher education began to be viewed as an essential component to success within U.S. culture (Eckell & King, 2004). However, while great strides were made in the United States to include minorities and underrepresented students, discrimination persisted. Thelin (2011) emphasized that with the increase in social responsibility, some schools, such as Antioch in Ohio, excluded Black applicants even into the 1920s. By the mid-1930s, the total number of African American undergraduate enrollees at institutions admitting both Blacks and Whites was estimated to be within a range of 2,000 to 10,000 annually. Even though some colleges began accepting minority students, these students did not necessarily have all of the same privileges: For example, in 1940, the University of Michigan admitted Black students but did not allow them to live in campus housing (Thelin, 2011).

It was during the period after World War I that enrollment in Black colleges in the United States increased to 14,000 students (Thelin, 2011). Before World War II, college-aged White students were four times more likely to attend college than a Black peer (Thelin, 2011). This led to more diversity practices, specifically the creation by the state governments of scholarship

funds for Black students to pursue graduate degrees (Thelin, 2011). Thelin (2011) further pointed out that the Anderson Mayer State Aid Act of 1936 was established in Kentucky to provide such funds, and similar programs were set up in 16 other states. However, racial exclusion was not just a state problem: it was a national epidemic (Thelin, 2011). To highlight the societal impact of this problem, Thelin (2011) explained, "The 1937 issue of *Life Magazine* devoted exclusively to the American college includes no mention of a [B]lack college. Nor is a [B]lack student featured in any photograph in the issue" (p. 231). The reality during the period between the World Wars and even shortly after World War II was that African American students and faculty studied and taught at the HBCUs (Bickel, 1998). Unfortunately, these universities had limited funding, inadequate facilities, insufficient teacher training, and ineffective equipment and resources (Bickel, 1998).

A significant advancement in diversity practices was the passing of the affirmative action legislation. Although it did not officially come into legislation until the 1960s, the bill dated back to the 1930s, officially developed from the Wagner Act of 1935 and signed into law in the 1960s (Platt, 1997). Aguirre and Martinez (2003) define affirmative action as follows:

> Measures or practices that seek to terminate discriminatory practices by promoting the consideration of race, ethnicity, sex, or national origin in the availability of opportunity for a class of qualified individuals that have been the victims of historical, actual, or recurring discrimination. (p. 138)

To diversify the racial makeup of higher education institutions and promote equal representation of students, faculty, and staff, U.S. policymakers and legislators enacted a social policy to remedy the deleterious effects of discriminatory practices against racial and ethnic minorities (Aguirre & Martinez, 2003). This policy is better known as affirmative action. Some scholars believe John Stuart Mill's 1859 essay *On Liberty* derived the affirmative action policy (Bickel, 1998).

Affirmative action allowed historically exclusive universities to change their ways and create more diverse student bodies (Bethell, Shenton, & Hunt, 2004). From 1970 to 2004, minority student enrollment doubled, and higher education institutions are continuing to make strides in student enrollment and faculty placement today (Bethell et al., 2004). Radloff (2010) pointed to another diversity-related initiative commonly implemented in today's institutions of education that requires undergraduate students to take courses related to diversity or other cultures.

Middle 20th century: World War II (1939–1945). Eckell and King (2004) noted that

> Since World War II, U.S. higher education has been engaged in a process of 'massification,' that is, expanding to serve students from all walks of life. Motivating this effort is a widespread belief in the power of education to create social and economic mobility and in the morality and social value of making higher education accessible to everyone. (p. 16)

During World War II, Mexican Americans experienced a positive reception into higher education. Interestingly, Humes (2006) found that the experiences of Mexican Americans and African Americans who served in World War II were very different, as the Mexican American servicemen did not experience segregated units or racism in the military. During this era, women's rights also started to gain traction. It was during this period that women had many people advocating for their rights (Talwar, 2015). In 1920, women had gained the right to vote, and this led to many feminists of color advocating for more political and social rights (Talwar, 2015). Thelin (2011) noted that

> Women had a strong numerical presence in higher education between the world wars, constituting about 40 percent of the undergraduate enrollment in 1940—a substantial increase, considering that sixty years earlier, few women had even been permitted to work toward a bachelor's degree. (p. 226)

Bickel (1998) argued that

> A major step toward inclusion in education was the abatement of segregation in the nation's public schools, beginning with the cases of Harry Briggs Jr., Ethel Belton, Dorothy Davis, and Linda Brown. Out of these consolidated cases came the Supreme Court's ruling on May 17, 1954, in *Brown* v. *Board of Education of Topeka.* (p. 54)

This ruling initiated yet another level of increased diversity in U.S. higher education.

Another significant diversity practice was the G.I. Bill of 1944, which stands among other historical, transformative pieces of legislation such as the Bill of Rights, the Civil Rights Act, and the Morrill Land Grant College Acts (Humes, 2006). Before the G.I. Bill, limited scholarships were available to women, and it was challenging for women to find work to pay for college (Rose, 2015). This single piece of legislation transformed college from an elite experience to a middle-class entitlement (Humes, 2006). When one considers the impact of this bill, it produced "14 Nobel Prize winners, a dozen senators, two dozen Pulitzer Prize winners, 238,000 teachers, 91,000 scientists, 67,000 doctors, 450,000 engineers, 240,000 accountants, 17,000 journalists, 22,000 dentists—along with a million lawyers, nurses, businessmen, artists, actors, writers, pilots, and others" (p. 6).

While the G.I. Bill did not draw a distinction between races, the implementation of the bill was predominantly executed by White men, and led to exclusionary efforts by admissions officers and college counselors (Humes, 2006). For example, college counselors would strongly encourage African American students to apply to trade schools rather than colleges. Furthermore, this was the only bill that could be considered race-neutral at the time, and it operated in a vacuum (Humes, 2006). A good illustration for the discrimination during this time is the experience of John Roosevelt Robinson, who faced a wartime prison sentence for refusing to give up his seat to a White soldier on a military bus, just a couple of weeks after the G.I. Bill came into effect (Humes, 2006). Moreover, the G.I. Bill did a poor job of including women because, during this time, women were considered nonexistent, and, aboutwomen, some have

used the phrase *invisible veterans* (Humes, 2006).

This bill was disproportionately more advantageous for men than it was for women (Humes, 2006). During this era, 16 million men were serving the United States versus 350,000 women. However, outside of war, women saw progress in job-related roles. While the men were at war, women were able to fill positions that had been filled historically by men. Humes (2006) articulated, “during the war, the number of women working as maids fell by half, while the female ranks in the defense industry soared 460 percent. In very tangible ways, desperation trumped discrimination” (p. 191). Many women during this time also served in the war as war workers or servicewomen, but they were not technically part of the military. None of these women were allowed access to the G.I. Bill and most of them lost their jobs when the war was over because the jobs were given back to the men (Humes, 2006). Furthermore, Humes (2006) stated that

> Of the women who knew [they] were eligible for the G.I. Bill, many faced an uphill battle in securing their benefits, particularly from banks and institutions of higher education, in which long-term standing codes and traditions had explicitly discriminated against women. (p. 204)

Even so, the G.I. Bill advanced racial equality. Humes (2006) explained that “[b]y 1950, 43 percent of White veterans had used the G.I. Bill for education or training of some sort, while for Black veterans, that figure had reached 49 percent” (p. 220). Humes provided further analysis when by stating that

> college enrollments under the G.I. Bill for [B]lack veterans did increase significantly over prewar levels, but unlike the huge gains in trade school enrollment, the gains in [B]lack college attendance remained paltry compared to White veterans—[B]lack veterans had less than half the proportional increase in college enrollment that White veterans had. (p. 227)

The strategic way in which the bill was written made it less impactful. Humes (2006) explained that

> Representative John Elliott Rankin and his segregationist allies in Congress had been devious and clever in constructing a G.I. Bill that, on its face, was free of discrimination, promising equality of benefits and opportunity to all. Their genius, however, was in making certain the practical administration of those benefits and opportunities remain in 'safe' hands" (p. 222).

Humes further stated:

> Rankin insisted that distribution of college aid, employment counseling, home loan approvals, and all the other benefits of the G.I. Bill should be a matter of local control and states' rights. The state's rights argument, at least in the case of the G.I. Bill, was a sham: It was this very local control that allowed the VA counselor in Chicago to do his best to discourage a Black man named Monte Posey from going to a major university. (pp. 222–223)

Disappointment soon set in upon the realization that this bill would not initiate a civil rights movement as many had expected. Furthermore, another prominent reason that African Americans did not attend college during this era was their inadequate primary schooling: Many were not academically prepared to go to college (Humes, 2006).

Spurred by the G.I. Bill in 1944, higher education experienced an explosion of enrollment during the 1960s. The G.I. Bill completely changed the landscape of higher education and, more significantly, U.S. culture (Humes, 2006). Humes (2006) also stated that

> There is no question that the G.I. Bill offered unprecedented opportunities for African Americans and other ethnic minorities in an era in which the government and society still practiced a racial discrimination so breathtakingly blatant that those who did not live through the times have trouble comprehending just how awful they truly were. (p. 219)

Although this landmark legislation initiated the massification of education, significant post-World War II racial inequalities continued to persist into the 1960s. However, as Eckell and King (2004) pointed out, equal opportunity in education has been developed over a long time period, and still more needs to be done.

Mid-20th century and the Civil Rights Act of 1964. The further impetus toward diversity in U.S. society, which was riveted by the Civil Rights Act of 1964, impacted diversity in education. For example, during this period, social activists took on many different shapes and

forms. Activists during this time began advocating for racial equality, but rapidly, advocacy started focusing on gender, sexuality, and many other forms of diversity as well (Talwar, 2015). The Civil Rights Movement demanded legal rights for all U.S. citizens, regardless of their diverse backgrounds (Talwar, 2015). Although the legislation and policy discourse began in the late 1930s, affirmative action was first implemented through legislation during the 1960s. Bethell et al. (2004) pointed to landmark programs established in the 1960s and 1970s by college and university admissions offices that aimed to increase enrollment to create a diverse student body.

Title VII, as an example of equal opportunity legislation, serves as another example of a vital diversity practice. Bickel (1998) suggested, "the popular debate about equal educational opportunity began with the 1903 response of W.E.B. DuBois to Booker T. Washington's program of industrial education for the Negro" (p. 3). Title VII was passed into law in 1964 and strictly concerned itself with nondiscriminatory practices regarding employment (Bickel, 1998). It is furthermore important to note that this legislation focused on all aspects of diversity, not just race (Loeb, 2006). This legislation had three driving forces behind it. First, the affirmative action legislation helped guide the execution of this bill (Bickel, 1998). Second, in 1964, Congress also passed Title VI, which assisted in the desegregation of public secondary schools and introduced nondiscrimination policies into the issuing of financial assistance (Bickel, 1998). Third, Presidents Roosevelt, Kennedy, and Johnson all passed executive orders that ultimately helped support this legislation (Bickel, 1998).

Title VII has been tested multiple times in U.S. Supreme Court cases. One of the most famous cases was Regents of the University of California v. Bakke in 1978, which argued against the quota system (Bickel, 1998; Ghosh, 2012). The arguments in this court case focused

on the University of California–Davis Medical School's exclusion of Blacks from White medical colleges by reserving 16 seats in its entering class for minority students (Bickel, 1998). The decision in this case was to forbid admissions quotas, which caused many colleges around the country to rethink their admissions policies (Ghosh, 2012).

Equal opportunity legislation has been a driving force behind further research into diversity and inclusion because the legislation has not created the desired outcomes of welcomeness and inclusion among minorities and, in many cases, is detrimental to organizations (Mor Barak, 1998). To that end, both states and schools are currently going beyond equal opportunity legislation. For example, the State of California's public higher education system and its state government have signed a contract to provide public education at affordable prices for students of lower socioeconomic status (Adwere-Boamah, 2015).

Propelled by the Civil Rights Movement, the enrollment of African Americans in predominantly White institutions doubled during the 1970s (Bethell et al., 2004). Bethell et al. (2004) provided a historical perspective of this period, noting:

> From 1971 to 1976, Harvard College conferred degrees on more than 300 [B]lack graduates, exceeding the number graduated over the previous century. However, the recruitment and admission of more [B]lack students did not ensure a fulfilling educational experience for all. Even the most academically and socially successful often said that they felt they were in Harvard but not of it. For the growing number of students from segregated or partially segregated backgrounds, the College could seem an alien place. (pp. 187–188)

It was during this time that advocates indeed began fighting for open access to higher education for everyone (Talwar, 2015). In the 1980s, the Acquired Immunodeficiency Syndrome epidemic spurred significant awareness about the gay community, creating for the homosexual population a strong voice that had not existed before the 1980s (Talwar, 2015). Furthermore, this period marked significant contributions in the U.S. conceptualization of gender and sexuality (Talwar, 2015), and it was during this period that individuals with disabilities began to see legislative

work that granted them political and social rights. The Americans with Disabilities Act of 1990 (ADA) prohibited discrimination against individuals with disabilities, creating equal access to employment, public transportation, accommodation, and communications (Talwar, 2015).

Another diversity practice that has impacted U.S. colleges and universities is Title IX. Prior to the implementation of Title IX, the U.S. system had already created some opportunities for women to attend college; coeducation policies at many institutions contributed to a significant surge in the number of women in higher education (Thelin, 2011). These policies would later be considered diversity practices. However, while U.S. institutions experienced significant gains during this time, these policies did not always lead to less discrimination. As Thelin (2011) noted, “the commitment to increasing educational opportunities for women did not entail a commitment to reducing discrimination according to class, ethnicity, or race” (p. 227). This serves illustrates how diversity practices do not inherently create inclusive environments. For example, Sarah Lawrence College “relied on a strict quota system in the 1930s that discreetly limited the number of Jewish women” (Thelin, 2011, p. 227).

While the G.I. Bill first made higher education more accessible to women in the United States, Title IX significantly changed the gender landscape of U.S. higher education (Rose, 2015). As Rose (2015) explained, “well into the mid-twentieth century, sex discrimination was largely conceptualized as a matter of individual misfortune, rather than a systematic barrier that widely limited equal opportunity for women” (p. 160). Created by Edith Green, a Democratic representative from Oregon, Title IX was passed in 1972 and is still considered a major milestone for U.S. higher education (Britt & Timmerman, 2014). Written at the cusp of the U.S. civil rights movement, this bill mandated equal opportunity for women in athletics as well as other domains within educational institutions (Britt & Timmerman; Rose, 2015). Moreover,

Title IX impacts female students, staff, and faculty by preventing gender discrimination (Davis & Geyfman, 2017; Rose, 2015). The bill creating Title IX was the first piece of civil rights legislation that focused explicitly on women's rights (Stromquist, 2013).

Since 1981, women have outnumbered men among those receiving bachelor's degrees (Rose, 2015). In 2012, Title IX legislation was revised to impact K-12 institutions, and higher education institutions specifically focused on diversity within the science, technology, engineering, and math (STEM) fields (Davis & Geyfman, 2017). However, there is still much room for improvement for women in STEM majors and career positions (Davis & Geyfman, 2017). For example, a significant concern regarding Title IX is that it is only enforced within competitive sports and does not impact intramural sports and other noncompetitive sports on college campuses (Keegan, 2002).

Early 21st century. Today, the U.S. higher education system has made great strides in diversification, but there are still concerns regarding diversity (Buse, Bernstein, & Bilimoria, 2016; Gasman et al., 2015). The significantly lower graduation rates among minority and underrepresented students strongly suggest that problems exist in the U.S. higher education system and that solutions need to be identified (Caplan & Ford, 2014). Caplan and Ford (2014) singled out “the dramatically lower graduation rates for African American, Latina/o, and Native American college students” as needing attention, also pointing out that “women of color’s outpacing of their male peers in college attendance makes it clear that interactions of race and sex also warrant attention” (p. 31). In the late 2000s, U.S. higher education institutions found that more women than men were enrolled in college across all racial groups (Fountaine et al., 2012). This shows that, even as recently as 2016, U.S. higher education institutions do not fully embrace and support on-campus diversity (Mohamad, 2016).

Diversity Practices in Higher Education

Diversity practices are strategic practices, policies, or procedures that are meant to create more heterogeneous groups within organizations (Buse, Bernstein, & Bilimoria, 2016). Gasman et al. (2015) argued that the "majority [of] institutions must take diversifying their campuses at all levels seriously and should be intentional in their efforts...institutional diversity policies that are created haphazardly will reinforce exclusion" (p. 3). Some diversity practices have been identified as widening students' perspectives (Gibson et al., 2016). Diversity practices include union or institutional policies (Bell, Ozbilgin, Beauregard, & Sürgevil, 2011), legislative policies (Bell et al.; Gasman et al., 2015), diversity training sessions (Bell et al., 2011), recruitment efforts (Downey, Werff, Thomas, & Plaut, 2015), codes of conduct (Schmidt et al., 2017) and diversity-related events (Downey et al., 2015).

Collectively, diversity practices are designed to broaden the diverse landscape of an organization. However, while diversity practices specifically try to promote diversity, they do not naturally create an environment in which diverse groups of people feel connected, valued, and engaged (Shore et al., 2011). By their nature, diversity practices are merely meant to create more diversity and are not intended to create emotional connections between students. Diversity policies and practices from both the past and present continue to impact the U.S. higher educational environment, and diversity practices that involve policies and legislation have played and will continue to play a significant role in fostering the increase of diversity at both the national and local scale (Adams, Solis, & McKendry, 2014). Policies and practices such as affirmative action, the G.I. Bill, equal-opportunity legislation, and Title IX are a few of the largest diversity efforts within higher education to date.

Inclusion: A New Diversity Construct

Inclusion has recently become a significant theory and construct within diversity research. Due to the infancy of the concept, researchers are still attempting to better understand its role within an organization and its connection to diversity. This literature review has emphasized the importance of a historical perspective on diversity policies and legislation within the U.S. model of higher education. Despite the extensive history of diversity and the overwhelming amount of legislation to improve diversity, many college students still feel isolated on campus and continue to experience discrimination (Tienda, 2013). While legislative efforts have increased diversity among the student body, they have not addressed the deeper issues and concerns related to students feeling welcome and safe on college campuses (Bell, 2007; Caplan & Ford, 2014; Shore et al., 2011).

Some researchers believe that positive and encouraging diverse institutions are created through more natural and welcoming strategies than by forceful legislative ones (Bell et al., 2011). In the 1990s, research on diversity began to focus more on creating inclusive environments (Shore et al., 2009). This research showed that common diversity policies in higher education tend not to produce meaningful results that empower minority students and help them feel accepted (Gibson et al., 2016). As a result, inclusion research and practices are necessary for the future success of a diverse higher educational model.

The Relationship Between Diversity and Inclusion

Lehman (2004) argued that the term *diversity* is one-dimensional, unintentionally focusing on racial heterogeneity that may or may not exist. Prior to *inclusion* becoming a known construct, Lehman used the term *integration*, arguing that this particular term more effectively portrays the need to reverse the damage done by past legislation and practices that created

separation among citizens based on race/ethnicity. Tienda (2013) argued that, within a university setting, integration does not automatically take place by having a diverse student body; instead, leaders must intentionally utilize strategies that promote inclusion to create a safe and welcoming place for a diverse student body.

There is a significant gap in the literature due to the limited number of studies identifying diversity and inclusion as distinct constructs. Diversity is a neutral term that has a breadth of meaning, and can be cultural, racial, sexual, or political in nature (Tienda, 2013). The term *diversity* is often used as a synonym of *inclusion*, but both terms are intrinsically different terms (Tienda, 2013). Researchers are just beginning to identify that inclusive organizations are not byproducts of diversity practices (Mor Barak, 2014). Some researchers argue that behavioral change is never easy or accidental in nature (Lehman, 2004). Other researchers disagree and say that diversity alone creates positive outcomes; Nelson (2014) stated that heterogeneity in areas like experience, abilities, and background within organizations increases the potential for positive diversity change compared to groups that are purely homogeneous in nature. Awais and Yali (2013) similarly argued that a diverse community creates opportunities for different perspectives, encouraging a larger array of dialogue in the classroom. Awais and Yali further argued that diverse classrooms create a broader scope of research.

More researchers, however, have argued that positive outcomes are more complex and require more than diversity alone (Vanalstine, Cox, & Roden, 2015). Caplan and Ford (2014) have argued that “simply changing the representation of various groups does not in and of itself ensure that the experiences of racial/ethnic minority and women students are as positive as those of their White and male counterparts” (p. 31). Caplan and Ford argued that increasing the number of minority and female students by itself does not necessarily lead to equivalence in

grades, graduation rates, and other factors that reflect educational achievement. Others have argued, in alignment with Caplan and Ford (2014), that diversity practices alone are not enough to overcome social attitudes that guide behavior (Vanalstine et al., 2015).

Diversity and inclusion are distinctively different concepts. Schmidt, MacWilliams, and Neal-Boylan (2017) stated that "exclusionary behaviors, which may include incivility, bullying, and workplace violence, discriminate and isolate individuals and groups who are different, whereas inclusive behaviors encourage diversity" (p. 102). Schmidt et al. further asserted that inclusion practices lead to better organizational outcomes than diversity practices that tend to be focused on numbers and not on individuals. Shore et al. (2017) stated that within job titles there is an improper distinction between diversity and inclusion. For example, many organizations use the titles Chief Diversity Officer and Chief Inclusion Officer, but those two titles generally have the same job roles and descriptions. Moreover, there are significant efforts by researchers and practitioners to distinguish diversity and inclusion within the most recent literature (Shore et al., 2017). To date, many practitioners have viewed diversity as something to manage and something that is complemented with negative comments like *abiding by*, *accommodate*, and *tolerate* (Shore et al., 2009).

Overview of Inclusion Theory in Education

Gasman et al. (2015) stated that university cultures must significantly rethink their diversity efforts and focus more on creating inclusive cultures among their student bodies. Boekhorst (2015) referred to inclusion within an organization as the inclusion of diversity into the full organizational structure. Boekhorst defined *climate of inclusion* as "the shared perception of the work environment including the practices, policies, and procedures that guide a shared understanding that inclusive behaviors, which foster belongingness and uniqueness, are

expected, supported, and rewarded" (p. 242). A significant well-rounded definition of inclusion comes from Mor Barak (2014):

> [An] organization that is not only accepting and utilizing the diversity of its own workforce but is also active in the community; participates in state and federal programs to include population groups such as immigrants, women, and the working poor; and collaborates across cultural and national boundaries with a focus on global mutual interests. (p. 238)

Miller and Katz (2010) defined inclusion as "a sense of belonging: feeling respected, valued, and seen for who we are as individuals; and a level of supportive energy and commitment from leaders, colleagues, and others so that we—collectively and individually—can do our best work" (p. 437). Building off the belongingness language, Shore et al. (2011) developed the definition more concretely by arguing that inclusion is the sense in which one "perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness" (p. 1265).

In an extensive literature review, Shore et al. (2011) uncovered two themes within inclusion research. The two themes identified from the inclusion literature were belongingness and uniqueness as a foundational framework. Since then, belongingness and uniqueness have become essential themes in inclusion research (Table 1).

Table 1

Inclusion Framework

Value	Low belongingness	High belongingness
Low value in uniqueness	Exclusion Individuals are not treated as organizational insiders with unique value in their work groups, but there are other employees or groups who are insiders.	Assimilation Individuals are treated as an organizational insider in the work group when they conform to organizational/dominant culture norms and downplay uniqueness.
High value in uniqueness	Differentiation Individuals are not treated as organizational insiders, but their unique characteristics are seen as valuable and required for group/organization success.	Inclusion Individual are treated as organizational insiders and allowed/encouraged to retain uniqueness within the work group.

Note. This table systematically categorizes individuals' feelings of inclusion or exclusion. It highlights the characteristics of the inclusion framework used in this study. Adapted from "Inclusion and diversity in work groups: A review and model for future research," by L. M. Shore, A. E. Randel, B. G. Chung, M. A. Dean, K. H. Ehrhart, and G. Singh., 2011, *Journal of Management, 37*(4), p. 1266. Copyright 2011 by L. M. Shore, A. E. Randel, B. G. Chung, M. A. Dean, K. H. Ehrhart, and G. Singh.

Hwang and Hopkins (2015) summarized this framework as a continuum where individuals who are unique and feel a sense of belonging are more likely to feel included and welcomed within an organization. According to this framework, those who do not feel unique or feel as if they belong to the organization feel a more profound sense of exclusion within the organization. The framework emphasizes the value of creating organizational cultures that celebrate differences while at the same time ensuring that one's uniqueness is a valued part of the organizational system.

Social Identity Theory as a Framework of Inclusion

Group membership is an important aspect to diversity and inclusion (Hendrix & Jackson, 2016; Mor Barak, 1998). Scholars have argued the necessity of cultivating positive ties while

eliminating negative connections between members of different racial and ethnic groups (Boda & Néray, 2015). Iacoviello, Berent, Frederic, and Pereira (2017) stated that social categories have dictated the interactions among people in society throughout history, citing "wars, holocausts, and everyday discrimination" (p. 31) as examples of unfriendly and somewhat malicious treatment of individuals who do not belong to a particular group.

Education can play a significant role in this inclusion process because it inherently creates an environment of diversity (Boda & Néray, 2015). As mentioned, however, diversity within an institution or classroom does not by itself generate inclusion in students when different ethnic or diverse backgrounds do not become friends (Boda & Néray, 2015). Hendrix and Jackson (2016) suggested that the classroom environment is not immune to the social and historical plagues of discrimination and exclusion that exist within U.S. society. The theoretical framework of social identity theory can assist in exploring inclusive groups on college campuses.

Social identity theory originated with Henri Tajfel in the late 1950s to early 1960s (Chakraborty, 2017; Hogg, Abrams, Otten, & Hinkle, 2004) and has multiple definitions. Chakraborty (2017) defined social identity using the work of Tajfel (1959), describing it as an "individual's awareness of valuable membership in certain social groups" (p. 58). Huang, Chen, and Chien (2015) further defined it as "an individual's self-definition and self-esteem, which are affected when the individual is part of a group" (p. 35). Social identity can also be defined as the part of self that comes from one's association with and membership in a group or groups (Scheepers & Derks, 2016). Ting-Toomey and Chung (2012) defined social identity more broadly as including race, gender, sexual orientation, social class, political, religious affiliation, age, and disabilities. Tajfel and Turner (1979) stated that one's social identity may be perceived as positive or negative based on the socially accepted connotations of the groups of which one is

a member. Kiecolt and Hughes (2016) stated that people desire to have positive social identities that differentiate personal groups from others.

Since the 1990s, researchers have noted a need for further investigations of social identity theory and its impact on college campuses (Hendrix & Jackson, 2016). Much more work needs to be done on the impact of social identities on college campuses within the framework of this theory (Iacoviello et al., 2017).

Social networking theory. Social networking theory, which emphasizes the importance of human relationships, is an important aspect of social identity theory (Mcgaskey et al., 2016). Close human relationships are an integral part of creating inclusion among individuals (Shore et al., 2009); social networks among students have been shown to influence college outcomes (Kane, 2011). In interpersonal relationships, people tend to connect with those people who are more like them. Researchers have identified two different types of identities: cheap and real (Chowdhury, Jeon, Abhijit, & Ramalingam, 2016). Someone's shoe size or time of birth might be considered "cheap" identities, while a real identity consists of elements like someone's gender or race (Chowdhury et al., 2016).

Identities like race and gender are considered accessible social categorizations because they are chronically and situationally acceptable (Hogg et al., 2004). Race/ethnicity is the strongest real identity among individuals within social networks (Mcgaskey et al., 2016). There has been significant research on social groups by race/ethnicity and gender. One race-related study found that Black people on average feel closer to their racial group than Whites do (Kiecolt & Hughes, 2016). Zhao and Biernat (2017) studied undergraduate students by utilizing social identity theory, focusing on international students who had changed their names to common Anglo names to see if the name changes diminished discrimination. Their findings showed that

using White Anglo names led to partial ingroup membership (Zhao & Biernat, 2017). Social groups, however, by definition, are much larger than just race and gender. Tajfel and Turner (1979) broadened their definition by conceptualizing a group as

> A collection of individuals who perceive themselves to be members of the same social category, share some emotional involvement in this common definition of themselves, and achieve some degree of social consensus about the evaluation of their group and of their membership of it. (p. 40)

Inclusion Practices in Higher Education

Inclusion practices are strategic practices, policies, or procedures meant to create an environment of safety, belonging, and engagement (Shore et al., 2011). Tienda (2013) defined inclusion practices specifically within higher education as organizational practices that promote meaningful interactions among individuals who show diversity in their experiences, their perspectives, and their traits. Some of these practices involve publicly promoting students' belongingness and uniqueness (Shore et al., 2011) through digital storytelling (Hershatter & Epstein, 2010), speak-up programs (Bell, Özbilgin, Beauregard, & Sürgevil, 2011), mentor programs (Gibson et al., 2016; Hershatter & Epstein, 2010), suggestion programs (Bell et al., 2011), and multicultural teams and groups (Gibson et al., 2016; Hajro, Gibson, & Pudelko, 2017). Shore et al. (2011) found that practices that are associated with making individuals feel like they have insider status are reflected in measures of inclusion. Some of these practices could include sharing information, participating in decision-making, and having a voice in the organization (Shore et al., 2011). Further inclusion practices require strategies that can be implemented by higher education professors and administrators.

Mentor relationships. Mentor relationships can be implemented inside and outside the classroom to create inclusive environments. Gasman, Abiola, and Travers (2015) recommended that "Ivy League Institutions create support programs and mentoring networks to develop the

pipeline of scholars of color" (p. 11). Gibson et al. (2016) found that mentor relationships are helpful for inclusion among university students when they are natural and not forced. Individualized mentoring also helps overcome challenges in a university setting (Burt et al., 2016). Delaine et al. (2016) further found that a lack of effective mentorship correlates with underrepresentation by aggravating existing obstacles. In connection with mentor relationships, relationships in tutoring serve as effective inclusive relationships among university students (Gibson et al., 2016). Mentor relationships have also proven to be effective among international students (Zhang, Jie, Di, & Zhu, 2016).

Pedagogical strategies in the classroom. Several crucial teaching tools derived from social networking theory can be utilized to produce inclusion within the classroom. Effective inclusion pedagogical strategies include creating teacher-to-student communication, teacher-to-class communication, and student-to-student communication (Alonso, Manrique, Martínez, & Viñes, 2015). Simmons and Wahl (2016) considered this communication to be a part of their intergroup perspective. This communication needs to happen in small groups and large groups within the classroom, and is designed to create trusting relationships among students in the classroom, ultimately creating an inclusive class that encourages friendships among students (Alonso et al., 2015; Robinson & Moulton, 2005).

Communication that builds trust and friendship within the classroom is a type of learning network, otherwise known as social networks for learning, or ego-centric networking (Casquero, Ovelar, Romo, & Benito, 2015; Dawson, Tan, & Mcwilliam, 2011; Stauder, 2014). Alonso et al. (2015) noted that "in traditional learning environments, students that are at the centre of a social network of friendship have more prospects of receiving and offering help and, consequently, a bigger chance of learning more" (p. 422). Social networks for learning can happen within a

traditional classroom or an online classroom; however, regardless of the teaching platform, creating social interaction is imperative (Alonso et al., 2015; Casquero et al., 2015). The highest performing students tend to have more extensive and more significant personal networks than lower performing students (Casquero et al., 2015). Blending learning models may be more effective in creating these social networks between students than the traditional classroom experience (Alonso et al., 2015; Casquero et al., 2015; Issa, El-Ghalayini, Shubita, & Abu-Arqoub, 2014).

A group of five professors from the University of South Maine adopted a model of blending social and personal network teaching strategies as a pedagogical strategy into their classroom by implementing Universal Design for Learning (UDL) and interactive phase theory (IPT; Bernacchio, Ross, & Robinson, 2007). UDL teaching strategies embrace the blended model because they utilize both traditional modes of education and modern technology (Bernacchio et al., 2007). IPT, on the other hand, focuses on understanding the group identities hidden behind the curricula (Bernacchio et al., 2007). According to IPT, it is important to reflect upon the ideas, beliefs, and worldviews behind the content and to teach the curriculum from an inclusive perspective (Bernacchio et al., 2007). Other researchers have called this process curriculum internationalization (Taha & Cox, 2016; Zhang et al., 2016). An effective way to utilize the IPT approach is to use a wide array of diverse and multiple voices regarding the academic content (Bernacchio et al., 2007). Professors in this study found the UDL and IPT to be time intensive, but their commitment to this approach created a real learning community where students felt valued and apart of the learning process (Bernacchio et al., 2007).

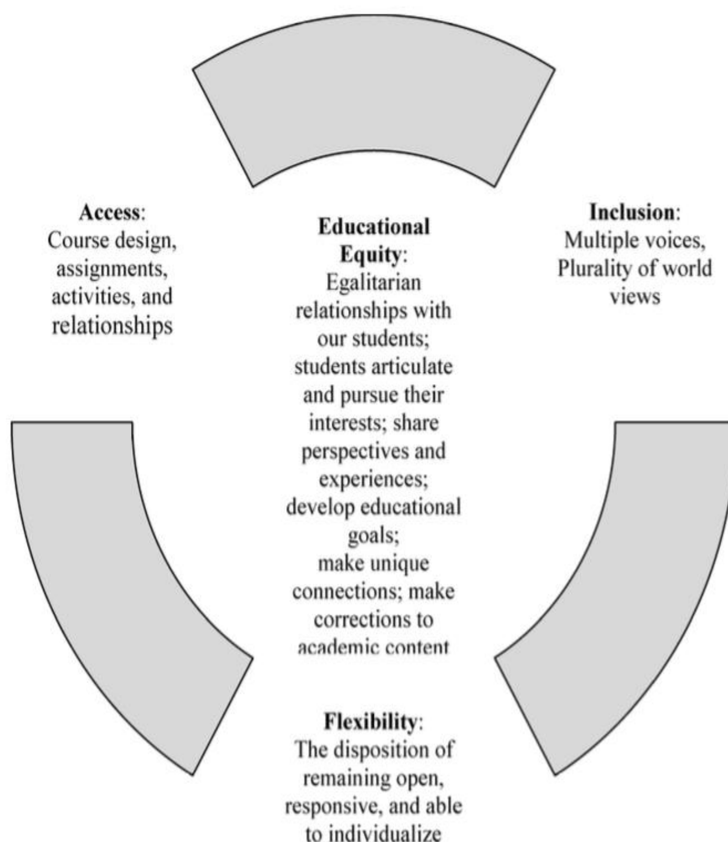

Figure 1. A concept map showing the relationships between equity, access, inclusion, and flexibility. This figure depicts the levels of diversity and inclusion steps throughout the course creation and adoption period. Adapted from "Faculty collaboration to improve equity, access, and inclusion in higher education," by C. Bernacchio, F. Ross, and K. Robinson, 2007, *Equity & Excellence in Education*, *40*(1), p. 59. Copyright 2007 by the University of Massachusetts Amherst School of Education.

There are different ways to infuse inclusion strategies into every aspect of the course from beginning to end. Educational researchers have focused less attention than they should on the personal and social factors within the class that impact inclusion within a diverse classroom (Simmons & Wahl, 2016). More research in this area is needed to create a better understanding of inclusive strategies for the classroom.

Campus Resources, Services, and Opportunities for Minority Students

Most universities offer on-campus resources, services, and opportunities for minority students. There is limited research on the inclusion effect of these different programs. However, Rockenbach and Crandall (2016) found that students who identify within the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) community are more likely not to participate in these resources or counseling for services because they do not feel safe enough to identify with their community. This lack of participation is reflected in the fact that only 14% of sexual minority students utilize campus resources associated with the LGBTQ community (Yarhouse, Stratton, Dean, & Brooke, 2009).

The international student population at U.S. universities rose from 0.8 million in 1975 to 4.3 million students in 2016 (Zhang et al., 2016). Typical resources and programs of inclusion for international students focus on language; for example, some universities utilize language and conversation partner programs (Zhang et al., 2016). A best practice is that each university should have diversity offices that offer programs and opportunities for the social and academic needs of minority students (Zhang et al., 2016). Often, programs created for international students do not encourage integration among the whole student body and isolate these students from other international students (Taha & Cox, 2016). For successful inclusion, it is vital that programs create opportunities for students to mix with a diverse social network (Taha & Cox, 2016). Conationality is an important aspect when creating these social networks because students often need to speak the same language (Taha & Cox, 2016). Cohesion happens more naturally when students share knowledge of a primary language (Taha & Cox, 2016).

For students with disabilities, specifically autism, inclusion can be challenging because many of their activities are isolating in nature, such as video games and movies (Ashbaugh,

Koegel, & Koegel, 2017). These isolating activities are not specific to students with autism; rather, they can impact a range of college students from all social classes, races, and genders. Regardless, social activities offered for students with disabilities are often found to be helpful in relationship building (Ashbaugh et al., 2017). Rubin (2012) identified social activities as especially suitable for working-class students, noting that these activities are more effective for working-class students than they are to middle-class students because the working-class students have a smaller support system and little guidance from their parents as a result of their more common first-generation college student status.

Certain academic resources are especially useful in supporting minority students on campus. Benson, Heagney, Hewitt, Crosling, and Devos (2012) conducted a qualitative study of minority students, identifying academic support staff as playing a significant role in minority students' success in college and positively impacting their feelings of belongingness. Some of the other most important resources are central university support services, information technology, library staff, skills advisers, and a Disability Liaison Unit (Benson et al., 2012). Support services and personnel that provided opportunities for African American students to communicate openly also positively influence these students' feelings of safety and congeniality on campus (Grier-Reed, 2010). Other community resources and services that have been found to create sound relationships among individuals are service-oriented projects and student/staff retreats (Bukowski, 2015).

Value and task interventions have also been found to help minority, first-generation, and at-risk students in college (Harackiewicz, Canning, Tibbetts, Priniski, & Hyde, 2016). Value interventions focus on personal attitudes, emotions, and sense of belonging (Harackiewicz et al., 2016). Task interventions deal more with specific skills, typically involving academic concepts

(Harackiewicz et al., 2016). Religiously affiliated universities have community programs that are spiritual in nature, like chapel and other small biblical study groups (Kane, 2011). Chapel attendance similarly creates a community experience that brings university members together (Kane, 2011).

Group-Centric Inclusion Practices

Many inclusion practices are group-centric. Most researchers classify a group as more than two people (Hogg et al., 2004); social identity theory organizes groups into two categories: ingroups and outgroups (Turner, Brown, & Tajfel, 1979). An ingroup is defined as a group that contributes to one's social identity (Tajfel & Turner, 1979). Positive ingroup memberships can engage in and advance scholarship surrounding diversity in the instructional context (Hendrix & Jackson, 2016). Kiecolt and Hughes (2016) investigated the association between "ingroup closeness, ingroup evaluation, and ingroup bias" and "happiness, positive affect about life, and generalized trust for Blacks and Whites, using partial proportional odds models" (p. 59). Their findings conclusively showed that identification with social groups enhances each of their tested variables. As pointed out in Chapter 1, one's social membership has a strong influence on maintaining or changing social attitudes (Cialdini & Goldstein, 2004; Dholakia, Magozzi, & Pearo, 2003; Kuan, Zhong, & Chau, 2014).

The interaction between groups has been studied to examine the relationships and perceptions of discrimination between groups (Turner et al., 1979). Discrimination can take place between groups, but discrimination does not always exist between groups. Research has shown that discrimination is not always determined between ingroups and outgroups (Turner et al., 1979). Just because an individual is a part of an ingroup does not mean that they are biased toward an outgroup member; it simply may be that they have not had an opportunity to build

relationships. Plainly stated, groups do not cause discrimination (Turner et al., 1979). Social groups ascribe to social norms that are overt and subvert rules that promote certain accepted behaviors within the group (Iacoviello et al., 2017).

Discrimination and conflict between groups are often connected to these ingroup norms (Iacoviello et al., 2017). Chowdhury et al. (2016) argued that conflicts between groups are unavoidable and often damaging. Conflict connected to race, religion, politics, culture, and competition are examples of types of conflicts that can be encountered (Chowdhury et al., 2016). The concept of prototyping, commonly referred to as stereotyping, is a common theme found when discrimination between groups occurs (Hogg et al., 2004). This takes place when a group member classifies members of a group as all having the same outgroup attributes (Hogg et al., 2004). Conflict also is likely to occur between groups when competition is involved (Turner et al., 1979); as Turner et al. (1979) noted, “Where two groups strive to differentiate themselves from each other on a similarly valued dimension of comparison, a form of intergroup competition is predicted” (p. 191).

Another variable that can cause conflict between groups is social status (Kiecolt & Hughes, 2016). If one group feels like they hold less social capital than another group, or if the other group holds more power or money, conflict can arise (Tajfel & Turner, 1979). Group conflict can happen between ingroup members or between outgroup members. Interpersonal conflict takes place within a group (Tajfel & Turner, 1979). Intergroup conflict happens between individuals in different groups (Tajfel & Turner, 1979). An example of intergroup conflict provided by Tajfel and Turner (1979) would be a conflict between husband and wife (interpersonal conflict), and soldiers of different armies fighting. Discrimination can take place between ingroups and outgroups when ingroup favoritism takes place. Turner et al. (1979)

defined ingroup favoritism as "a descriptive concept referring to any tendency to favour the ingroup over the outgroup, in behavior, attitudes, preferences or perception" (p. 187). They continued to define ingroup bias as "those instances of favouritism which are unfair or unjustifiable in the sense that they go beyond the objective requirements or evidence of the situation" (pp. 187–188). Self-esteem is the underlying cause of ingroup favoritism (Iacoviello et al., 2017).

Multiplexity connected to inclusion. The aforementioned social networks can influence student outcomes in college, and students should be involved in multiple groups to create a diverse set of social networks (Kane, 2011). Membership in various groups is called multiplexity (Mcgaskey et al., 2016). Hogg et al. (2004) noted that "people have as many social identities and personal identities as there are groups that they feel they belong to or personal relationships they have" (p. 252). Multiplexity is important for all students, but research has shown that it is crucial for international students (Taha & Cox, 2016).

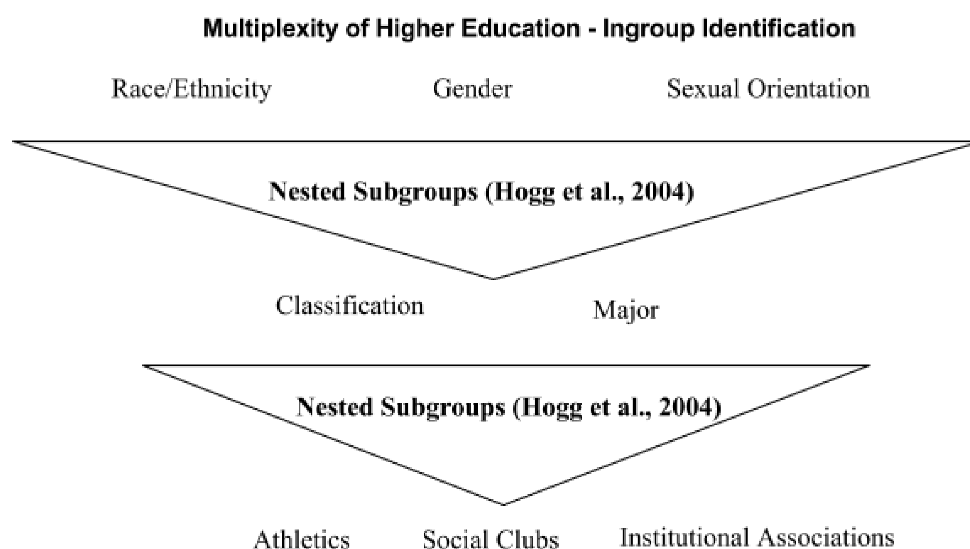

Figure 2. A diagram showing the multiplexity of higher education, with different groups and subgroups.

Figure 2 highlights the different level of groups that a student could be involved in while in college. Some groups are not chosen groups rather groups the student is naturally assigned like race, while other groups in the nested categories are chosen associations. Higher education institutions offer an array of student groups, associations, and organizations. Some of these organizations and clubs are academic, such as academic honor societies and program-specific student societies. Some are cultural and religious, like service-oriented groups; others are social in nature, like the Greek-lettered fraternities and sororities (Eckell & King, 2004).

Groups, associations, and organizations within higher education. Hogg et al. (2004) argued that the social identity network of small groups is significantly impactful on inclusion efforts. Higher educational institutions are made up of accessible social categorizations (Hogg et al., 2004), such as race, gender, and sexual orientation, and nested subgroups (Hogg et al., 2004) that consist of smaller groupings of students. These groupings create a sense of community for students, but their impact on inclusion should be further studied (Tienda, 2013).

Inclusion practices through athletics. It has been proposed that athletic affiliations can create ingroup memberships within higher education (Delia, 2015). Athletics teams could be considered an inclusive practice. While football can produce revenues for universities, it also makes an economic impact through opportunity. College football has created more diversity in race and social class within higher education. The game of football significantly changed the landscape of higher education institutions from the 1920s to the 1950s because it opened the door to diversity both racially and socially (Miller, 2010). What was once an upper-class Anglo sport became a sport open to all classes and all men (Miller, 2010).

Scholars suggest that rival sports teams could consider themselves outgroup members that compare themselves to ingroup members, which, in turn, could create the opposite effect of

inclusion. For example, a University of Texas fan or player (ingroup member) could compare him- or herself to a rival University of Oklahoma fan or player (outgroup member; Delia, 2015). So, athletics within higher education can be viewed within the social identity theory as including ingroups and outgroups. When individuals feel as if they are a part of an ingroup, like a fan of a sports team, they have a sense of belongingness, which enhances individual self-esteem (Delia, 2015). An individual's sense of belongingness is a critical piece of inclusion and social identity within an organization (Chowdhury et al., 2016; Shore et al., 2009; Wilkins & Huisman, 2013).

In a qualitative study of undergraduate students, Delia (2015) found that just

> The mere sense of belonging to a group encourages him [the participant] to affiliate himself with Southeast State football. He does not need to (personally) know others who also associate themselves with Southeast State football, as the idea of sharing common interests with others is enough to enhance his sense of self. (p. 401)

Through the process of this study, Delia found that multiplexity was a significant construct in higher educational life among students:

> It was immediately evident that they [undergraduate students] identify with multiple groups. Specifically, in addition to deriving a sense of self from being a fan of Southeast State football, fans defined themselves as members of the university and natives of their respective states and/or cities; others also cited their involvement in various groups (e.g., student associations, fraternities, athletics, and arts) as sources of group identity. (p. 402)

Social clubs and Greek systems. Going to college can often feel isolating and lonely. One way a student can offset this feeling of loneliness is by joining a fraternity, a sorority, or, in some cases, social clubs on a college campus (Ridgway, Tang, & Lester, 2014). These groups can help students create friendships and connections on campus (Ridgway et al., 2014). From that perspective, these groups could be inclusive. The historical past of the U.S. higher education system, however, may still be impacting institutions today regarding these groups. Some have argued that these Greek systems were created with White supremacy in mind (Heidenreich, 2006). From the early years of higher education, the Greek-letter system of

fraternities and sororities was something that African American students wanted to be a part of during their college lives (Hughey & Hernandez, 2013; Thelin, 2011). Thelin (2011) explained:

> At Black colleges such as Fisk in the 1920s, undergraduates chartered their own fraternities. In racially integrated institutions, such as the state universities of the Midwest, Black students came to terms with the Greek system not by achieving racial integration but rather by creating their own exclusively Black fraternities and sororities that were sequestered within the Greek system…the result was inclusion without integration. (p. 234)

As previously noted, the idea of having inclusion without integration requires investigation (Boda & Néray, 2015). Today, the previously discussed Greek clubs are called Black Greek Letter Organizations (BGLOs; Hughey & Hernandez, 2013). The source of these BGLOs stems from the exclusion of White fraternities and sororities (Hughey & Hernandez, 2013). In the mid-20th century, when African Americans were gaining more access to higher education, White fraternities and sororities implemented policies to exclude their Black peers (Hughey & Hernandez, 2013; Thelin, 2011). For a majority of their history, BGLOs were formed and operated in secrecy (Hughey & Hernandez, 2013). Black students were not the only ones impacted by White exclusion. Hispanic and Latino groups were isolated and excluded from social clubs as well (Heidenreich, 2006). So, as recently as the 1990s, Greek associations for Hispanic and Latinos were created (Heidenreich, 2006).

According to mainstream media and research, it does not appear that fraternity and sorority organizations have improved in their social outcomes (Martin, Parker, Pascarella, & Blechschmidt, 2015). The most current research indicates that these groups continue to be racially and socially insensitive (Martin et al., 2015). As an example, Martin et al. (2015) highlighted that these groups continue to be severely disciplined and in some cases discontinued by school officials for sponsoring events that are racially offensive. However, research shows mixed findings of cultural competence within these groups (Martin et al., 2015). It is apparent

that some of these groups are racially insensitive, but it is not apparent if this is an outcome of these social groups in general or rather members of particular groups (Heidenreich, 2006; Martin et al., 2015). In their quantitative study, Martin et al. (2015) surveyed 4,501 undergraduate students who participated in Greek associations. Their findings concluded that the Greek system has little effect on cultural awareness or competence. Their research, however, did not address how the Greek system impacted students' attitudes about inclusion. In a quantitative analysis, Wells and Corts (2008) confirmed conflict and ill-feelings between ingroup (Greek members) and outgroup (non-Greek members) on college campuses. Molasso (2005) found that fraternities and sororities make up 10% to 15% of undergraduate students, and that these groups are underrepresented in research. Moreover, Molasso also found that only 7% of articles published in the past decade has focused on researching these groups. It is therefore imperative to recognize the impacts, both good and bad, of these groups on college campuses, and more research must be done (Molasso, 2005).

Diversity committees. Many universities have created groups of administrators, staff, and students to form committees to analyze and implement diversity strategies on campuses (Leon & Williams, 2016). These committees intend to create inclusive environments, but review of these outcomes is still in flux (Horwtiz & Horwtiz, 2007; Roberson, Ryan, & Ragins, 2017; Tienda, 2013). These committees are important to diversity and inclusion on campuses because they create opportunities for strategic thinking and keep this crucial topic at the forefront of the university's agenda (Leon & Williams, 2016). Leon and Williams (2016) identified four practices that diversity committees utilize most to have a positive impact. First, committees must have a working definition of diversity. Second, they must fully understand their role and responsibility. Third, they must grasp the scope of their work as a committee. Fourth, members

of the committee should represent multiple identities and departments across the campus, and each committee should consist of 10–15 members. Finally, the committee should define its permanence on campus. For example, is it an ad-hoc group or a long-term committee? Effective diversity committees utilized and understood these five contingencies (Leon & Williams, 2016).

One diversity committee at a predominantly White university is called the African American Student Network, but students call it AFAM (Grier-Reed, 2010). This group was organized to benefit African American students on campus and is overseen by an African American professor. AFAM meetings are held weekly at lunch and are meant to provide students with the opportunity to develop socially, academically, and emotionally among their peers (Grier-Reed, 2010). This group aims to provide a safe and nonjudgmental environment for students (Grier-Reed, 2010) and is not uncommon at U.S. colleges and universities. Similar groups can be found all over the country for many different minority groups (Heidenreich, 2006). For example, many colleges have Hispanic associations on their campus that promote unity and networking (Heidenreich, 2006). Because of the nature of these groups, it can appear that these groups potentially foster isolation, as they tend not to create shared experiences among a diverse group of students.

Connecting Diversity and Inclusion to the Emerging Generation of Students

Gasman, Abiola, and Travers (2015) argued that

> to push against a system historically designed to promote White males and to perpetuate and reinforce White power, and put forth a more inclusive mission, those in power at Ivy League Institutions must come to terms with the future of the nation and both their obligation to future students and the fact that their own livelihood is tied to these future students. (p. 9)

These future students consist of the emerging U.S. college student population, which consists of both Millennials and Generation Z. According to Smith and Turner (2015), arguably the first

researchers to examine this topic in relation to Millennial engagement, there were no prior studies that had investigated the beliefs of Millennials regarding diversity and inclusion and how the changes in the definitions of those terms were affecting various institutions. Conceivably, understanding the impact of diversity and inclusion practices at a deeper level will benefit the U.S. workplace and, more broadly, the Millennial generation (Blain, 2008).

Millennials represent a significant proportion of the U.S. workforce (Herta, 2016). Furthermore, research shows that the members of this generation are disengaged from their work. Researchers have made significant observations regarding this subject. According to the Deloitte Millennial Survey (2016), 44% of Millennial employees quit their jobs within two years. Consequently, diversity and inclusion practices constitute an attempt to engage this emerging generation by creating cultures that are purposeful, collaborative, and value driven (Smith & Turner, 2015). Smith and Turner (2015) noted that Millennials value inclusion and see it as a critical tool that enables organizations to experience success. The inclusive workplace, which results from specific inclusive practices, creates an environment that is focused on a pluralistic value frame involving mutual respect and equality (Mor Barak, 2014). The researchers behind the Deloitte Millennial Survey (2016) stated that this generation judges the performance of an organization based on how it treats people. Smith and Turner (2015) also recognized that this generation considers businesses to be significantly deficient in their efforts to improve employees' lifestyles and the communities they inhabit. Researchers learned from these Millennials in the survey that putting employees first and creating a foundation of trust and integrity are the most important factors when it comes to creating long-term viability.

In 2016, Rickes stated, "[M]ove over, Millennials, Gen Z is about to overtake you" (p. 41). As with any generation, there is some debate on the generational breakdown, but Thacker

(2016) suggested that Generation Z was born in the mid-1990s to 2010. Kantorová, Jonášová, Panuš, and Lipka (2017) suggested that Generation Z includes those who were born during the 1990s. Andrea, Gabriella, and Tímea (2016) suggested, on the other hand, that Generation Z members were born between 1995 and 2010. Rickes (2016) stated that "the lines are blurred between trailing and leading generational cohorts…the dividing dates between cohorts are not rigid and are more for referential convenience" (p. 22) and that "this new rising generation has been dubbed Generation Z or 'Gen Z' by most—for now. The generation and its members are also variously referred to as Post-Millennials, Plurals, iGen, and the Sharing Generation, among other names" (p. 21).

Kantorová et al. (2017) argued that "Generation Z is so far the most fragmented and varied generation" (p. 86). Kantorová et al. further argued that "the internet, globalization and the multiculturalism associated with this, terrorism, the financial crisis, the breakdown of the family, and essentially a complete loss of security" (p. 86) were the existing factors that defined this generation. Kantorová et al. argued that this generation's focus was on obtaining an education and improving abilities. Similar to Millennials, the members of Generation Z have deeply held values. Rickes (2016) suggested "that a high proportion of this group [Generation Z] still describes itself as spiritual in some way—and so may be seeking spaces in which to express those feelings" (p. 36). Rickes stated that "there is also growing interest in nondenominational space for reflecting, praying, or meditating. Students may engage in such activities individually or see them as a way to connect with other students" (p. 36).

Thacker (2016) observed that the Millenial generation defines their success by how they are positively impacting the world around them. Thacker then suggested that a significant percentage of this generation desires to take on leadership roles and work in an organization that

provides value to society. Millennials need to find trust among organizations, and Generation Z is the same. Thacker (2016) suggested that both Millennials and Generation Z need to know that an organization is trustworthy and cares for its environment before they fully buy into a company, institution, or organization.

Thacker (2016) recognized that diversity for Generation Z "[has] a much more global perspective" (p. 198). Andrea, Gabriella, and Tímea (2016) argued that Gen Z is the first truly global generation. Thacker (2016) explained that "throughout their lifetimes, Gen Z has been able to witness critical cultural change by means of considerable prosperity generated through technology, social connectedness, and newly emerging revenue streams. They are aware, involved, and value driven individuals" (p. 198). The similarities between Generation Z and the Millennial generation are numerous. It is important that we understand how to engage these emerging generations because they are the future of the United States.

The evidence summarized in Chapters 1 and 2 was used to generate this study. Social influence, generational identifies, social-historical trends, and educational policy resistance to diversity and inclusion presented a rich context in which to engage further analysis. The research therefore focused on generational and group membership influence on diversity attitudes and practices in higher education. To that end, the specific purpose of this study was to determine group membership influences on diversity.

Chapter 3: Research Method and Design

This chapter first summarizes the context and theory for this study of group membership influences on diversity in U.S. higher education. Second, the chapter presents an outline of the methodological, design, and statistical protocols reported for the research survey. Overall, Chapter 3 provides the contextual and methodological framework for this research.

Summary Rationale for the Research

As detailed earlier, diversity is rapidly increasing in the United States, making it important and timely to examine approaches to improve educational inclusion (Shore, Cleveland, & Sanchez, 2017). The United States has a history of discrimination against specific racial or ethnic groups, women, and disabled individuals; however, this discrimination persists today (Shore et al., 2017). In spite of years of diversity and inclusion research, feelings of isolation continue to exist among students on college campuses (Bell, 2007; Shore et al., 2011). Minority students have often felt isolated or sense that they do not belong because they are often underrepresented within their universities, and, in some cases, this can be exacerbated within their particular fields of study (Wilson et al., 2015).

Institutions that create inclusive cultures are needed because they represent an investment in ensuring student success and limit exclusion among certain groups (Gómez-Zepeda, Petreñas, Sabando, & Puigdellívol, 2017). This goal is attainable, but diversity and inclusion are still not fully understood (Delaine et al., 2016). Delaine et al. (2016) explained that to create and implement mechanisms that will further inclusive climates, researchers cannot ignore the negative factors. Shore et al. (2017) stated that "there are many ideas about and approaches to defining inclusion, but little consensus about how to proceed" (p. 11). Finally, Shore et al. argued, extensive research on diversity and inclusion would be enlightening, and researchers

should therefore continue to examine inclusion in ways that allow practitioners to create practices that foster inclusive cultures.

Therefore, it is reasonable to assume and further argue that evidence in further research needs to be done to examine inclusion and how group memberships impact feelings of inclusion. As a result of the preceding scholarly literature and researchers' recommendations to further the research, several critical questions were explored regarding the identification of feelings of inclusion and inclusion best practices through a comparative analysis of the group memberships of Generation Z and Millennial students. The fundamental question that created the framework for this research was as follows: What are the comparative effects of group membership (including selected demographics and university-student group membership) on inclusion scores and inclusive best practices?

Patton (2015) argued that strong research questions guide the researcher, but recommended using only a few questions to drive the project. Therefore, three primary research questions were selected for this study:

- **RQ1:** What are the comparative differences among selected demographics (demographic identity and international students) on inclusion scores?
- **RQ2:** What are the comparative differences among university-associated student group memberships and students' level of participation in those groups on inclusion attitudes and activities?
- **RQ3:** What are the differential interactions of demographic identity, student group membership, and level of group participation on inclusion attitudes and activities?

These research questions were developed to further the body of knowledge on how group membership affected feelings of inclusion through best practices and participation levels. For

higher education professionals, it is desirable that students on campus feel a sense of security and belonging to the college community. This chapter details the research and methods for the present study. It includes the research design of the study, population, sample size, data collection, analysis of variables, ethical considerations, assumptions, limitations, and delimitations.

Research Design and Method

This chapter provides a detailed script of the study. Another researcher should be able to reproduce and replicate a quantitative study through the appropriate documentation of the process, as recommended by Brunsdon (2016). The methodological approach of this study was to examine through quantitative inquiry how certain student groups, associations, organizations, and their practices affect attitudes on inclusion among Generation Z and Millennial students.

A quantitative study can be defined as research that explains trend data through the use of numerical data, which are analyzed with statistics (Yilmaz, 2013). Quantitative inquiry is an appropriate method for examining diversity and inclusion (Fassinger & Morrow, 2013). According to Fassinger and Morrow (2013), quantitative approaches help guide diversity and inclusion research because they can provide large samples of individuals. Moreover, quantitative inquiry can assist in the examination of research questions; and acts as a tool to summarize numerical data in precise ways. Furthermore, Goertzen (2017) highlighted six key reasons to use quantitative research:

1. It deals with numbers to assess information.
2. Data can be measured and quantified.
3. It aims to be objective.
4. Findings can be evaluated using statistical analysis.

5. It represents complex problems through variables.
6. Results can be summarized, compared, or generalized.

The guiding problem, questions, and data methodology drove this research from beginning to end. Ivankova (2015) reminded readers that the design process is a foundational step of the methodology process since the design creates procedures targeting at understanding the posted research questions.

Background to Sample

The most reliable national dataset available for higher education enrollment statistics is the data compiled by the U.S. Department of Education in the National Center for Educational Statistics (NCES). This is the largest set of data for education in the U.S. and the most comprehensive research for the higher education population size. Their most recent data findings showed current enrollment statistics as of the Fall of 2015. This data set shows the age diversity for public, nonprofit, and for-profit universities. According to this data, enrollment of students under the age of 25 for private nonprofit universities showed a 32% population. Enrollment for students in private nonprofit universities from ages 25–29 was 36% of the population. Student enrollment from ages 30–39 was 20% of the total student population for private nonprofit universities. Finally, students in private nonprofit universities from ages 40 and over found to be 11% of the total population. Figure 3 highlights the statistical data on diversity of age within higher education (NCES, 2016).

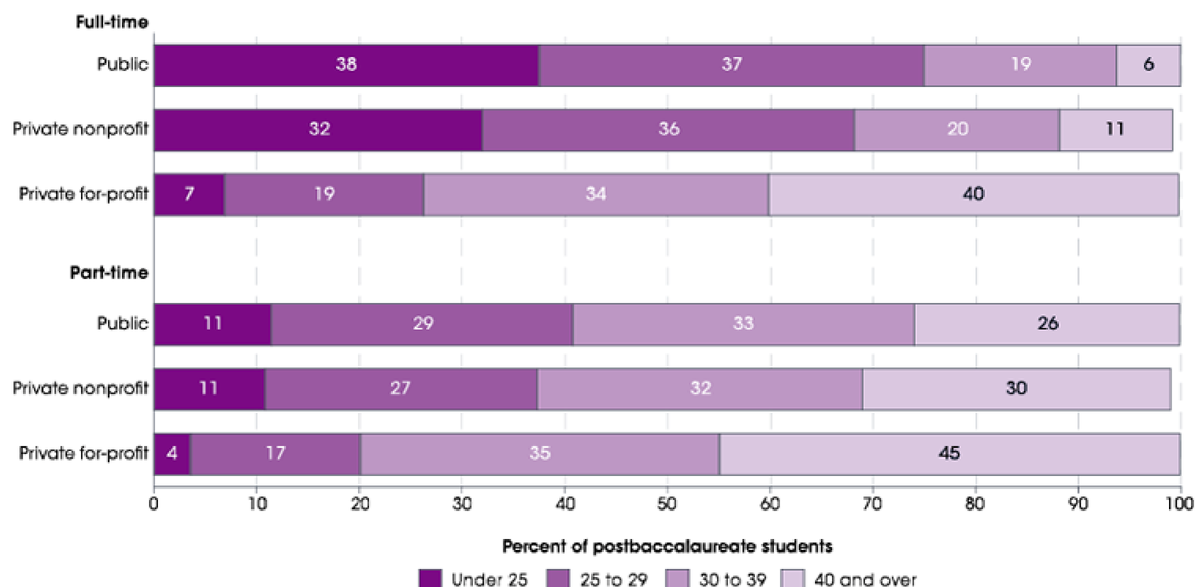

Figure 3. A bar chart showing the shifting age diversity in higher education. This figure illustrates full-time and part-time enrollment in higher education by student age. Adapted from "Characteristics of Postsecondary Students," by the National Center for Educational Statistics, 2016. Retrieved from http://nces.ed.gov/. In the public domain.

The U.S. Department of Education's NCES highlighted the enrollment trend data by gender. Enrollment of male students in higher educational institutions increased by 31% between 2000 and 2014 (6.7 million versus 8.8 million) and was projected to increase by another 13% between 2014 and 2025, to 9.9 million. Enrollment of female students in higher educational institutions increased by 33% between 2000 and 2014 (8.6 million versus 11.4 million) and was projected to increase by an additional 17% between 2014 and 2025 to 13.4 million (NCES, 2017). The number of bachelor's degrees awarded to males increased by 51% between 2000–01 and 2013–14 and was projected to increase by an additional six percent between 2013–14 and 2025–26. The number of bachelor's degrees awarded to women increased by 50% between 2000–01 and 2013–14 and was projected to increase by an additional 11% between 2013–14 and 2025–26. The number of master's degrees awarded to males increased by 53% between 2000–01 and 2013–14 and was projected to increase by another 35% between 2013–14 and 2025–26. The number of master's degrees awarded to women increased by 64%

between 2000–01 and 2013–14 and was projected to increase by an additional 27% between 2013–14 and 2025–26. The number of doctorate degrees awarded to males increased by 33% between 2000–01 and 2013–14 and was projected to increase by another 16% between 2013–14 and 2025–26. The number of doctorate degrees awarded to women increased by 66% between 2000–01 and 2013–14 and was projected to increase by another 19% between 2013–14 and 2025–26 (NCES, 2015). Figure 4 highlights the statistical data on the diversity of gender within higher education.

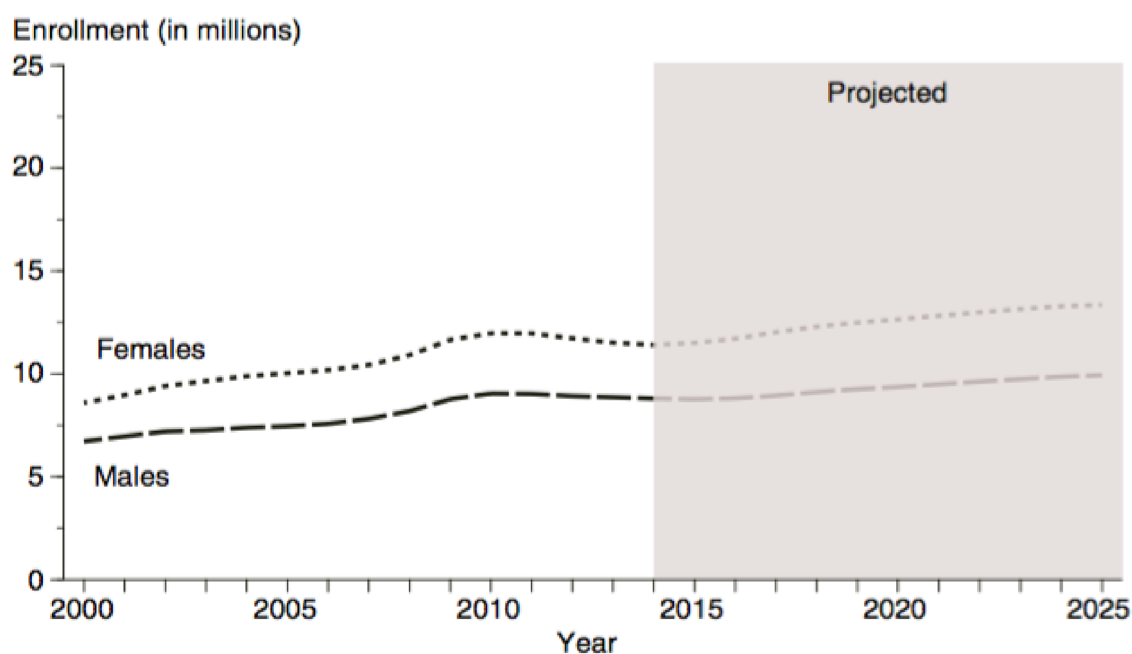

Figure 4. A graph of diversity in higher education by gender. This figure illustrates full-time enrollment in higher education by student gender. Adapted from "The Condition of Education 2016," (NCES 2016-144) by G. Kena, W. Hussar, J. McFarland, C. de Brey, L. Musu-Gillette, and X. Wang, 2016, p. 1. Retrieved from http://nces.ed.gov/. In the public domain.

The U.S. Department of Education's NCES highlighted the enrollment trend data by race/ethnicity. Between 2014 and 2025, U.S. residents' college enrollment was projected to increase by 3% for White students (from 11.2 million to 11.5 million), 22% for Black students

(from 2.8 million to 3.4 million), 32% for Hispanic students (from 3.2 million to 4.2 million), 16% for Asian/Pacific Islander students (from 1.3 million to 1.5 million), and 37% for students who are of two or more races (from 642,000 to 880,000; NCES, 2017). Figure 5 highlights the statistical data on diversity of race within higher education.

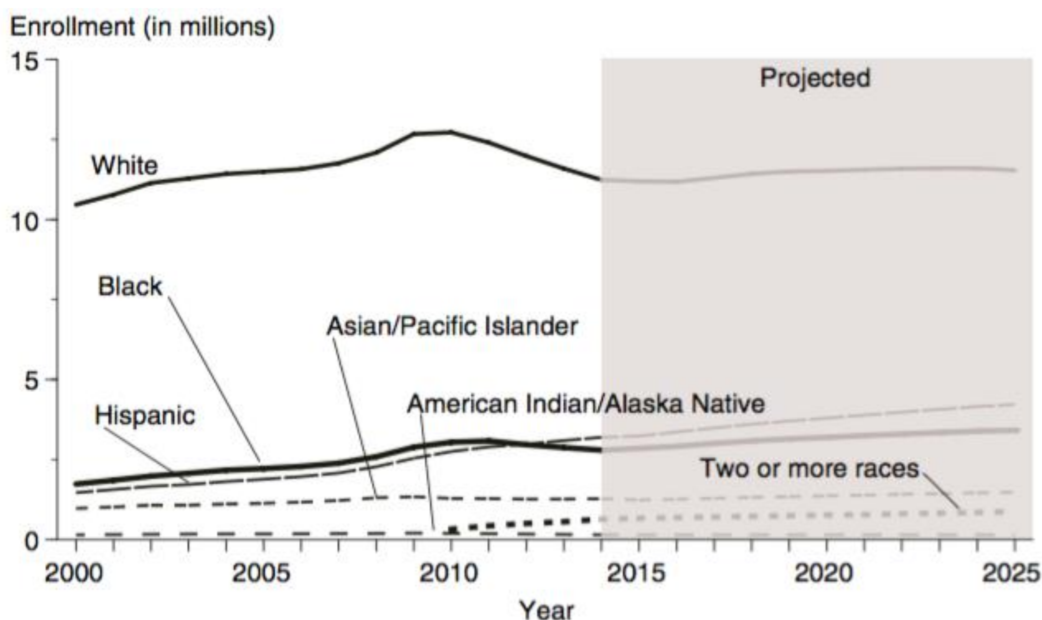

Figure 5. A graph of diversity in higher education by race/ethnicity. This figure illustrates full-time enrollment in higher education by student race/ethnicity. Adapted from "The Condition of Education 2016," (NCES 2016-144) by G. Kena, W. Hussar, J. McFarland, C. de Brey, L. Musu-Gillette, and X. Wang, 2016, p. 2. Retrieved from http://nces.ed.gov/. In the public domain.

The size of this population can create challenges for a single researcher to obtain data that reach a national consensus (Giovenco, Gunderson, & Delnevo, 2016). It is for this reason that researchers suggest obtaining data through a small collection of universities (Giovenco et al., 2016). It is important to compare the composite data of the collection of universities to recent NCES data (Giovenco et al., 2016). The examination of the comparisons of the unweighted sex, age group, and race/ethnicity distribution highlighted how well the sampling methodology reached the population subgroups. In their study, Giovenco et al. (2016) measured their sample quality by calculating the mean absolute deviations across critical demographics for each survey using NCES data as the source of population distributions.

Total population of collected universities. The small collection of universities used in this study consisted of three private faith-based universities located in three states: Nebraska, Oklahoma, and Texas. Population and demographic data were obtained through NCES (2017). This data on 6,279 students included the population of full-time undergraduate students in these universities: 3,445 (55%) women and 2,831 (45%) males. The international population within these universities was another demographic variable identified for the study: 677 (11%) consisted of international students. Race/ethnicity among the study body of these universities was another demographic variable identified for this study. The breakdown was as follows: American Indian or Alaskan, 43 (.7%); Asian, 125 (2%); Black or African American, 584 (9%); Hispanic/Latino, 811 (13%); Native Hawaiian, 0 (0%); White, 4,138 (66%); two or more races, 330 (5%); race/ethnicity unknown, 36 (.6%); and nonresident alien, 163 (3%). Table 2 highlights the total population of the collected universities (NCES, 2017).

Table 2

Total Population of Collected Universities

Demographic	Enrollment
Total	6,279
American Indian or Alaskan	43 (.7%)
Asian	125 (2%)
Black or African American	584 (9%)
Hispanic/Latino	811 (13%)
Native Hawaiian	0 (0%)
White	4,138 (66%)
Two or more races	330 (5%)
Race/ethnicity unknown	36 (.6%)
Nonresident alien	163 (3%)
Male	2,831 (45%)
Female	3,445 (55%)
International	677 (11%)

Note. Adapted from "Enrollment Trends," by the National Center for Educational Statistics, 2017. Retrieved from https://nces.ed.gov/collegenavigator/. In the public domain.

Total population of each university. According to the population and demographic data of NCES (2017), University A had a total full-time undergraduate enrollment of 1,961 and included 960 (49%) women and 1,000 (51%) men. Four hundred ninety-seven students at this university (25%) were international students. The breakdown of the race/ethnicity among the student body was as follows: American Indian or Alaskan, 39 (2%); Asian, 78 (4%); Black or African American, 156 (8%); Hispanic/Latino, 117 (6%); Native Hawaiian, 0 (0%); White, 1,411 (72%); two or more races, 137 (7%); race/ethnicity unknown, 19 (1%); and nonresident alien, 0 (0%). Table 3 highlights the total population of University A (NCES, 2017).

Table 3

Total Population of University A

Demographic	Enrollment
Total	1,961
American Indian or Alaskan	39 (2%)
Asian	78 (4%)
Black or African American	156 (8%)
Hispanic/Latino	117 (6%)
Native Hawaiian	0 (0%)
White	1,411 (72%)
Two or more races	137 (7%)
Race/ethnicity unknown	19 (1%)
Nonresident alien	0 (0%)
Male	1,000 (51%)
Female	960 (49%)
International	497 (25%)

Note. Adapted from "Enrollment Trends," by the National Center for Educational Statistics, 2017. Retrieved from https://nces.ed.gov/collegenavigator/. In the public domain.

According to the population and demographic data of NCES (2017), University B had a total full-time undergraduate enrollment of 3,873 that included 2,285 (59%) women and 1,587 (41%) men. For this university, the international population consisted of 175 students (17%). The breakdown of the race/ethnicity at this university was as follows: American Indian or Alaskan, 0 (0%); Asian, 38 (1%); Black or African American, 348 (9%); Hispanic/Latino, 619 (16%); Native Hawaiian, 0 (0%); White, 2,478 (64%); two or more races, 193 (5%); race/ethnicity unknown, 0 (0%); and nonresident alien, 154 (4%). Table 4 highlights the total population of University B (NCES, 2017).

Table 4

Total Population of University B

Demographic	Enrollment
Total	3,873
American Indian or Alaskan	0 (0%)
Asian	38 (1%)
Black or African American	348 (9%)
Hispanic/Latino	619 (16%)
Native Hawaiian	0 (0%)
White	2,478 (64%)
Two or more races	193 (5%)
Race/ethnicity unknown	0 (0%)
Nonresident alien	154 (4%)
Male	1,587 (41%)
Female	2,285 (59%)
International	175 (17%)

Note. Adapted from “Enrollment Trends,” by the National Center for Educational Statistics, 2017. Retrieved from https://nces.ed.gov/collegenavigator/. In the public domain.

According to the population and demographic data of NCES (2017), University C had a total full-time undergraduate enrollment of 445 that included 200 (45%) women and 244 (55%) men. There were 0 international students (0%). The breakdown of race/ethnicity among the student body of this university was as follows: American Indian or Alaskan, 4 (1%); Asian, 9 (2%); Black or African American, 80 (18%); Hispanic/Latino, 75 (17%); Native Hawaiian, 0 (0%); White, 249 (56%); two or more races, 0 (0%); race/ethnicity unknown, 17 (4%); and nonresident alien, 9 (2%). Table 5 highlights the total population of University C (NCES, 2017).

Table 5

Total Population of University C

Demographic	Enrollment
Total	445
American Indian or Alaskan	4 (1%)
Asian	9 (2%)
Black or African American	80 (18%)
Hispanic/Latino	75 (17%)
Native Hawaiian	0 (0%)
White	249 (56%)
Two or more races	0 (0%)
Race/ethnicity unknown	17 (4%)
Nonresident alien	9 (2%)
Male	244 (55%)
Female	200 (45%)
International	0 (0%)

Note. Adapted from "Enrollment Trends," by the National Center for Educational Statistics, 2017. Retrieved from https://nces.ed.gov/collegenavigator/. In the public domain.

Sample and Respondents

Patton (2015) explained that an advantage of quantitative research is that it can allow researchers to engage with larger sample sizes due to the style of participant inquiry. Quantitative sampling is often random, and its goal is to sample as many participants as possible from the population (Dobrovolny & Fuentes, 2008; Kline, 2017). The sampling methodology of this study was a modified convenience form of sampling where participants choose to respond after a survey request was sent through various professors on campuses (i.e., based on their availability). Faculty members from selected universities sent emails to undergraduate students who were enrolled full-time.

Identifying a sample size of the population is essential for this research. In their study, Kaplowitz et al. (2004) discovered that the email response rate to surveys among university students was only 21%. As Babbie (2007) indicated,

> Once you have decided on the degree of sampling error you can tolerate, you will be able to calculate the number of cases needed in your sample. Thus, for example, if you want to be 95 percent confident that your study findings are accurate ± five percentage points of the population parameters, you should select a sample of at least 400. (p. 219)

Babbie's Table G is similar to other approaches often used to determine sample error (Wrench, Thomas-Maddox, Richmond, & McCroskey, 2016; Stacks, Hocking, & McDermott, 2003). Based on this standard, a minimum of 377 participants is needed to achieve a 5% margin of error at a 95% confidence level. This study sample resulted in 263, which is a 6% sample margin of error according to Babbie (2007).

Finally, as indicated in Table 6, the respondents from the three universities approximated each of the school's population, except for Black/African American (non-Hispanic), Hispanic/Latino, and gender. The Black/African American (non-Hispanic) total population represented 9% while the sample size represented 6.8%. Regarding Hispanic/Latino the total population represented 13% while the sample size represented 7.2%. The total population of gender represented men (45%) and women (55%), while the sample population represented men (34.6%) and women (64.3%). Table 6 highlights the total summary of all groups including the sample size (NCES, 2017).

Table 6

Total Summary of All Groups

Demographic	Total population	University A	University B	University C	Sample
Total	6,279	1,961	3,873	445	263
American Indian or Alaskan	43 (.7%)	39 (2%)	0 (0%)	4 (1%)	7 (2.7%)
Asian	125 (2%)	78 (4%)	38 (1%)	9 (2%)	12 (4.6%)
Black or African American	584 (9%)	156 (8%)	348 (9%)	80 (18%)	18 (6.8%)
Hispanic/Latino	811 (13%)	117 (6%)	619 (16%)	75 (17%)	19 (7.2%)
Native Hawaiian	0 (0%)	0 (0%)	0 (0%)	0 (0%)	N/A
White	4,138 (66%)	1,411 (72%)	2,478 (64%)	249 (56%)	196 (74.9%)
Two or more races	330 (5%)	137 (7%)	193 (5%)	0 (0%)	10 (3.8%)
Race/ethnicity unknown	36 (.6%)	19 (1%)	0 (0%)	17 (4%)	N/A
Nonresident alien	163 (3%)	0 (0%)	154 (4%)	9 (2%)	N/A
Male	2,831 (45%)	1000 (51%)	1,587 (41%)	244 (55%)	91 (34.6%)
Female	3,445 (55%)	960 (49%)	2,285 (59%)	200 (45%)	169 (64.3%)
International	677 (11%)	497 (25%)	175 (17%)	0 (0%)	21 (8%)

Note. Adapted from “Enrollment Trends,” by the National Center for Educational Statistics, 2017. Retrieved from https://nces.ed.gov/collegenavigator/. In the public domain.

Data Collection and Analysis Procedures

Quantitative methodology is the most appropriate for the problem previously stated because it allows researchers to examine the interaction between dependent and independent variables through quantitative analysis. As mentioned, scholars are seeking more studies that examine the interaction between these variables (Roberson et al., 2017). It is important to identify and define each variable in this study.

The following is a description of the data collection and analysis for this study. An understanding of the data collection process was crucial to the success of this research. Ivankova (2015) argued that to determine which data collection strategy is appropriate, one must first decide the location of the research and identify the participants. As aforementioned, this research took place in three private Christian university settings. This was a three-phase process: (a) pilot study, (b) online survey, and (c) data analysis. The online and confidential surveys were

completed and hosted through Google Forms, a reputable and secure online vendor. Furthermore, restrictions were set to allow only participants to complete the survey once as an attempt to limit multiple responses. Enrolled full-time undergraduate students at each of these universities received an invitation email with the informed consent letter and were requested to use the hyperlinked confidential online survey.

The data for this research were collected using an online, multi-dimensional, research-based survey regarding the effect of participation in groups, associations, and organizations on the attitude of inclusion among Generation Z and Millennial students on a college campus. The period to complete the survey was one month, and from April 1, 2018 to May 1, 2018 responses were collected. After gaining approval from the Abilene Christian University IRB and completing a pilot test, faculty members at the selected universities were contacted and asked to send the survey to undergraduate students. The invitation to participate in the Group Membership and Inclusion Practice (GMIP) survey was sent through the university email system and the informed consent was in the body of the email with a link to participate in the study.

Participants responded to the survey by completing the GMIP survey. All participants remained anonymous. After participants finished the survey, they received an automatic reply email thanking them for taking the survey and providing them with a contact email address that allowed them to request a copy of the completed study. As mentioned, only I (as the researcher), the dissertation chair, and the IRB (if requested) could access the data.

Variables, Measures, Instruments

This study focused on identifying inclusion among college students as assessed through the diversity characteristics of Generation Z and Millennial college students and their participation levels in their self-reported groups. The independent variable (*X*) of this

quantitative research was group membership, classified as *specific diversity characteristics of Generation Z and Millennial college students and the groups they participate in as college students*. Another variable was the specific activities in which they participate in as a means to identify best practices. The diversity demographics identified in this study were ethnicity, gender, sexual identity, international status, commuter/residential, and disability.

The survey conducted for this study allowed the participants to identify themselves as White (non-Hispanic), Asian/Asian American/South Asian, Hispanic/Latino, Native American/Alaskan/Pacific Islander, Black/African American (non-Hispanic), Middle Eastern/Northern African, or Mixed race/biracial. Students were allowed to self-identify identify themselves as male, female, transgender, or *prefer not to say*. To determine their identity, the students were allowed to identify themselves as bisexual, gay, heterosexual, or prefer not to say. Finally, to determine their international, commuter/residential, and disability status, the students marked *yes* or *no*.

The dependent variables for the GMIP survey were students' feelings toward inclusion at their university and the self-reported practices within their groups. Groups, associations, and organizations referred to both the formal and the informal groups that students participated in within their university. Formal groups, associations, and organizations were considered to be under the direct oversight of the university. Informal groups, associations, and organizations were defined as those that involved university members but were not directly overseen by university personnel. Feelings of inclusion referred to the student's ability to feel safe, connected, welcomed, and a sense of institutional belonging (Shore et al., 2009).

A key factor in using quantitative data was building accurate and reliable measurements that allow for statistical analysis (Goertzen, 2017). Quantitative research is extremely effective

at answering the “what” or “how” of a given situation. Questions are typically specific in nature and quantifiable, and Likert-type questions are typical (Goertzen, 2017). Concerning existing assessments of inclusion, Shore et al. (2017) explained, “there is a need for validated, conceptually grounded measures for each of these inclusion foci” (p. 11). Currently, there are many different workplace inclusion measures available in the literature (Shore et al., 2017), but the higher education inclusion assessments are limited. Consequently, this survey was inspired by two workplace inclusion scales to address the lack of reliable surveys within higher education: Mor Barak’s Inclusion-Exclusion (MBIE) scale (Appendix B; Mor Barak, 2014) and The Perceived Insider Status (PIS) scale (Appendix C; Stamper & Masterson, 2002).

Several assessments influenced the development of a final scale for the dependent measurement. First, the MBIE (Appendix B) consisted of 15 items scored on a Likert-type scale of 1 (*strongly disagree*) to 6 (*strongly agree*). Mor Barak (2014) explained that the MBIE scale used three inclusion dimensions: decision-making, information networks, and participation/involvement. Due to the nature of this study, prompts about participation and involvement were changed to fit the purpose of this research. Sample prompts modified from the MBIE scale included: “I am frequently involved and invited to actively participate in school-related events with my friends; I am always informed about informal social activities and university social events,” and “I am frequently involved and invited by other students to do things outside of the school.” Previous studies using this survey reported a Cronbach's alpha of .88, .90, .81, .87, and .82 (Mor Barak, 2013).

The second scale was the Perceived Insider Status (PIS) scale (Appendix C; Stamper & Masterson, 2002). Stamper and Masterson (2002) tested the internal reliability of the Perceived Insider Status (PIS) scale (Appendix C) and determined a coefficient alpha score of 0.88. The

PIS scale consisted of six items scored on a Likert-type scale of 1 (*never*) to 5 (*always*). The original scale assessed PIS in the workplace; therefore, items for this research were modified to assess attitudes on inclusion within higher education. Sample questions modified from the PIS scale are “I feel very much a part of my university” and “I feel like an 'insider' on campus.”

Furthermore, the scholarly research of Shore et al. (2011) influenced questions on the created survey. Shore et al. (2011) defined inclusion as “the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness” (p. 1265). Through an extensive review of the literature, Shore et al. (2011) uncovered one theme regarding two factors among inclusion research, specifically the “tension between belongingness and uniqueness” (p. 1264). Sample prompts influenced by this research are “I feel welcomed by my university” and “I feel like I belong to my university.”

Bernstein and Salipante’s (2017) findings of best practices for creating inclusion informed the survey used in this dissertation. Concepts such as volunteering and using diversity and inclusion in mission statements are products of Bernstein and Salipante’s (2017) study. Fellowshipping, diversity education, and multicultural events are other best practices that have been integrated into the survey and can be found in the research of McCabe (2011). Mentoring is another option in the survey under best practices and can be found in the studies of Burt et al. (2016); Delaine et al. (2016); Gibson et al. (2016); Hershatter and Epstein (2010); and Zhang, Jie, Di, and Zhu (2016). Each of these were defined as activities in this study as a means to determine best practices.

The Group Membership and Inclusion Practice (GMIP) scale (Appendix A) was created for this research. Combining the PIS and the MBIE to achieve the best scale possible formed

this final instrument. The survey used a Likert scale; participants rated their level of agreement or disagreement with 10 statements using a scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*) as shown in Appendix A. GMIP consisted of three dimensions: feelings of inclusion, assessment of participation and practices within groups, associations, and/or organizations on college campuses, and demographics.

Since I created the survey being used, pilot testing had to be conducted to determine the assessment's validity and reliability. The pilot study employed a nonprobability form of sampling known as convenience sampling. Wrench et al. (2013) explained that this type of sampling "involves the selection of participants for the sample based on their availability" (p. 321). Some 19 undergraduate students at Oklahoma Christian University were selected to participate in the electronic surveys. This pilot study assessed the validity of the Group Membership and Inclusion Practice (GMIP) scale. Students in the pilot study were made aware that the survey was not an approved, formal study, but rather a pilot run to examine the wording and concepts and to solicit feedback. The pilot study determined a coefficient alpha score of 0.77 and this final study produced a Cronbach's alpha coefficient of .85, clearly meeting the standard of .70 or above. Consequently, the GMIP survey was found to be a reliable instrument.

Method of Data Analysis

I used the Statistical Package for Social Sciences (SPSS) for the data analysis. Chapter 4 presents the results of this study in detail. The study used five independent variables: ethnicity, gender, sexual identity, international status, and disabilities. The quantized dependent variables (*Y*) in this study were: interval level scales of students' attitudes toward inclusion; participation levels in sponsored and nonsponsored groups, organizations, and/or associations connected to their university; and self-reported practices that students participated in.

Consequently, given the expected data, I applied appropriate statistical analyses, including Analysis of Variance, LSD for post-hoc data comparisons for multiple cells following a significant ANOVA, Pearson correlation, and Cronbach's alpha for instrument reliability. The data were exported from Google Forms and into SPSS once the survey closed. For backup purposes, the original data were saved in a Google Form.

Ethical Considerations

Confidentiality and anonymity are crucial for research that is specifically related to underrepresented and marginalized citizens because often these students have an increased risk of discrimination, persecution, and oppression (e.g., immigrants, LGBT individuals; Fassinger & Morrow, 2013). An important aspect of quantitative inquiry is the ease by which anonymity is possible (Dobrovolny & Fuentes, 2008). An Informed Consent Form (Appendix B) was created and was sent to all participants of the study to identify risks of the study, confidentiality statements, consent statements, data collection requirements, and criteria for exclusion.

Participation in this research study was entirely voluntary. Students were not penalized or lose any benefits for which they were otherwise entitled if they decided to not be in the study or stopped participating at any time. If students had any questions, concerns or complaints during the survey or after, they were able to contact the researchers. If any questions arose about their rights as human subjects as well as complaints, concerns or a wish to talk to someone who was independent of the research, they could have contacted their respective university IRB. There were no communicated grievances reported for this research.

The information provided was completely confidential and anonymous, and all data used in this research were aggregated. I, Brandon Tatum, was the owner of the data; only myself and Dr. Carley Dodd had direct access to the data. However, federal regulatory agencies, the

Abilene Christian University Institutional Review Board (IRB; a committee that reviews and approves research studies), and other IRBs associated with this research could have inspected and copied records of this research. There was no report of this happening. The data were collected through a password-protected Google Form and input into SPSS for data manipulation. After the research concluded, the data were destroyed.

There were no perceived risks to participating in this interview. Responses were not identifiable to the participant; likewise, the information was not identifiable to the university. The questions in the survey were primarily related to the students' school experiences. However, I was unable to guarantee the security of the computer on which the student entered their responses given that the surveys could be completed from any computer. I therefore informed students to be aware that certain "key logging" software programs exist that can be used to track or capture entered data.

Apart from the IRB oversight, there were several other important aspects of ethical research mentioned by Duffy and Chenail (2008). First, I followed specific procedures required by the methodology. Second, I remained detached from and impartial to the research participants. Third, I conducted a careful analysis of the data. Fourth, the presentation of the findings was truthful and not exaggerated. Fifth, there was full disclosure of methodological and analytic procedures so that other researchers could reproduce the study, as recommended by Duffy and Chenail (2008). Finally, another way to ensure that this research was ethically conducted was by randomly selecting the sample size through a probability form of sampling. Probability sampling ensured that all possible participants in the target population had the same opportunity to be included in the study, which eliminated any biases that I as the researcher may have had (Brown, 1947; El-masri, 2017; Kline, 2017, Yilmaz, 2013). Furthermore, it was noted

that the more participants I had, the more protected the study was from random error (Emerson, 2015).

Summary

This chapter covered the method and design used to collect and analyze data for this research. Furthermore, this chapter identified how to identify best practices for creating feelings of inclusion by exploring participation levels within student groups on college campuses. Also, the three research questions that were used in this quantitative study were highlighted. Chapter 3 laid the groundwork to accomplish this research. Chapter 4 presented a summary of the findings from the study. Chapter 5 describes the findings and themes of the research.

Chapter 4: Results and Analysis

Chapter 4 is a presentation of the findings of the current study. This research identified the various group memberships of Generation Z and Millennial college students and examined the comparative effect of the inclusive practices of these groups and the members' feelings of inclusion. This study analyzed not only the participation in campus diversity and inclusion groups that a student self-reported as being a member of, but also the involvement in any of the activities in which the group took part. The following central question guided this research: What are the comparative effects of group membership (defined by selected demographics and university student group membership) on inclusion scores? I also created several research questions to better understand how to foster a sense of cohesiveness and unity among a diverse group of students. Statistical analyses were designed to answer the following research questions specifically.

Reliability

Students at three selected private universities completed a pilot survey of the Group Membership and Inclusion Practice (GMIP) during January 2018. Pilot study responses were received from N =19 respondents. The 10 items for feelings of inclusion from the GMIP were answered using Likert-scale answers and analyzed using a Cronbach's alpha. The results were positive ($\alpha = .772$), which meets the standard of ($\alpha = .70$) or above. Therefore, because the complete GMIP survey in the pilot study revealed meaningful reliability for all 10 items ($\alpha = .772$), no questions were deleted from the survey.

The GMIP survey was administered during the 2018 spring semester (Appendix A) once the Institutional Review Board (IRB) approval was received of the three selected universities. Three private Christian universities in three different states received the survey, and survey

responses were collected from $N = 263$ students. The GMIP survey incorporated an inclusion/exclusion 10-item Likert scale to identify students' perceived inclusion or exclusion levels on their college campus comprised the following 10 statements:

1. I am frequently invited to participate in school-related events with my friends;
2. I am always informed about university social events;
3. I feel very much a part of my university;
4. I am frequently invited by other students to do things outside of the school;
5. I feel like an "insider" on campus;
6. I feel welcomed by my university;
7. I feel like I belong to my university;
8. I feel like my university encourages diversity;
9. I feel like the groups, associations, and/or organizations that I participate in on campus encourage diversity; and
10. I feel like my university welcomes international students.

To examine scale reliability in the final survey, all ten items underwent a Cronbach's alpha analysis. The resulting alpha of .85 ($\alpha = .85$) indicated a high internal reliability of the GMIP.

I went through the data line by line with my dissertation chair to find missing data to further ensure that the data were handled appropriately. Checking the original data download and inputting it correctly into SPSS restored any data missing in the SPSS input. Any data that a student did not answer were coded as missing data.

Definition of Independent Variables

Defining the independent variables used is necessary to understand the summary output of Chapter 4 best. The activities used in this study can also be discussed as practices. These definitions follow:

How many groups. This is the number of groups a student self-reported as participating in on campus.

Total activity. The total number of activities offered within the groups in which a student participated.

Total very active. This is the total sum of what a student self-identified as a measure of personal activity within groups.

Total volunteer. *Volunteer* means that a student participated in volunteer work as an activity in self-selected groups. Respondents were able to self-identify this during the survey.

Total mentor. *Mentor* means that a student participated in mentorship opportunities as an activity in self-selected groups. Respondents were able to self-identify this during the survey.

Total intentional diversity. *Intentional diversity* means that a student participated in specific diversity practices as an activity in self-selected groups. Options in this category consisted of *diversity training and education*; *has diversity and inclusion in its mission statement*; *and/or holds formal multicultural events*. Respondents were able to self-identify this during the survey.

Total fellowship. *Fellowship* means that a student participated in regularly scheduled formal fellowship activities with self-selected groups. Respondents were able to self-identify this during the survey. Examples in this category included parties, banquets, award recognition events, and social club rush events.

Demographic Profiles of the Respondents

Addressed in the survey were seven demographical items including generation/birth year, ethnicity, gender, sexual identity, international students, students with a disability, and residential or commuter students.

Generation/birth year. The majority of respondents (*n* = 244; 92.8%) were classified as members of Generation Z and born between 1995 and 2010 (Andrea, Gabriella, & Tímea, 2016; Thacker, 2016). The rest of the respondents (*n* = 19; 7.2%) were part of the Millennial generation, born between 1980 and 1994 (Andrea, Gabriella, & Tímea, 2016). All respondents (100%) were undergraduate students.

Ethnicity/race. The breakdown of the ethnicity/race of the participants was:

- 74.9% White (non-Hispanic);
- 7.2% Hispanic/Latino;
- 6.8% Black/African American (non-Hispanic);
- 4.6% Asian/Asian American/South Asian;
- 2.7% Native American/Alaskan/Pacific Islander;
- 3.8% Mixed race/biracial.

The distribution of race/ethnicity among the study body of the three universities in the research was as follows:

- White, 4,138 (66%);
- Asian, 125 (2.0%);
- Hispanic/Latino, 811 (13%);
- American Indian or Alaskan, 43 (0.7%);
- Black or African American, 584 (9%); Native Hawaiian, 0 (0%); and

- mixed race/biracial, 330 (5%).

Gender. The demographic breakdown by gender was: 64.3% female, 34.6% male, and 1.1% *prefer not to say*; according to NCES (2017), this closely represents the gender breakdown for the three campuses used for this research (55% female and 43% male).

Sexual identity. The breakdown of respondents' sexual identity was as follows: 85.6% heterosexual, 5.3% LGBTQ (5.3%), and 8.7% prefer not to say.

International students. The international student population of the sample represented 8% of the n = 263; according to NCES (2017), this corresponded closely to the summative data of the three surveyed schools, which is 11%.

Students with a disability. Only 3.8% of respondents reported having a physical disability.

Commuter or residential students. Participants were asked to report whether they were a residential student, commuter student, or if they had started off as a residential student and were now a commuter. A student who does not reside on campus was defined in this study as a *commuter student*, while a student who resides on campus was defined as a *residential student* in this study. The breakdown of respondents was as follows: 83.3% residential students, 10.6% former residential student, and 5.7% commuter students. Because the former residential student respondents were also commuter students, a total of 16.3% of respondents were commuter students.

Research Question 1

Research question 1 was: "What are the comparative differences among selected demographics (demographic identity and international students) regarding inclusion scores?" A series of mean comparisons compared mean scores among the seven selected demographics and their inclusion scores (i.e., students' self-perception of inclusion from the GMIP). The selected demographics included: generation/birth year, ethnicity, gender, sexual identity, international students, students with a disability, and residential or commuter students.

Generation/birth year. The first analysis performed was an independent sample *t* test of the mean scores of generational demographic data with inclusion scores. No significance was found ($p = ns$).

Table 7

Independent t-*Test Results by Generational Demographics and Inclusion Score*

	Group	*M*		*df*	*t*	*p*
Inclusive score	Millennial	2.37	Equal variances assumed	260	2.02	0.156
	Gen Z	2.46				

Ethnicity/race. The second analysis performed was a One-Way analysis of variance (ANOA) comparing mean scores of race/ethnicity demographic data with inclusion scores. There was only one significant effect found between the mean scores of ethnicity/race demographic data and inclusion scores, group participation, activity levels, and types of activities. A significant difference was found between the mean score of White (non-Hispanic; $M = 2.50$) and their inclusion score, $F(5, 256) = 3.14$, $p = .009$. The LSD technique for post-hoc analysis of means is reported as a subscript in the ANOVA tables. The mean differences for

multiple-comparisons revealed specific significant differences that were found only between Hispanic/Latino (*M* = 2.05, *p* = .003) and White (non-Hispanic), (*M* = 2.50, *p* = .003.)

Table 8

One-Way ANOVA Results by Ethnicity/Race and Inclusion Score

	Group	*M*		*SS*	*df*	*MS*	*f*	*p*
Inclusive score	White (non-Hispanic)	2.50 a, d, g	Between groups	6.19	5	1.239	3.14	0.009
	Asian/Asian American/South Asian	2.83 a, b, c, f	Within group	100.75	256	0.394		
	Hispanic/Latino	2.05 b, e	Total	106.95	261			
	Native American /Alaskan/Pacific Islander	2.29 c, d, e						
	Black/African American (non-Hispanic)	2.28 f, g, h						
	Mixed race/ biracial	2.30 h						

Note. Different subscripts are the same as indicated by the post hoc LSD method.

Gender. Another one-way ANOVA analysis was run comparing the mean scores of the gender demographic data with inclusion scores. No significance was found (*p* = *ns*). This independent variable was run as an ANOVA because there were three groups since the question allowed *prefer not to say*.

Table 9

One-Way ANOVA Results by Gender and Inclusion Score

	Group	*M*		*SS*	*df*	*MS*	*f*	*p*
Inclusive score	Male	2.46	Between groups	1.89	2	.945	2.33	.099
	Female	2.47	Within group	105.06	259	.406		
	Prefer not to say	1.67	Total	106.95	261			

Sexual identity. Another one-way ANOVA analysis was run comparing the mean scores of the sexual identity demographic data with inclusion scores. There was only one significant difference found between the mean scores of sexual identity demographic data and inclusion scores. A significant difference was found between sexual identity and inclusion scores, $F(2, 258) = 3.14$, $p = .017$, as indicated by the LSD technique for post-hoc analysis reported as a summary in the ANOVA tables. However, specific significant differences in post-hoc analysis using the multiple-comparison LSD test were found between LGBTQ participants $M = 2.00$, $p = .008$) and heterosexual participants ($M = 2.47$, $p = .008$). Another, specific significant difference in post-hoc analysis using the multiple-comparison LSD test was found between LGBTQ participants ($M = 2.00$, $p = .007$) and those participants who preferred not to say, ($M = 2.59$, $p = .007$).

Table 10

One-Way ANOVA Results by Sexual Identity and Inclusion Score

	Group	*M*		*SS*	*df*	*MS*	*F*	*p*
Inclusive score	LGBTQ	2.00b	Between groups	3.33	2	1.66	3.14	0.017
	Heterosexual	2.47 a	Within group	103.31	258	.400		
	Prefer not to say	2.59 a						
	Total	2.45		106.65	260			

Note. Different subscripts are the same as indicated by the post hoc LSD method.

International students. Another independent *t*-test analysis was run comparing the mean scores of the international student demographic data with inclusion scores. No significance was found ($p = ns$).

Table 11

Independent t-*Test Results by International Student Status and Inclusion Score*

	International student	*M*		*df*	*T*	*p*
Inclusive score	Yes	2.48	Equal variances assumed	260	1.64	0.778
	No	2.45				

Students with a disability. Another independent *t*-test analysis was run comparing the mean scores of students with a physical disability demographic data with inclusion scores. No significance was found ($p = ns$).

Table 12

Independent t-*Test Results by Students with a Disability and Inclusion Score*

	Disability	*M*		*df*	*T*	*p*
Inclusive score	Yes	2.10	Equal variances assumed	259	–1.83	0.687
	No	2.47				

Commuter or residential students. A one-way ANOVA analysis was run comparing the mean scores of the commuter or residential student demographic data with inclusion scores. No significance was found ($p = ns$).

Table 13

One-Way ANOVA Results by Commuter or Residential Students

	Group	*M*		*SS*	*df*	*MS*	*f*	*p*
Inclusive score	Residential	2.48	Between group	.651	2	.325	.791	0.454
	Commuter	2.40	Within group	106.09	258	.411		
	Current commuter	2.32	Total	106.74	260			

Note. This table reflects the standard mean differences for inclusion score.

Research Question 2

Research question 2 was: “What are the comparative differences among university-associated student group memberships and students’ level of participation in those groups regarding inclusion attitudes and activities?” The first analysis performed for RQ2 was a one-way ANOVA to examine group membership (with cells coded as 0 = students participated in no groups, 1 = students participated in only one group, 2 = students participated in only two groups,

3 = students participated in only three groups, 4 = students participated in four or more groups) and their effect on inclusion.

There were significant differences between number of groups and inclusion score, $F(4, 257) = 2.99$, $p = .019$. Specific significant differences in post-hoc analysis using the multiple-comparison LSD test were found between students who participate in one group ($M = 2.25$, $p = .011$) and students that participated in two groups ($M = 2.52$, $p = .011$). Another significant difference found in a post-hoc analysis using the multiple-comparison LSD test were found between students who participate in one group ($M = 2.25$, $p = .038$) and students that participated in three groups ($M = 2.50$, $p = .038$). A final difference found in a post-hoc analysis using the multiple-comparison LSD test were found between students who participate in one group ($M = 2.25$, $p = .002$) and students that participated in four groups ($M = 2.64$, $p = .002$). Overall, the findings from Table 14 highlighted that as group membership increases so do one's levels of inclusion.

Table 14

One-Way ANOVA Results of Group Membership by Inclusion Score

	Group	*M*		*SS*	*df*	*MS*	*F*	*p*
Inclusive score	0	2.41 a, b, c	Between group	4.76	4	1.19	2.99	.019
	1	2.25 a	Within group	102.18	257	.398		
	2	2.52	Total	106.95	261			
	3	2.50 b, d						
	4	2.64 c, d						
	Total	2.45						

Note. Different subscripts are the same as indicated by the post hoc LSD method. 0 = students participated in no groups. 1 = students participated in only one group. 2 = students participated in only two groups. 3 = students participated in only three groups. 4 = students participated in four or more groups.

To further assess RQ2, the research had such a vast array of cells within variables (some with low *n* sizes) that a more elegant analysis would be to organize the independent variables indicated below into high and low using a median split. Therefore, a descriptive frequency was run on the following independent variables: fellowship, mentorship, intentional diversity, volunteer, total activity, and total very active. These were the activities that could be best practices for creating inclusion. This frequency report provided the median and mean for each, and the median was used to create low and high categories. Results are as follows: total activity ($Mdn = 3$); total very active ($Mdn = 5$); total volunteer ($Mdn = 1$); total mentorship ($Mdn = 0$); total intentional diversity ($Mdn = 1$); total fellowship ($Mdn = 1$).

Fellowship. Another independent sample *t* test was run comparing the mean scores of the *regularly held fellowship time* type of activity with inclusion scores. A significance was found. There was a significant effect indicating that high f*ellowship* ($M = 2.58$), is significantly different than low *fellowship* ($M = 2.37$), $t(260) = 2.75$, $p < .003$, emphasizing that the more engaged in fellowship, the higher one's inclusion score.

Mentorship. Another independent sample *t* test was run comparing the mean scores of the *mentorship* type of activity with inclusion scores. There was a significant effect indicating that high *mentorship* ($M = 2.59$) is significantly different than low *mentorship* ($M = 2.37$), $t(260) = 2.73$, $p < .019$, emphasizing that the more mentorship that takes place, the higher one's inclusion score.

Intentional diversity. Another independent sample *t* test was run comparing the mean scores of the intentional diversity of activity with inclusion scores. There was a significant effect indicating that high *intentional diversity* ($M = 2.54$) is significantly different than *low intentional*

diversity ($M = 2.43$), $t(260) = 4.15$, $p < .043$, emphasizing that the higher levels of intentional diversity that takes place, the higher one's inclusion score.

Volunteer. Another independent sample *t* test was run comparing the mean scores of the *volunteer work* type of activity with inclusion scores. No significance was found ($p = ns$).

Total activity. Another independent sample *t* test was run comparing the mean scores of the *total activity* type with inclusion scores. No significance was found ($p = ns$).

Total very active. Another independent sample *t* test was run comparing the mean scores of the *total very active* with inclusion scores. No significance was found ($p = ns$).

Table 15

Independent t-*Test Differences of Independent Variables Displayed by Low-High of Activities and Practices by Inclusion Scores*

Dependent	Independent	*M*		*df*	*t*	*p*
Inclusive score	Low fellowship	2.37	Equal variances assumed	260	9.14	0.03
	High fellowship	2.58				
Inclusive score	Low mentorship	2.37	Equal variances assumed	260	5.60	0.019
	High mentorship	2.59				
Inclusive score	Low int. diversity	2.43	Equal variances assumed	260	4.15	.043
	High int. diversity	2.54				
Inclusive score	Low volunteer	2.51	Equal variances assumed	143	1.38	0.242
	High volunteer	2.60				
Inclusive score	Low total activity	2.29	Equal variances assumed	59	.365	0.548
	High total activity	2.46				
Inclusive score	Low very active	2.00	Equal variances assumed	10	.667	0.433
	High very active	2.00				

Research Question 3

Research question 3 was: “What are the differential interactions of demographic identity, student group membership, and level of group participation regarding inclusion attitudes and activities?” To examine combination impacts of independent variables and inclusion scores, a regression analysis was carried out. The purpose of the regression analysis was to learn if any of

the independent interval level variables could produce a significant joint impact on inclusion scores and then determine if some variables were more important than others. The linear regression presented in Tables 16 and 17 used the inclusion score as the dependent variable with all the potential independent variables introduced earlier in the study. A significant regression equation was found $F(1, 262) = 636.94$, $p < .000$, with an R^2 of .709.

Table 16

ANOVA^{a,b} Linear Stepwise Regression

Model		*SS*	*df*	*MS*	*F*	Sig.
1	Regression	1198.172	1	1198.172	636.949	.000[c]
	Residual	492.851	262	1.881		
	Total	1691.023[d]	263			

a. Dependent variable: Inclusive score; b. Linear regression through the origin.

Table 17

Regression R *and Significant Coefficients*

Model	Unstandardized Coefficients		Standardized Coefficients	*t*	Sig.
	B	*SE*	Beta		
Group membership	.899			25.23	.000

However, the joint multiple correlation with inclusion (indicated by the significant *F* and $R = .842$) is limited to only one significance to make the predictor group and high beta weight ($p = .000$) which is Number of Groups to which a student belongs. In other words, the single most important predictor variables in the equation is Number of Groups (4 or more). The other variables only contribute minor amounts of variables in this stepwise regression procedure, but not significant amounts. Thus, they were excluded as predictors, as seen in Table 18 (revealed by the lack of significance as each predictor is entered into the model). The reason may be a

violation of what is called the *assumption of multicollinearity*, which in regression means too much overlap or intercorrelation among the independent variables in a multiple regression. The assumption of multicollinearity is violated when the predictors are not mutually independent of each other. In this case, multicollinearity is emerging although it is moderately ranging across these independent variables from .176 to .541. To further support collinearity the Pearson *R* correlations among the independent variables range from .483 to .768. In other words, they are all highly intercorrelated. Furthermore, as a matter of routine, several other variations of regression in addition to stepwise regression (removal, forward, backward, and even discriminate analysis) revealed similar results.

Table 18

Excluded Variables in Regression Analysis

	Beta	*t*	Sig.
Total intent diversity	–.020[c]	–.374	.709
Total volunteer	.028[c]	.473	.636
Total mentor	–.019[c]	–.422	.637
Total fellowship	–.005[c]	–.063	.950
Total activity	–.040[c]	–.569	.570
Total very activity	.012[c]	.145	.885

Therefore, answering RQ3 showed that what several variables predict or interrelated is limited. There is a significant joint predictor model, but only one variable predicts most of the variance. The results from RQ1 and RQ2 provide a more complete picture than the RQ3-related procedures, which were not as helpful.

Summary

This chapter presented the findings of the study focused on diversity and inclusion within higher education. It also described the specific analysis conducted based on the three research

questions that sought to identify best practices for creating feelings of inclusion. The study used a reliable survey designed by myself as the researcher, and can be used in future studies.

First, in answering RQ1, I identified comparative differences among selected demographics (demographic identity and international students) using the inclusion scores. As I examined RQ1, I found that, in regard to ethnicity, there was a statistically significant difference between White (non-Hispanic) and Hispanic/Latino. There was also a significant difference in inclusion scores between LGBTQ students and their heterosexual peers. Similarly, there was a significant difference between LGBTQ students and those students who preferred not to state ethnicity.

RQ2 was designed to examine comparative differences among university-associated student group memberships and students' level of participation in those groups by looking at student's inclusion attitudes and activities in which they participated. As I analyzed the data, I found that the more groups a student participated in, the more inclusive the student felt. Specifically, a statistically significant difference existed between those who participated in one group and those who participated in two groups. Participation in only one group yielded significantly different results than participating in three groups. Participation in one group was also associated with significantly different results compared to participation in four groups. Based on this data, participating in more groups increases the likelihood that students feel included on campus.

Within the specific activities, it was found that high fellowship lead to higher levels of inclusion. Higher levels of mentorship were found to create higher levels of inclusion. Also, the higher levels of intentional diversity practices that a group participated in contribute to experiencing high levels of inclusion.

RQ3 examined what the differential interactions of demographic identity, student group membership, and levels of group participation were regarding inclusion attitudes and practices. The finding here was limited since because group membership was the only predictor indicating the highest inclusion impact. However, this is an important finding because it reinforces the recommendation that attention should be paid to engage students with group participation on college campuses.

It is important to understand these results so that researchers can improve the inclusive cultures on college campuses. This quantitative study was able to identify specific strategies that higher educational institutions should implement into the fabric of their university student groups as a means of further promoting inclusion among all students. Overall, the research showed that there are differences within aspects of student demographics within participation of groups and inclusion scores. Therefore, answering RQ1 and RQ2 showed statistically significant differences, while interpreting analysis results for RQ3 was more difficult because not every independent variable was an interval. However, it can be concluded that the more groups a students are in, the more included they feel on their college campuses.

Chapter 5: Discussion

The United States is experiencing a rapid increase in the diversity of its population and is the most demographically diverse country in the world (Gaze & Oetjen, 2014; Lichter, 2013; Parker, Stack, & Schneider, 2017; Treas & Carreon, 2010; Vu et al., 2015; Wright, Ellis, Holloway, & Wong, 2014). This diversity directly impacts higher education institutions in the country; it is fortunate to note that progress is being made in the diversification of U.S. college and university campuses, although many are not where they would like to be in terms of diversity (Tienda, 2013). A better understanding of diversity and inclusion within institutional life is a basic necessity for the health of colleges and universities. It is crucial that practitioners improve their knowledge of diversity and inclusion practices within the higher education system to foster a culture of engagement among the emerging generation (Buse et al., 2016).

Previous research has found that students who feel safe and welcomed and feel like they belong to their institution will have a positive attitude toward inclusion (Shore et al., 2009). However, this inclusive climate is created neither accidentally nor haphazardly and must be intentionally fostered (Gasman, Abiola, & Travers, 2015; Lehman, 2004). This research was designed to examine the interaction between group membership, inclusion practices, and feelings of inclusion among Generation Z and Millennial college students. Furthermore, it provides practitioners with the opportunity to understand better how to foster inclusion among this emerging generation within the university context, as it relates explicitly to group membership and the activities of those groups.

Summary of Findings

This section includes a presentation of the findings for the three research questions in a summary presentation. Topics discussed include each research questions, impacted theories, study limitations and applications, and future recommendations.

RQ1: What are the comparative differences among selected demographics (demographic identity and international students) regarding inclusion scores? The research derived from this question specifically examined the seven demographic variables that students self-identified in the GMIP survey and their impact on inclusion. The seven demographic items included: generation/birth year, ethnicity, gender, sexual identity, international students, students with a disability, and residential or commuter students. Two of the seven items allowed participants to select *prefer not to say*: gender and sexual identity. The analyses revealed two major findings.

First, the results of this study indicated a significant difference within the ethnicity demographics. A one-way ANOVA and consequent LSD analysis showed that the White (non-Hispanic) demographic was significantly different than the Hispanic/Latino demographic, with the mean scores placing Whites as significantly higher on the inclusion scale than Hispanic/Latinos. This was an interesting finding and a concern for the Hispanic/Latino communities that inhabit college campuses, and could be reflective of the overarching academic crisis within the Hispanic/Latino community. According to NCES (2017), this demographic is one of the smallest demographics attending college and graduating from high school.

The finding of no statistical difference between African American students was unexpected. This result contrasted with the findings of Caplan and Ford (2014), who conducted a mixed-methods study and found that

> African-Americans, Latinas/os, and Native Americans (but almost no Whites and only a few Asian Americans) at a vulnerable time in their lives feel that they have to prove they are qualified to be at the university and say that they do not have a sense of belonging or fitting in either the academic or the social realm. (p. 41)

With the extensive history of exclusionary practices directed at African American students, it was promising to find no significant difference here. However, it should not be assumed that exclusion and racism do not exist because of this finding. One potential explanation for this result is that the sample size of this student population was lower than the total population average. With that said, it is hopeful that U.S. universities are making great strides in this regard.

Second, the data analysis revealed a significant difference between sexual identity and inclusion scores. This was an interesting finding and a post hoc analysis was run to attempt to better understand this significance. Through a one-way ANOVA and consequent LSD analysis, a significant difference was identified between LGBTQ and heterosexual respondents, and between LGBTQ respondents and those who preferred not to say. In this study, heterosexual students' results showed that they felt most inclusive. This finding that heterosexuals and those who prefer not to say's feelings of inclusivity were significantly higher than LGBTQs' is worth noting. The result that LGBTQ students' scores were significantly lower than those of other sexual identity category members raises interesting questions. This specific finding makes sense when considering previous research and in light of the other dissertation study findings regarding high participation in activities and groups leading to higher inclusion scores. Rockenbach and Crandall (2016) found that students who identify as LGBTQ are more likely to not participate in resources or counseling services because they do not feel safe enough to identify with their communities. Specifically, only 14% of sexual minority students utilize campus resources associated with the LGBTQ community (Yarhouse, Stratton, Dean, & Brooke, 2009). If LGBTQ students do not participate in campus programs and resources, yet the research suggests that

participation in groups is necessary for higher levels of inclusion, this could be a problem for educational practitioners.

Exactly why those who preferred not to disclose their sexual identities had an inclusion score no different from the Heterosexual group is perplexing. As the researcher, I have no further explanation for this finding, but encourage further exploration.

RQ2: What are the comparative differences among university-associated student group memberships and students' level of participation in those groups regarding inclusion attitudes and activities? This research study was designed to answer this question specifically examined the group, participation, and activity type variables that students self-identified in the GMIP survey. Students were allowed to identify any group in which they participated. The types of activities that students identified were categorized into four groups: *mentorship opportunities*, *volunteer work*, *intentional diversity practices*, and *regularly scheduled fellowship time*.

The results of the first one-way ANOVA analysis examined group membership in relation to the independent variables of inclusion score. There was a significant difference for group membership and inclusion score. Overwhelmingly, the research revealed that group membership is a driving factor in creating inclusive cultures. The research conclusively revealed that as group membership increases, one's inclusion levels increase. Specifically, this is shown by the mean score comparison as follows: one group (M = 2.25, SD = 0.75); two groups (M = 2.52, SD = 0.57); three groups (M = 2.50, SD = 0.58); and four or more groups (M = 2.64, SD = 0.57). Figure 6 illustrates this in the line graph.

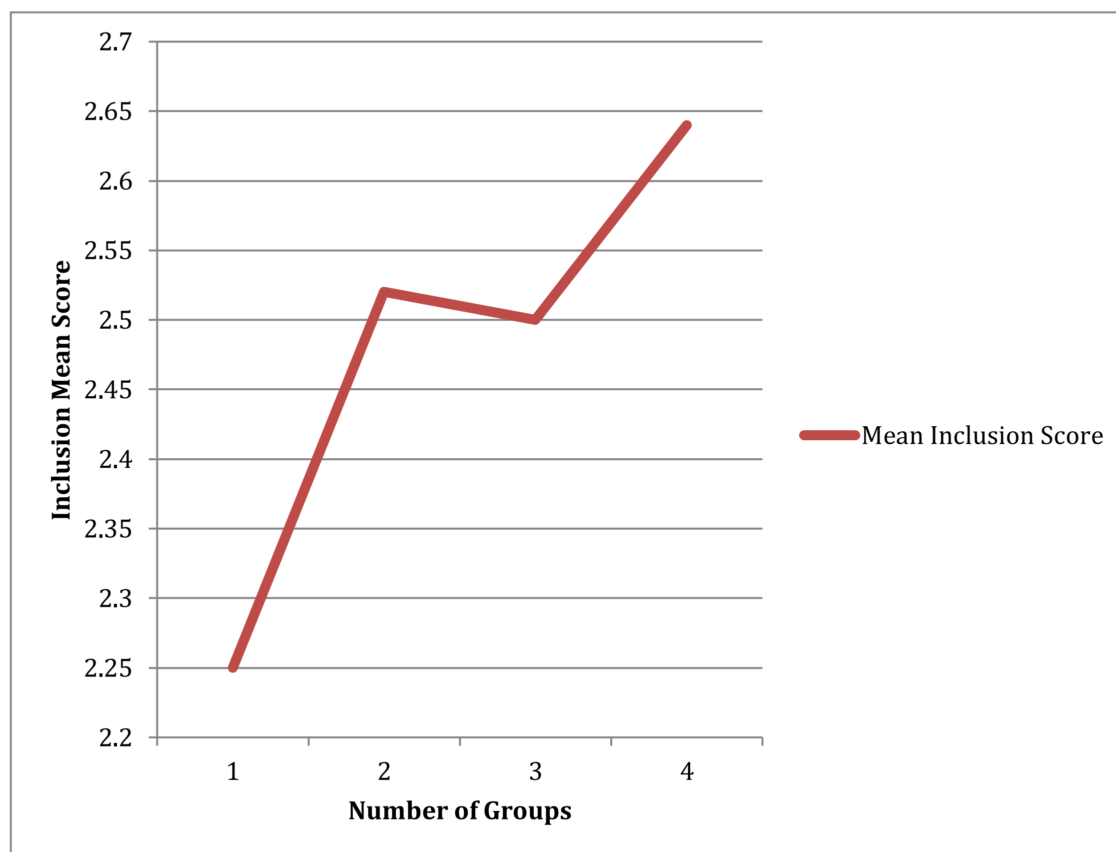

Figure 6. A graph of the mean inclusion score by amount of group membership participation. This figure illustrates that as group membership increases, so does one's inclusion score.

Closely connected with group membership are the activities that happen within a particular group. The analysis of the data revealed a significant difference between fellowship level and one's inclusion score. The data revealed that the more fellowship activities one participated in, the more inclusive they felt. Conversely, the fewer fellowship activities one participated in, the less included they felt.

This finding was somewhat unexpected because fellowship is not a significant theme in the inclusion research. One reasonable explanation is that fellowship creates social opportunities to create relationships. Researchers have identified the value in relationships in creating intergroup connections through social identity theory. It is in the close connection with group membership where the activities happen within a particular group. As a researcher, I appreciated

the findings of Boda and Néray (2015) as they argue that diversity within an institution or classroom does not by itself create inclusion if students with different ethnic or diverse backgrounds do not become friends. Therefore, friendships are made, and inclusion is fostered through an activity like regular fellowship within a group. Identifying fellowship as a best practice for creating inclusion is important to deepen the research in this area and provide more practical opportunities for current university practitioners.

The analysis of the data revealed a significant difference between mentorship opportunities and one's inclusion score. The data analysis revealed that the more mentoring one participated in, the more included they felt. Conversely, the less mentoring one participated in, the less included they felt. Mentorship opportunities have been previously noted as a potential best practice in the inclusion field on university campuses (Gibson et al., 2016). One of the valuable aspects of mentorship is that it can be implemented in different ways. This research highlights mentorship opportunities within the context of specific group memberships.

The analysis of the data revealed a significant difference between intentional diversity practices and one's inclusion score. The data revealed that the intentional diversity practices one participated in, the more included they felt. Conversely, the less intentional diversity practices one participated in, the less included they felt. This finding does highlight that understanding diversity and celebrating one's differences can impact inclusion in positive ways.

It is important to note when discussing the different activity types that it was unexpected to find that not all the activities showed significant differences, as did fellowship, mentorship, and diversity practices. A post-hoc bivariate correlation was run on the types of activities and inclusion scores to further explore these relationships. Table 19 shows several significant correlations with *inclusion score* and *mentorship*, $r(262) = .015$, $p < .01$; *fellowship*, $r(262) = .19$,

$p < .001$; *volunteer work*, $r(262) = .14$, $p < .01$; and *intentional diversity,* $r(262) = .13$, $p < .02$. While these are interesting findings, they are low findings and confirmed what I found through the prior tests. After all of this, it is safe to argue that RQ2 can be confirmed and supported. While fellowship, mentorship, and intentional diversity were found to be significant, volunteer work did show minor correlations (see Table 19).

Table 19

Results of a Bivariate Correlation on Types of Activities and Inclusion Score

		Inclusive Score	Membership	Activity	Total Very Active	Intentional Diversity	Volunteer	Mentor	Fellowship
Inclusive score	Pearson Correlation	1.00	.165**	.164**	.205**	.137*	.149*	.150*	.196**
	Sig. (2-tailed)		.007	.008	.001	.027	.016	.015	.001
	N	262	262	262	262	262	262	262	262
Group number 4 or more	Pearson Correlation	.165**	1.00	.728**	.768**	.574**	.612**	.483**	.731**
	Sig. (2-tailed)	.007		.000	.000	.000	.000	.000	.000
	N	262	263	263	263	263	263	263	263
Total activity	Pearson Correlation	.164**	.728**	1.00	.871**	.790**	.794**	.742**	.866**
	Sig. (2-tailed)	.008	.000		.000	.000	.000	.000	.000
Total very active	*N*	262	263	263	263	263	263	263	263
	Pearson Correlation	.205**	.768**	.871**	1.00	.668**	.720**	.595**	.890**
	Sig. (2-tailed)	.001	.000	.000		.000	.000	.000	.000
Total intentional diversity	*N*	262	263	263	263	263	263	263	263
	Pearson Correlation	.137*	.574**	.790**	.668**	1.00	.484**	.512**	.599**
	Sig. (2-tailed)	.027	.000	.000	.000		.000	.000	.000
Total volunteer	*N*	262	263	263	263	263	263	263	263
	Pearson Correlation	.149*	.612**	.794**	.720**	.484**	1.00	.557**	.675**
	Sig. (2-tailed)	.016	.000	.000	.000	.000		.000	.000
Total mentor	*N*	262	263	263	263	263	263	263	263
	Pearson Correlation	.150*	.483**	.742**	.595**	.512**	.557**	1.00	.571**
	Sig. (2-tailed)	.015	.000	.000	.000	.000	.000		.000
Total fellowship	*N*	262	263	263	263	263	263	263	263
	Pearson Correlation	.196**	.731**	.866**	.890**	.599**	.675**	.571**	1.00
	Sig. (2-tailed)	.001	.000	.000	.000	.000	.000	.000	

Note. This table reflects the positive correlations found between types of activities and one's feelings of inclusion on a college campus.
*Correlation is significant at the 0.05 level (2-tailed).
**Correlation is significant at the 0.01 level (2-tailed).

RQ3: What are the differential interactions of demographic identity, student group membership, and level of group participation regarding inclusion attitudes and activities? The research derived from this question specifically examined the potential combination effect of group participation, activity type, levels of activity, and the demographic variables that students self-identified in the GMIP survey. This question examined whether or not some factors create a greater impact on levels of inclusion than others. Another way of asking this question is: Are there certain variables that when used together are more impactful on inclusion?

A review of the multiple correlation highlighted the fact the number of groups one participated in is the best predictor within the multiple model of predictors. Using stepwise multiple regression, the best model is a total of all the predictor variables. However, the only predictor that was significant was group membership. The reason appears to be a violation of what is called *the assumption of collinearity* in regression, namely that when the predictor variables in a regression are interrelated, the assumption of collinearity is violated, which states that the predictors must be independent of each other. Therefore, the concept underlying RQ3 that several variables predict inclusion or are interrelated is only partially true. These variables interrelate with inclusion (already proven by the *t* tests) where they were all significant.

Theoretical Explanations

Inclusion as a construct is still relatively new in the field and is becoming a significant theory within diversity research. Due to the infancy of the concept, researchers are still attempting to better understand its role within higher education and its connection to diversity. Gibson et al. (2016) argued that the typical diversity policies within higher education do not, on their own, produce meaningful results that empower minority students and help them feel accepted. Therefore, inclusion research and practices are necessary alongside these diversity

policies. As Gasman et al. (2015) suggested, universities must significantly rethink their diversity efforts and focus more on creating inclusive cultures among their student bodies. Early chapters highlighted a significant concern within the diversity and inclusion research, which is the lack of studies identifying these constructs as distinct. *Diversity* is a neutral term that has a breadth of meaning—cultural, racial, sexual, and political (Tienda, 2013).

Interestingly, both terms are different terms, but the term *diversity* is more commonly used as a synonym for *inclusion* (Tienda, 2013). Fortunately, researchers have begun to identify that inclusive organizations are not by-products of diversity practices (Mor Barak, 2014). This research aids in this dialogue and helps support the belief that inclusion practices like fellowship and mentorship are needed alongside diversity practices to create inclusive cultures.

An essential construct within diversity and inclusion is the groups to which people belong (Hendrix & Jackson, 2016; Mor Barak, 1998). Many inclusion practices are group-centric. Chapter 2 highlighted the theoretical framework of the social identity theory, which can assist in exploring inclusive groups on college campuses. Chakraborty (2017) explained that social identity theory is describes individual awareness of a valuable membership in a group. Intentional time spent with fellowship and mentorship can create this awareness over time and could be a significant reason why these practices rose to the top. The social identity theory organizes groups into two categories: ingroups and outgroups (Turner, Brown, & Tajfel, 1979). An *ingroup* is defined as a group that contributes to one's social identity (Tajfel & Turner, 1979). The findings of Kiecolt and Hughes (2016) highlighted that one's identification with social groups enhances one's connectedness. The findings in this research support this understanding and highlight three distinct practices within group membership that are important to create inclusion, fellowship, mentorship, and intentional diversity practices. Multiplexity as seen in

Chapter 2 further supports the findings of this study. Multiplexity is the concept that describes one's membership in multiple groups.

The two themes that Shore et al. (2011) uncovered with their inclusion research are closely connected to the findings of this study and bring these distinct practices together. The two themes they identified in their research were belongingness and uniqueness as a foundational framework (Table 20). It is evident that fellowship and mentor practices assist in creating belongingness among students, while the intentional diversity practices allow for the uniqueness of students to be accepted.

Table 20

Inclusion Framework

Value	Low belongingness	High belongingness
Low value in uniqueness	Exclusion Individuals are not treated as organizational insiders with unique value in the work group, but there are other employees or groups who are insiders.	Assimilation Individuals are treated as organizational insiders in the work group when they conform to organizational/dominant culture norms and downplay uniqueness.
High value in uniqueness	Differentiation Individuals are not treated as organizational insiders, but their unique characteristics are seen as valuable and required for group/organization success.	Inclusion Individuals are treated as organizational insiders and allowed/encouraged to retain uniqueness within the work group.

Note. This table systematically categorizes individual's feelings of inclusion or exclusion. Adapted from "Inclusion and diversity in work groups: A review and model for future research," by L. M. Shore et al., 2011, *Journal of Management, 37*(4), p. 1266.

It was unexpected that the specific type of group did not matter as much as the number of groups in which one was a member. However, some previous research on the social identity theory helps support this finding. For example, one aspect of the social identity theory is the

social networking theory, which emphasizes the importance of human relationships (McGaskey et al., 2016), and close human relationships are an integral part of creating inclusion among individuals (Shore et al., 2009). These social networks among students have proven to influence college outcomes (Kane, 2011). Human connections must happen within the confines of group dynamics, so this finding makes sense. In light of this finding, it is evident that group membership plays some role in the inclusion process. Many inclusion efforts on college campus focus predominantly on diversity groups or committees. It is my suggestion that higher education professionals begin to focus more on creating environments that foster multicultural groups. By creating multicultural and multiethnic groups we can implement the inclusion framework (Table 20) through valuing both uniqueness and belongingness. These findings are promising; therefore, universities should encourage their students to get involved with university groups.

Limitations

Several limitations have been identified and addressed for this research. A general limitation of quantitative findings is that they do not reveal motivations of behaviors without further questions regarding motivation. Similarly, in this study, the findings are somewhat limited to simply uncovering certain behaviors and trends (Goertzen, 2017). In future research, a qualitative study could be done to explore these motivations. In this case, a qualitative study could create a more in-depth look at the overall practices identified in this study. Future research could explore if certain types of fellowship activities that are more impactful, if there are certain aspects or characteristics of mentorship that are more helpful than others, or if there are specific intentional diversity training practices that are more productive in creating inclusion.

A second limitation of this study is that organizational cultures and behaviors could be vastly different on the multiple campuses surveyed (Dobrovolny & Fuentes, 2008). Certain recent events, policy changes, or crises on individual campuses could impact the feelings of inclusion or exclusion at any given time. Moreover, whatever is happening in the broader national landscape can impact certain feelings, as identified in the research of Lee and Kramer (2016). While such an exploration is well beyond the scope of this study, future research could consider these more systemic, cultural, and policy analyses. Some evidence suggests that organizational policy and leadership models are compelling reasons explaining individual's behaviors in organizations.

Another limitation of this study could be the sample because this study used only three private Christian universities. Although the size was adequate for a survey of this type, these institutions are typically limited to residential students and include religious activities that could be different than those at other public universities. Specifically, it is important to note that all three universities required first-year students and sophomores to live on campus. Furthermore, two of the universities required traditional students to live on campus for four years. Moreover, there are groups not offered at these religious institutions that are offered at a public university. A good example of this would be the Greek system.

The three universities in this study have social organizations, but they function drastically differently than a fraternity or sorority. The impact of these groups on a college campus and their effect on inclusion or exclusion could be significant. The fact that they were Christian universities could have impacted this research in regards to international students. This study found no significant difference in inclusion scores and could possibly be due to the fact that these three Christian universities have strong support systems for these students. These campuses also

have a deep regard for missions and reaching out to the global community. Therefore, the Christian aspect of these universities could have skewed the demographic findings.

Another potential limitation related to the sample size was the subgroups in the sample. El-Masri (2017) explained that sample size could be a limitation in a study, as a small sample size could lead to inaccurate conclusions due to a lack of the “statistical power needed to detect a true effect” (p. 20). This study reported data that is representative only of full-time undergraduate Generation Z and Millennial students and does not reflect the attitudes and perceptions of part-time or older students. The small sample size of students with disabilities could also be a limitation. Table 6 from Chapter 3 highlights some limitations within the differences in subgroup participation versus the total population. Black/African American (non-Hispanic) represented 9% of the population while the sample size represented 6.8%. Regarding Hispanic/Latino the total population represented 13% while the sample size represented 7.2%. The total population of gender represented men (45%) and women (55%), while the sample population represented men (34.6%) and women (64.3%). Because data collection took place toward the end of the semester, the data collection process felt rushed. Therefore, there were only three weeks available to collect the data, which may have influenced the sample size.

Other potential limitations in this study could be related to data collection (e.g., the way the group membership data were collected). In the study, students were prompted to self-identify the different groups that they participated in using an open-ended question. This created inconsistencies with identified group names and made it difficult to analyze the groups during the statistical analysis. It would have been helpful to give students a prepared list of groups and have them select which groups they participated in from the given options.

It is important for researchers to identify possible limitations of their studies. I attempted to put protocols in place due to these identified limitations to protect the viability of this research. Proper strategies were set in place to ensure ethical and reliable research. However, as indicated above, despite rigid protocols and attempts to survey every person on these campuses, the lack of certain subgroup populations persisted.

Delimitations

I designed this study with several delimitations to set boundaries in an attempt to control study size, focus the intent, and create trustworthy research. The study scope was limited to three higher educational institutions and only full-time undergraduate Generation Z and Millennial students at the selected three universities were able to participate in the survey. Moreover, as a researcher, it was important to acknowledge that I was a cultural outsider to the three universities in this study. As Fassinger and Morrow (2013) explained,

> If the researcher comes to the population under study as a cultural outsider (and, due to advanced education, possessing certain privilege and status regardless of personal circumstances), she or he must consider possible perceptions of cultural mistrust on the part of research participants. (pp. 71–72)

It is for this reason that I went through the faculty at each institution to send out the surveys.

I specifically designed this study as a quantitative study for reasons already mentioned. Another reason that a quantitative inquiry was used was because of my personal demographic, racial/ethnic and family background. At the time of this study, I was a relatively young White male. In qualitative inquiry, my background could have created a bias that affected the data. Regardless of my background, diversity and inclusion matter to me, and I see them as crucial pieces of student life on college campuses. Using quantitative data was therefore an appropriate way to make sure there are no biases presented in this study.

Recommendations

This study provided me as the researcher with new questions to examine moving forward. As with any quality research, there is always more to learn and more to examine. While this research revealed several new findings that underlie some practical applications, it also laid the groundwork for more research within the framework of diversity and inclusion. My recommendations for practical application and future research are presented in the following subsections.

Recommendations for practical application. Any proper research provides the opportunity to create the practical application for working professionals in a given field. The practical applications arising from this research are most relevant for practitioners working with students in higher education institutions. Specifically, this research was designed to help roles such as diversity officers, student life practitioners, and functions related to student engagement and retention.

The first practical application is the vital importance of group participation in feelings of inclusion on college campuses. Practitioners must be able to track student participation on campus. Knowing that student participation on campus leads to feelings of inclusion can help better navigate issues of engagement and student retention. Having the tools to identify students with low participation is essential and being able to plug lowly participatory students into groups is of equal importance. Creating processes during first-year orientations to help students find their appropriate fit into social groups is important from the onset.

The second practical application is the knowledge that fellowship, mentorship, and diversity practices play substantial roles in students' feelings of connectedness to a university. These three activities were identified as best practices for creating inclusion. Student life

professionals should find ways to encourage all groups on campus to have formal mentorship and fellowship programs. Student life offices should prioritize implementing strategies to connect each student with a mentor. These can vary according to settings, and they can have various names. For example, social clubs could create buddy-type programs where older club members are paired with underclass students. Similarly, leadership programs like student leadership associations could create various succession planning programs that serve as mentor programs. It is important to think through practical ways to implement mentoring campus-wide strategically. Furthermore, diversity training programs, hosting multicultural events, and having diversity and inclusion in a mission statement should be a priority for every group on campus.

A third practical application is connected to the LGBTQ community. The research pointed out the potential problems faced by the LGBTQ students who do not participate in campus programs and resources, as participation in groups is necessary for higher levels of inclusion. Campuses must consider the apprehensions these students face when revealing their true identities. A practical strategy in this regard would be having student life professionals undertake unconscious bias training and training on covering identity (Yoshino & Smith, 2013). Covering identities are employed by students who are not able to reveal their true selves, but strategies can be put into place to help those students feel more comfortable. Furthermore, this research may point to other ways to impact this community rather than creating specific LGBTQ groups. Individual campuses must engage in strategic conversations to see if there are less threatening ways to involve this community. For example, one of the targeted universities in this study had a specific chapel time meant to create conversations and dialogue around this topic in a safe and nonthreatening way.

A fourth practical application of this study is the use of the Group Membership and Inclusion Practices (GMIP) Survey. This survey built an inclusion/exclusion scale by adopting several reliable workplace inclusion/exclusion scales. The reliability of this scale created an opportunity for usage in future research on college campuses. The findings could assist student life leadership to identify key needs among the campus populations.

The last practical application relates specifically to Generation Z, as the research suggests helping others and volunteering in the world around them motivates them. While volunteer work did not stand out above fellowship and mentorship, it was found to have a positive correlation on inclusion scores and is still worth implementing. Professionals working with this generation must create opportunities for them to contribute to the community and the world in which they live. This generation has grown up under the umbrella of an overprotective parenting environment. It is crucial that those working with these students find ways to empower them to be contributors to society. Bombarding them with information without inspiring them to act upon the things they are learning is useless. As adults, we should move beyond judging the next generation and create a culture of empowerment that fosters action.

Recommendations for future research. This study identified several opportunities for future research. First, since this study focused primarily on full-time undergraduate Generation Z and Millennial students, further research should explore nontraditional, graduate, and online students' inclusion levels. Second, as this study had a large sample size of residential students, it should be worth researching universities that are predominantly commuter-student institutions. There were enough significant findings within this demographic category to suggest that future research would be beneficial. Third, since this study focused primarily on three private Christian universities, a study on public universities would be valuable and produce potentially different

findings. Fourth, the LGBTQ community and its members' feelings of inclusion should be further examined. This is a relatively new minority group at university campuses and best practices of inclusion should be further developed. A specific study about gender classifications and political correctness on college campuses could be insightful. Moreover, further research examining the differences and similarities of diversity and inclusion between public and Christian universities would provide ample opportunities for detailed findings. This future research could also analyze fraternity and sorority groups and programs that are offered at public institutions but not offered at Christian institutions.

Further research should more extensively review multiplexity on college campuses and its impact on inclusion. While this study focused on certain ingroups, further research should more closely examine the nested subgroups of classification and particular majors of students within the university setting. Furthermore, it should take a more in-depth look at the inclusive differences between chosen groups and naturally assigned groups (Tienda, 2013). Research that examines the conflict between groups on campuses could be beneficial for particular universities. New research should focus on ingroup and outgroup interactions and their impact on inclusion or exclusion among college students. A qualitative study that examined students' feelings more closely would be helpful to understand better why some activities are more inclusive than others. In turn, a better understanding of students' feelings could lead to a more comprehensive knowledge of particular types of activities within the categories of activities created in this research.

Conclusions

Previous research has indicated that the most significant enrollment increases in higher education in the past three decades have been among Hispanics, Asians, and Pacific Islanders

(Adams et al., 2014). As Adams et al. (2014) reported, "White enrollment has increased numerically, but its share of total enrollment has actually declined from 82 to 68 percent" (p. 185). It is not enough to only create a diverse campus, because diversity alone does not ensure that minority students are as engaged as their White student peers (Caplan & Ford, 2014). Furthermore, diverse enrollment has not led to equal educational achievement in terms of retention or graduation rates (Caplan & Ford, 2014). While researchers are projecting greater diversity for higher education, practitioners still have concerns about discrimination and cultural climates that are not welcoming to or accepting of minority students.

The root problem that this research was designed to address was twofold. First, researchers and higher education professionals have a limited understanding of how diversity on college campuses can intentionally impact and foster inclusion among Generation Z and Millennial college students (Bernstein & Salipante, 2017; Horwtiz & Horwtiz, 2007; Roberson, Ryan, & Ragins, 2017; Tienda, 2013). Second, this lack of knowledge often leads to conflict between various groups of students on college campuses (Bouie, 2017; Caplan & Ford, 2014; Lichter, 2013). For years, U.S. academic professionals have stated that they desire more diverse campuses, but best practices for creating inclusion are still not fully understood and utilized. This research addressed this problem because it has identified variables that foster higher levels of inclusion. Leading the charge of inclusion is group membership followed by fellowship, mentorship, and intentional diversity efforts.

The purpose of this quantitative research was to identify feelings of inclusion and the best practices that create feelings of inclusion by examining the group memberships of Generation Z and Millennial college students. Through this research, I worked to identify inclusive practices within groups on campuses that are creating environments that foster a sense of cohesiveness and

unity among diverse groups of students otherwise known as inclusion. Better understanding diversity and inclusion on college campuses is necessary (Gómez-Zepeda et al., 2017) and this study has furthered the literature in this regard.

Summary

Chapter 1 provided an overview of the guiding concepts for this study. More specifically, Chapter 1 identified the background, context of the research, problem statement, an explanation of the purpose of the study, three guiding research questions, and definitions of terms. It also highlighted the desire that the educational practitioners have to foster inclusive environments on their campuses, but it explained that they still struggle to understand how to do so. Furthering diversity by creating inclusive environments is essential, and diversifying college campuses are the goal of many. The following chapters helped gain a better understanding about the intentionality and practicalities of creating inclusiveness.

Chapter 2 provided a review of the literature that helped frame this research in the context of relevant literature. The chapter created a framework that explained the origins of inclusion from the prior diversity research and its historical practices. The literature review explored the significant history of discrimination and exclusion within the U.S. higher education system. This chapter navigated the broader historical national diversity trends with an overview of the historical perspective of diversity within the higher education system. The chapter concluded with an overview of inclusion, along with its potential positive implications for higher education in the United States.

Chapter 3 laid the foundation for the methodology of this research. The chapter first summarized the context and theory for the study. Next, it described the methodology, design, and statistical protocols mandated for the research. By exploring participation levels within

student groups on college campuses it also identified three research questions that were used in this quantitative study and sought to identify best practices for creating feelings of inclusion. Ethical considerations, assumptions, limitations, and delimitations of the study were addressed, and protocols were set in place for reliable research.

Chapter 4 presented a summary of the findings from the three research questions that analyzed the effect of participation levels, amount of activity, and demographic data on inclusion attitudes among Generation Z and Millennial undergraduate students. This chapter provided an analysis of the findings in an attempt to specifically identify inclusive practices within groups on campuses that are creating environments that foster a sense of cohesiveness and unity among diverse groups of students, otherwise known as *inclusion*. This chapter identified more research opportunities by further exploring diversity and inclusion practices as urged by Roberson et al. (2017).

Finally, Chapter 5 was designed to present the analysis in useful terms for practitioners in the field and for future research in the area of diversity and inclusion. The research questions were used to thematically organize the research findings in a coherent fashion. Overall, this research study revealed that mentorship, regularly scheduled fellowship time, activity levels, amount of group activities, and group membership all play an important role in creating inclusion on college campuses.

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Appendix A: Group Membership and Inclusion Practice (GMIP) 10 Questions

Derived from Mor Barak (2005), Shore et al. (2009), and Stamper and Masterson (2002).

Section I: Ten Likert-Scale Questions (Feelings of Inclusion)

Your answers on this survey are confidential and we are asking for your honest perspectives. For these ten questions please mark your answer on a scale from 1-5.

1 Strongly Disagree
2 Disagree
3 Neutral
4 Agree
5 Strongly Agree
6 N/A – No others on work team

1. I am frequently invited to actively participate in school-related events with my friends.
2. I am always informed about university social events.
3. I feel very much a part of my university.
4. I am frequently invited by other students to do things outside of the school.
5. I feel like an 'insider' on campus.
6. I feel welcomed by my university.
7. I feel like I belong to my university.
8. I feel like my university encourages diversity.
9. I feel like the groups, associations, and/or organizations that I participate in on campus encourage diversity.
10. I feel like my university welcomes international students.

Section II: Groups, Associations, and Organizations (Level of Participation)

1. How many groups you involved in on campus? (Examples include but not limited to: social clubs, student government, athletic teams)

   0 1 2 3 4 5 6 7

2. Please list the groups, associations, or organizations you are involved in:

3. Please list the activities that this group participates in:
   a. Volunteer work
   b. Mentorship opportunities

c. Community Service
d. Diversity training and/or education
e. Has diversity and/or inclusion in its mission statement
f. Holds regularly scheduled fellowship opportunities
g. Holds formal multicultural events

4. Please list other activities that your group participates in that are not mentioned above.

5. I am very active in this group.
(1) Strongly Disagree (2) Disagree (3) Neutral (4) Somewhat Agree (5) Strongly Agree

Section III. Demographics

Birth Year: ____________________

Which of these statements best describes you. (Commuter student does not reside on campus, Residential student resides on campus)
a. I have always been a residential student.
b. I have always been a commuter student.
c. I started off as a residential student and I am now a commuter student.

Ethnicity Race:
a. White (non-Hispanic)
b. Asian/Asian-American/South Asian
c. Hispanic/Latino
d. Native American/Alaskan/Pacific Islander
e. Black/African-American (non-Hispanic)
f. Middle-Eastern/Northern-African
g. Mixed race/biracial

Gender:
a. Male
b. Female
c. Transgender
d. Prefer not to say

Sexual Identity:
a. LGBTQ
b. Heterosexual
c. Prefer not to say

International Student:

d. yes
e. no

I have a physical disability:

a. yes
b. no

Appendix B: Informed Consent Form

Doctoral Program in Organizational Leadership, Abilene Christian University

Research Title
Identifying Inclusive Practices on University Campuses that Create Engagement for Diverse Populations

Introduction
The purpose of this form is to provide information to prospective participants in this study that could influence your participation in the study or not. By completing this survey, you are giving your informed consent to participate in the study.

Researchers
This research will be conducted by Brandon Tatum, a doctoral student from Abilene Christian University.

Purpose of Study
The purpose of this quantitative study is to identify inclusive groups, organizations, and associations in higher education and establish best practices that positively affect students' attitudes toward inclusion based on the diversity characteristics of Generation Z and Millennial college students. Identifying feelings of inclusion and inclusion best practices within group membership of Generation Z and Millennial students is in fact the central focus of this study.

Requirements of Study
If you agree to participate, I would like you to complete an online survey. I anticipate the survey to take 10-15 minutes. If you do not wish to participate, simply do nothing. You are free to answer any or all of the questions.

Criteria of Exclusion
You may not participate in this study if you are not considered a full-time student enrolled at a University.

Voluntary Participation
Your participation in this research study is completely voluntary. If you decide not to be in this study, or if you stop participating at any time, you will not be penalized or lose any benefits for which you are otherwise entitled. If you have any questions, concerns or complaints now or later, you may contact me at the email below. If you have any questions about your rights as a human subject, complaints, concerns or wish to talk to someone who is independent of the research, contact the Abilene Christian University Institutional Review Board. Thank you for your time.

Risk Assessment
There are no perceived risks to participating in this interview. Your responses will not be identifiable to the participant; likewise, your information will not be identifiable to the university. The questions asked in the survey are primarily related to the student's school experiences. However, given that the surveys can be completed from any computer, we are unable to guarantee the security of the computer that you enter your responses. As a participant in our study, we want you to be aware that certain "key logging" software programs exist that can be used to track or capture data that you enter.

It is possible that there is a risk to this study that has not been identified herein. If at any time during the study you feel mentally or physically in distress, the researcher of this study will not be able to give you any money, insurance coverage, medical care, or any other financial resources. If for some reason you need help during the study you can contact the researcher.

Confidentiality
As mentioned, students will not be identified in the data. The information you provide will be completely confidential and anonymous. Only aggregate data will be used in the research. It is important to note that Brandon Tatum is the owner of the data and Dr. Carley Dodd will have access to the data. Also, federal regulatory agencies, the Abilene Christian University Institutional Review Board (a committee that reviews and approves research studies), and other IRBs associated with this research may inspect and copy records pertaining to this research. The information you provide for this research project will not be personally identified with you by name. The data will be collected through Google survey and will be input into SPSS for data manipulation. After the research is concluded, the data will be destroyed. This data will collected for the Brandon Tatum's dissertation for completion of the Doctorate of Organizational Leadership requirements.

Consent
By completing this survey, you are agreeing to your participation in this study. Also, you are acknowledging having read this consent form, that you understand the information within, its potential risks, and that you are satisfied with contents of this form.

Appendix C: In Equity & Excellence in Education Permissions Request

Date: November 10, 2018

To: Dr. Charles Bernacchio
From: Brandon Tatum

Brandon Tatum is preparing to publish his dissertation entitled: Identifying Inclusive Practices on University Campuses that Create Engagement for Diverse Populations

Requesting permissions to:

Article title: Faculty Collaboration to Improve Equity, Access, and Inclusion in Higher Education

Journal: In Equity & Excellence in Education, 40: 56-66, 2007

Material Requested: Concept Map: Equity, Access, Inclusion, and Flexibility

I am contacting you to request the rights to reproduce the above material in my dissertation for Abilene Christian University. Full credit will be given to the original source. If permission is granted, please indicate by singing the relevant section below.

PLEASE SIGN BELOW, CONFIRMING THE RIGHTS BEING GRANTED:

[x] Print and online rights for dissertation purposes.

PERMISSION IS HEREBY GRANTED AS SPECIFIED ABOVE BY:

SIGNED: Charles Bernacchio

Date: 11/13/2018

If you need any further information to help process this request, please do not hesitate to contact me.

I look forward to hearing from you.

Yours sincerely,

Brandon Tatum

Appendix D: Journal of Management Permissions Request

Date: November 10, 2018

To: Dr. Lynn Shore
From: Brandon Tatum

Brandon Tatum is preparing to publish his dissertation entitled: Identifying Inclusive Practices on University Campuses that Create Engagement for Diverse Populations

Requesting permissions to:

Article title: Inclusion and Diversity in Work Groups: A Review and Model for Future Research

Journal: Journal of Management, 37(4): 1262-1289, 2011

Material Requested: Inclusion Framework

I am contacting you to request the rights to reproduce the above material in my dissertation for Abilene Christian University. Full credit will be given to the original source. If permission is granted, please indicate by singing the relevant section below.

PLEASE SIGN BELOW, CONFIRMING THE RIGHTS BEING GRANTED:

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SIGNED:

Date: 11/15/2018

If you need any further information to help process this request, please do not hesitate to contact me.

I look forward to hearing from you.

Yours sincerely,

Brandon Tatum