AN ABSTRACT OF THE THESIS OF

Destinee S. Harris for the Master of Science

in Psychology presented April 21, 2017

Title: Organizational Development in Higher Education: Student Evaluations of Multicultural Initiative Awareness and Attachment

Abstract approved:

This study explored student perception of attachment and institutional multicultural initiative awareness in relation to student demographics. Participants were 150 undergraduate students in one Northeast Kansas public higher education institution. Students were given a Multicultural Initiative Awareness Survey (MIA), a measure of institutional specific awareness, and the University Attachment Scale (UAS), a measure of school attachment. Results indicated non-male students had significantly higher scores on the MIA scale than male students, indicating non-male students were more aware of institutional multicultural initiatives. Results of eight Fisher's r to z tests found that the relationship between awareness of multicultural initiatives and university attachment is not moderated by the students' agent or target status. However, results of a Pearson correlation coefficient determined that multicultural initiative awareness is positively correlated with university attachment.

Keywords: diversity, inclusion, perceptions, higher education, awareness, target groups, agent groups, higher education, organizational development,

ORGANIZATIONAL DEVELOPMENT IN HIGHER EDUCATION: A STUDENT EVALUATION OF MULTICULTURAL AWARENESS AND ATTACHMENT

_____

A Thesis

Presented to the Department of Psychology

EMPORIA STATE UNIVERSITY

_____

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

_____

by

Destinee S. Harris

Approved for the Department of Psychology

Approved by the Dean of the Graduate
School and Distance Education

ACKNOWLEDGMENTS

This thesis is dedicated to Emporia State University.

Thanks to my ever-helpful committee who assisted me with editing and direction of the thesis. I give a special shout out to Dr. Yancey, one of the most helpful and patient people I know! I appreciated your patience with this whole process. I give an additional shout out to Dean Spotswood for the additional editing suggestions and assistance with the flow of the thesis. Thanks to the participants for agreeing to take part in the study.

Thanks to my fiancée, Leslie, for being super understanding of my processes through it all! I love you! Thanks to my Gran Mary B. WE did it! I could not have done it without your support and encouraging words. I love you Gran! Thanks to my family for talking to me on the phone whenever I called to de-stress. I love you folks!

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1

REVIEW OF THE LITERATURE

Organizational Development in Higher Education

Organizational Development (OD) is a strategic approach to plan and implement long term initiatives for change, adaptability, and survival within the public, private, and non-profit sector. Organizational development strategies in higher education, while as lengthy as other private or public-sector institutions, have a differing set of variables to account for. Industrial/Organizational Psychologists, Human Resource Professionals, and Organizational Development specialists' familiar with formulating OD agree that while higher education is a business, it is a structure that is unique to its own system. On the other hand, the higher education system is viewed as an extension to the external business world as it is charged with educating students and responsible for student readiness to enter the workforce. Torraco et al. (2005) assert that post-secondary institutions have distinctive governing features that include faculty, administrators, trustees, students, families of the students, and the communities served. This distinctive feature is noted as one of the main reasons why developing OD initiatives in higher education is vastly different from the external business and comes with an exclusive set of challenges.

OD, especially in the context of higher education, is not a ready-made "one size fits all" approach. Higher education OD may stem from either external societal expectations or internal expectations resulting from the nature of the origin of such initiatives; OD is variable and flexible depending on the needs of the initiative.

Industrial/Organizational Psychologists in colleges and universities are in a unique position to put OD theory to practice every day as either a faculty member or administrator (Hays-Thomas et al., 2006). Although mainstream media is shedding some light on the distinctness of higher education system as a unit, there are still I/O Psychologists and other relevant personnel working in higher education who ought to take note of the unique organizational structure. Meanwhile, the structure of colleges and universities are striking. To truly prepare, professionals must acknowledge the structural uniqueness of each institution. The field of higher education is of increasing interest for external businesses because individuals coming from the educational systems are streamlining into business world realities and flow. Therefore, the task of developing student leaders within an academic institution is of utmost importance, and OD initiatives need to be well thought out and feasible.

Fortunately, regardless of organizational structure, there are two concepts that OD Specialists, I/O Psychologists, HR, and other relevant personnel should be well familiar with: organizational culture and climate. OD will fail without both organizational culture and climate in mind. Both concepts are critical to understanding the potential impact OD will have on any organization.

Organizational Culture and Climate

Organizational culture and climate are two constructs that seek to describe organizational members' perceptions of their respective environment as it relates policies, procedures, and values of that organization. However, there are subtle differences

between organizational culture and climate. Organizational climate refers to the shared perceptions of and the meaning attached to the policies, practices, and procedures employees experience and the behaviors they observe getting rewarded and that are supported and expected (Ostroff et al., 2003, Schneider & Reichers, 1983, Schneider et al., 2011). Oganizational culture is comprised of shared basic assumptions, values, and beliefs. Organizational culture characterizes a setting and are taught to newcomers as the proper way to think and feel; it is communicated by the myths and stories people tell about how the organization came to be the way it is as it solved problems associated with external adaptation and internal integration (Schein, 2010, Trice & Beyer, 1993, Zohar & Hofmann, 2012).

Understanding the importance of organizational culture and climate is crucial for determining potential impact of organizational development initiatives regardless of structure and will assist employers in responding to shifts of societal demographics (Hsieh, 2010). As the United States is increasingly diversifying the workforce in demands with the increasingly diversified society, it is imperative that institutional members, structures, and procedures work toward cohesion. The U.S. Census Bureau (2015) projects the ethnic minority population to double by 2060, indicating significant annual increases over the next 45 years. In 2012, The Center for American Progress (2012) reported people of color, women, individuals with disabilities, and gay/transgender individuals make up 36%, 47%, 3.68%, and 6.28% of the current work force respectively. These percentages translate to millions of diverse individuals currently employed or

seeking employment in America's workforce. Accordingly, "scholars and practitioners have begun to explore the consequences of this increased diversity on work-related outcomes" (Pitts, 2009, p. 328), making diversity a popular topic debated by several academics across a wide span of disciplines.

Organizational culture and climate surveys have been progressively used throughout the recent decades in an attempt to figure out how employees perceive members within, perceive workplace policies, and willingness to change (Gonzalez, 2015). For instance, higher education institutional members that perceive their organization to be closed off to change are less ready to engage in and commit to discussions surrounding inclusion and equity. MI efforts to improve inclusive practices, such as micro aggression training and forums to discuss strategies to dismantle physical structures that inhibit those with physical and mental handicaps, are more likely to succeed if organizational culture and climate are conducive for learning.

Organizations that emphasize inclusion and integrate equity and inclusion into all policies and practices may benefit to a greater extent compared with organizations focusing on diversity as a stand-alone practice. Per Amenakis and Bedian (1999, p. 264), "Readiness is reflected in the organizational members' beliefs, attitudes, and intentions regarding the extent to which changes are needed and the organization's capacity to successfully make those changes." Heilpern and Nadler (1992) comment that organizational culture is a very popular term, but it is also a very complex concept that has been recognized as an influential factor affecting the successes and failures of

organizational change efforts. Institutions that undergo multicultural initiatives typically conduct organizational surveys to assess member attitudes towards members' adaptability and organizational adaptability towards change and inclusion, both necessary for success of MI. However, organizational culture surveys are sometimes an afterthought after already implementing the MI effort. Changing diversity and inclusion practices will involve changing people's behaviors and their values. It will be a time-consuming proposition.

Multicultural Initiatives as Organizational Development in Higher Education

Recent organizational development in higher education are centered on diversity, equity, and inclusion or multicultural initiatives. Multicultural initiatives (MI) in higher education institutions can be described as the process of introducing, reviewing, and implementing concepts and practices for promoting diversity, equity, and inclusion with goals of transformative learning and possibly attachment. Transformative learning is the "expansion of consciousness through the transformation of basic worldview and specific capacities of the self" (Elias, 1997, p. 3). Attachment is defined as "a sense of belonging leading to positive feelings or regard" (Inalhan & Finch, 2004, p. 131). Attachment can be towards members of the institution and to the institution itself. The initiatives may consist of inclusivity training, increasing equitable access of education, creating staff positions such as: Director of Diversity Programming, Chief Equity and Inclusion officer, or Title IX/Equal Employment Opportunity Officer, and opportunities for the community to discuss deep rooted issues and the effects of racism, oppression, gender inequality, ability inequality, and host of other reoccurring themes of social injustice.

While MIs attempt to address issues and find solutions, they often crumble in the beginning stages of trying to gather community members to discuss hindrances in cohesion. A multitude of scholarly research conclusions lead to the disadvantages of diversity as the primary reasons that groups fail. Diversity has become a trigger word for many members of society which may have led to the decreasing number of individuals who are aware of and seek opportunities to engage in conversations and educational programing about university or campus cohesion.

Within the context of higher education, diversity, equity, and inclusion each play a separate yet intersecting role in MI. Diversity is defined as individual differences (e.g., personality, language, learning styles, and life experiences) and group-social differences (e.g., race, ethnicity, class, gender, gender identity, sexual orientation, sexual identity, country of origin, and ability status, as well as cultural, political, religious, or other affiliations) (Hubbard, 2004; Watt, 2013). Inclusion is the active, intentional, and ongoing engagement with diversity. The interactive engagement with diversity happens when people, in the curriculum, in the co-curriculum, and in communities (intellectual, social, cultural, and geographical) connect—in ways that increase one's awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within (and change) systems and institutions. Equity is the creation of opportunities for historically underrepresented populations to have equal access to and participation in educational programs that are capable of closing the achievement gaps in student success and completion (Hubbard, 2004; Parks, Denson &

Bowman, 2013). Diversity, equity, and inclusion each drive MI yet, arguably, the most significant challenge to MI includes the inability to relate its significance to the larger campus community. Instead MI, commonly caters to marginalized minority groups, which may be a result of popular MI frameworks (i.e., single case study, multicultural education, and multicultural social justice education) (Wear, 2003).

Most often the language and processes for acknowledging hardships of uniting varying groups of the organization often proposed by MI is deemed off putting to the collective body; therefore, awareness of such initiatives may fall on deaf ears for members of the majority status as determined by demographics (i.e., sex, sexual orientation, race, etc.) (Torraco et al, 2005). For example, some survey research suggests that focused recruitment messages may attract racially diverse groups without impacting the majority group (i.e., white) applicants (e.g., Perkins, Thomas, & Taylor, 2000), whereas other findings indicate biased or prejudiced majority group members may be less attracted to an organization advertising diverse membership (e.g., James, Brief, Dietz, & Cohen, 2001). For instance, Williamson, Slay, Shapiro, and Shivers-Blackwell (2008) found that white applicants (compared with black and Asian applicants) were significantly less attracted to an organization when diversity statements were included in recruitment materials.

Assessing the awareness level of MI could provide leadership insight on which sets of ears are falling deaf on the MIs. Do the higher education institutional members embrace various ways of existence? Do all organizational members feel the need to

engage in the conversation around addressing and improving inclusion? Answers to both of those questions may be reflective of member attitudes around inclusion indicative of the type of organizational culture and climate existing in their respective institution. The purpose of the present study is to explore if there is a relationship between student demographics, MI awareness, university attachment, and attachment to the university members.

First in the literature review, I will briefly state relevant Federal Acts and Executive orders mandating that employers, including public higher education institutions, ensure a diverse workplace. Second, I will highlight popular higher education MI theories with pros and cons (i.e., single case study, multicultural education, and multicultural social justice theory). Third, I will cover the main theory that guides the framework for the literature and the proposed study, the Privileged Identity Exploration model. Lastly, three supporting theories, AAFES (Authentic, Action Oriented, Framing for Environmental Shifts) model, Hays ADDRESSING model, and group and member attachment will be analyzed.

Key Federal Acts and Executive Order for Multicultural Initiatives

Public higher education institutions, as federal contractors, are obliged to follow federal and executive orders intended to extinguish unfair discrimination and limitations to access. The 1964 Civil Rights Act (CRA) was passed by Congress and signed into law by President Lyndon B. Johnson on July 2, 1964. Title VII of the CRA prohibits employment discrimination based on race, color, religion, sex, or national origin.

Executive Order 11246 was established and required government contractors to take affirmative action. Affirmative action is the method of promoting workforce diversity by extending employment opportunities to qualified individuals of underrepresented groups. The Equal Employment Opportunity Commission (EEOC) was also established and enforces all laws prohibiting job discrimination, including Title VII, the Equal Pay Act of 1963, Age Discrimination in Employment Act of 1967, Title I and V of the Americans with Disabilities Act, and the CRA of 1991.

Proponents of Affirmative Action point to the success and research findings that a racially and ethnically diverse student body has significant benefits for all students. For example, researchers have found that students in diverse environments benefit from improved critical thinking skills and that such settings alter the persistence of racial separation in American society (Gurin, 1999). Survey research also supports that students benefit from racial and ethnic diversity among peers but also in the faculty and staff (Antonio, 2003).

Opponents of affirmative action argue that it is itself a form of unlawful discrimination and that it stigmatizes all members of the benefited minority group and women, thereby perpetuating stereotypes that minorities are not as capable as whites or women are not as competent as men (James, Brief, Dietz, & Cohen, 2001). Finally, opponents argue that continued emphasis on race-conscious efforts in the United States does not allow our society to move beyond racial differences (McDaniels & Russell, 2015). Difference in position on affirmative action led to a number of legal challenges

and resulted in a closer examination of the benefits of diversity (Connorly, 2006; Gratz v. Bollinger, 2003; Ricci v. DeStefano, 2009).

Equal employment legislation is often referred to as the precursor to valuing and managing diversity in the workplace including higher educational systems (Johnson, 1994, p. 15). Congress established the United States Department of Education (ED) with the Department of Education Organization Act. Under the law, ED's mission is to:

> Strengthen the federal commitment to assuring access to equal educational opportunity for every individual; Supplement and complement the efforts of states, the local school systems and other instrumentalities of the states, the private sector, public and private educational research institutions, community-based organizations, parents, and students to improve the quality of education; Encourage the increased involvement of the public, parents, and students in federal education programs; Promote improvements in the quality and usefulness of education through federally supported research, evaluation, and sharing of information; Increase the accountability of federal education programs to the President, the Congress, and the public (Mission, 2011).

Resultantly, current challenges to diversity efforts within the United States include long standing tensions between both racial minorities and whites, between men and women, and between other existent social opposites. The changing societal values regarding the role of religion in society, sexual orientation and gender identity, and other domestic and international debates are on the minds of students, faculty, and staff in higher education.

Justifications for continuing affirmative action and other programs to achieve diversity in higher education include the need to correct the effects of past discrimination, prevent future discrimination, and the belief that organizations benefit from inclusion and diversity (Edley, 1996). Therefore, many higher education institutions are undergoing the process of drafting MI plans and implementing them with goals that include improved cohesion amongst members within the higher education institution. By educating and engaging members into conversations around understanding of various ways of expression, identity, and attitudes, MI serves as a catalyst for engagement. Many of the MI are preceded by theories that guide them.

Theories Traditionally Guiding Multicultural Initiatives

MIs are often constructed with a theory to support their cause. Barajas and Kilgo (2015) assert that just as bridges need support for them to stand strong, so do MIs within a practical setting. Support consists of four essential tasks such as: defining the problem, reviewing relevant literature, clarifying a rationale, and setting goals and learning objectives (Barajas & Kilgo, 2015). Developing and facilitating a MI warrants this process if organizations seek a successful MI. The most popular frameworks for MIs are single group studies, multicultural education, and multicultural social justice education (Wear, 2003).

Single group study. Sleeter and Grant (2009) found that the focus of single group studies is to "empower oppressed groups" (Sleeter & Grant, 2009, p. 123). MIs of this framework solely look at one group and extensively plan around what the literature

presents as a historical disadvantage of circumstance resulting in limitation of presence or resources for that group. For instance, many higher education initiatives are looking into focusing solely on increasing minority enrollment, specifically black and Hispanic enrollment.

The higher education administration reviews enrollment reports and forms opinions based on a history of enrollment and of availability to community resources and makes a judgment call on what specifically to draft in the MI. This approach is effective for increasing enrollment should higher education institutions devote time and resources to investigating issues surrounding the black and Hispanic community that may hinder enrollment in school. However, this theory does not quite allow for the presence of multiple identities to be the focus, hence, the operative word: single. This approach is unlikely to shift organizational members' values and create an inclusive organizational culture. It could even create a divisive culture.

Multicultural education. Multicultural education relies on the fact that topics of diversity were largely absent from prior years, as were attempts to incorporate a diverse array of perspectives into the curriculum. The philosophical premise for this framework is "structural equality and cultural pluralism" (Sleeter & Grant, 2009, p. 164). This perspective allows practitioners the opportunity to cover a plethora of content with a multi-perspective lens. On the other hand, the drawback of this approach is that it does not call for action to follow the introduction of problematic realities. For instance, a class called Hitler: Rise to Power may inform students about the nature of the Third Reich,

Adolf Hitler's role in implementing dehumanizing acts on minorities, and the global reaction to the Holocaust, but it may not offer up any plausible hypothetical solutions to the issues presented in the curriculum. Again, this approach could also create a divisive culture if organizational members felt that the content was being forced down their throats. Explanations for these changes are needed.

Multicultural and social justice education. This framework adds to the multicultural education framework by introducing the social justice component. Social justice is the act of advocating for evenly distributing wealth and other resources throughout the society linking content to action (Kilgo & Barajas, 2015). The multicultural education piece alongside social justice assumes that students want to engage in learning activities and action activities. However, some students are not ready to participate in processes that lead to action of challenging the existence of oppressive structures such as, gender binary restrooms, policies that exclude the use of gender neutral language, and non-inclusive hiring procedures. MI in this framework may be intrusive and push students past personal boundaries of comfort by asking them to challenge structures, without allowing time for internalization of the social justice concepts.

Multicultural initiatives may fall flat due to the loftiness of ideas and plans without structures in place to support them. For instance, MI that calls for creating new faculty or staff positions without the funding only looks good on paper. Similarly, University officials leading difficult conversations around inclusion without sufficient

facilitator training for diversity, equity, and inclusion only looks good on paper. Multicultural initiatives need structural support to stand strong within a practical setting (Barajas & Kilgo, 2015). Universities and colleges approaching diversity as a reactionary response might not allow for the transformational learning process to occur and instead rush participants.

Transformational learning is a lengthy process and will require students, faculty, and staff to connect with the themes and goals of the multicultural initiatives and allow for acceptance and reflection. Transformational learning is shaped by individuals' personal and societal experience (Mezirow, 1997; Sveinunggaard, 1993). Therefore, institutions seeking successful multicultural initiatives ought to reference the Authentic, Action Oriented, Framing for Environmental Shifts model (AAFES), framed around the Privileged Identity Exploration model (PIE), presented by Dr. Sherry Watt (2015), to understand feasibility of programs and efforts in conjunction with the transformational learning piece. The PIE model also explains why some members of the institution have difficulty going through processes that call for deep internal reflection and acknowledgement of frustrations of certain members.

Privileged Identity Exploration (PIE) Model

The Privileged Identity Exploration (PIE) model (see Figure 1), highlights how those with privileged identities come to terms with negative effects of social oppression and how others extend that awareness into becoming advocates (Watt, 2007; Watt, et al., 2009, Watt, 2015). The PIE model operates on four main assumptions: (1) the exploration

of privileged identity (i.e., white, heterosexual, and male) is an ongoing socialization process; (2) to truly explore social identities people need to engage in self-awakening through difficult dialogues about social oppression (i.e. racism, sexism/heterosexism, homophobia, and ableism); (3) defense modes are innate and normal human reactions, when introduced to a dissonance-provoking stimulus (DPS) and (4) there is an intersection of privileged and marginalized identities within each person. The PIE model identifies eight main defenses: denial, deflection, minimization, rationalization, intellectualization, false envy, benevolence, and principium (Watt, 2015).

McIntosh (1988) describes privilege as a social and political construct that references how individuals with dominant culture identities, (e.g., white, male, opposite-sex marriage), enjoy more benefits because of their identity.

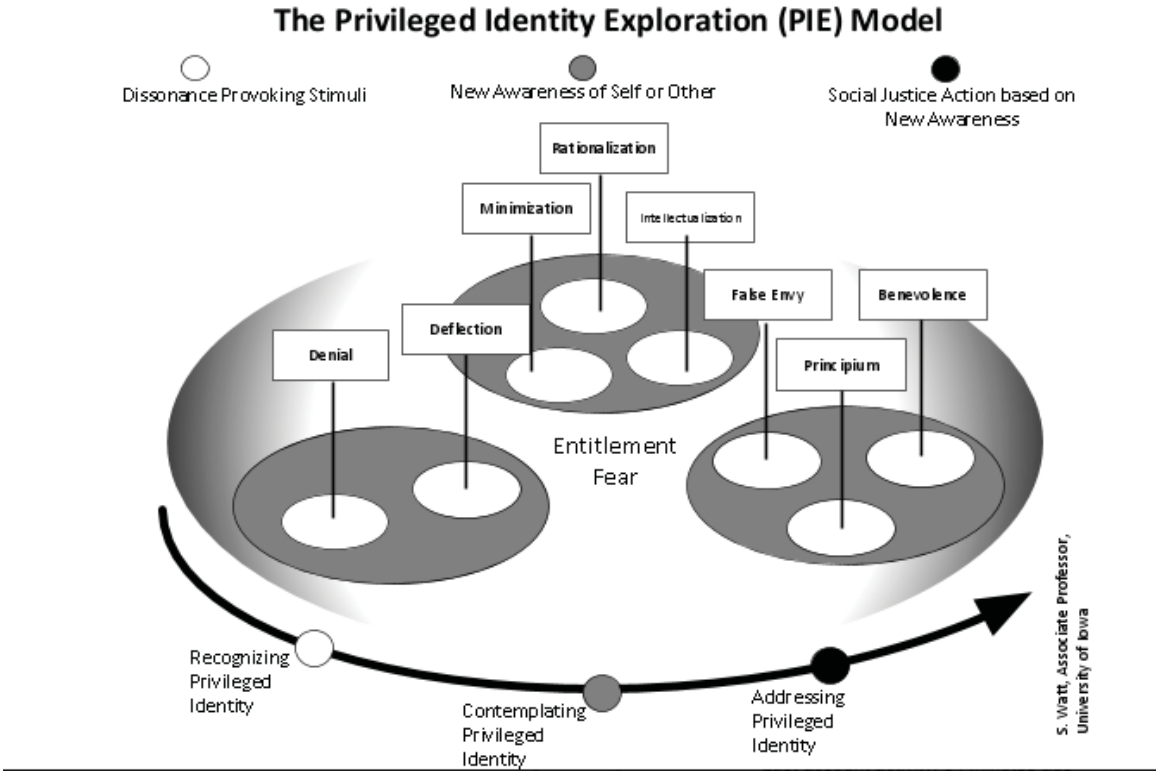

Figure 1. The Privileged Identity Exploration (PIE) Model Watt (2015, p. 48)

However, those with privileged identities do not always understand or recognize the effects of dominance, especially when it is also possible to simultaneously be a person of high and low status — namely, intersectionality. For instance, a white male can be of lower status when he also identifies as a gay male or a male with low socio-economic status; this type of intersectionality pairs his higher status (whiteness) with his lower status (homosexuality or low SES). The conversation about intersectionality, within the realm of, privilege is not an easy one, as it is often met with criticism, shutdowns, and hurt feelings (Kelly & Gayles, 2015).

Intersectionality is an important concept when investigating complexities of exploring and incorporating inclusive practices. Intersectionality "is the relationship among multiple dimensions and modalities of social relationships and subject formations" (McCall, 2005, p. 1). Individuals or groups with both marginalized and privileged identities (i.e., female, white, and lesbian) may approach conversations around difference from a place of stagnation due to being pulled in opposite directions due to having contrasting social statuses. Difference is defined as "having dissimilar opinions, experiences, ideologies, epistemologies and/or constructions of reality about self, society, and/or identity in relation to others" (Watt, 2013, p. 6). In today's society, more people are identifying as a member of both marginalized and dominant groups (Ferguson, 2007). The degree to how people identify to a particular social group and recognize multiple identities may factor into whether or not people buy into the multicultural initiative and increase the difficulty of facilitating conversations and actions brought on by MI.

The PIE model allows for people to recognize, contemplate, and address their potential privileged identities. Given the evolving and fluid nature of identity dimensions, a person's positionality and saliency of identity dimensions can shift. As meaning-making capacity interacts with context, social identity salience, and core identity valued characteristics, one begins to understand individual identity and how relationships are perceived based on identity.

It is critical that MI facilitators guiding conversations around privilege be trained to lead such discussions. Space to allow for processing is necessary to give to all participants; varying opinions are welcome and encouraged to be voiced. The timing for recognizing and accepting privilege cannot be readily determined; it is imperative for facilitators to reassure all parties that it is an individual process not to be rushed or shamed.

This model assumes that individuals and groups encountering difference may experience dissonance and discomfort. Watt (2015) notes that dissonance is animated by fear or entitlement thereby creating disequilibrium. The PIE model builds off of the theory based on Leon Festinger's (1975) theory of cognitive dissonance and Anna Freud's (1979) psyche structural model. Festinger states that individuals strive to find balance and reduce the anxiety that arises when individuals locate themselves in relation to difference. Freud proposes that the psyche has three structural elements whereby the ego (true self) mediates between the id (impulsive instincts) and the superego (moral and social conscience). Furthering her work, Watt (2015), utilizing the PIE model, identifies

processes people may go through when recognizing their privileged identities. The PIE model acknowledges that transformational learning occurs as an ongoing phenomenon and that interrupting or stunting the process can lead to the failure of multicultural initiatives. The PIE provides the framework for the AAFES model (Watt, 2015) and closely resembles the themes of oppression, privilege, and intersectionality formation presented in the Hays (1996) ADDRESSING model with updates provided by Nieto and Boyer (2006).

Authentic, Action-Oriented, Framing for Environmental Shifts (AAFES) model

The theoretical framework for the Authentic, Action-Oriented, Framing for Environmental Shifts model (AAFES) draws on work from Paulo Freire's 1970 book, *Pedagogy of the Oppressed*, a transformative learning concept introduced by Mezirow (1994) and the Privileged Identity Exploration (PIE) model (Watt, 2007). Freire's work examines the relationship between the oppressed and the oppressor and the damaging effects to both. The AAFES model challenges unfair power stances, perceived or actual, and encourages all members of the organization to work towards dismantling systems enabling oppression. The research findings related to transformative learning reveal that participants are not able to take action unless they learn "to identify, explore, validate, and express affect" (Sveinunggaard, 1993, p. 278). The AAFES method guides participants through a process of critical reflection that is about transforming dehumanizing environments and nurturing a cultural setting where people within it can be more fully human regardless of status (see Table 1).

Six main assumptions exist for the AAFES method for multicultural initiatives. First, this method assumes that social oppression is a pathology. Pathology, with its definition taken from natural scientists, refers to "biochemical and physiological abnormalities that are detected and medically labeled as disease injury or congenital/developmental conditions" (Verbrugge & Jette, 1994, p. 3). Second, initiatives in this framework assume that transformation occurs when members in the environment are participants in the deconstruction and reconstruction process. Third, the approach assumes that transformation requires engagement that balances intellect (head), emotion (heart), and hands (action). Fourth, the act of inclusion is a riveting process for community members and the institution. Fifth, shifts in the environment and its inhabitants need to occur rather than retrofitting individuals with non-centralized identities to fit within a pathological system. Finally, sixth, increasing the capacity of community members/citizens to engage Difference skillfully equips people with the skills to face culture that is both intricate and ever changing (Watt, 2015).

AAFES acknowledges that approaches to understanding diversity parallel to inclusion is a job that calls for all campus community members, instead of just those in leadership roles, to have full responsibility for guiding the efforts. Often campus community members who advocate for diversity carry the burden for promoting, creating, and sustaining the multicultural initiatives (Pope & LePeau, 2012, Strange & Stewar, 2011). Positions such as Director of Multicultural Initiatives, Coordinator for Diversity, Assistant Directors of Inclusion Programs, and Chief Diversity Officers are

ultimately charged with the responsibility for making campus diversity and inclusion efforts work. The AAFES endorses the notion that the full campus body should engage in the construction of an open system while deconstructing the broken system.

Table 1

Authentic, Action-Oriented Framing for Environmental Shifts (AAFES) Method

Process Quality	Skills of Being	Useful Questions for Leading Through Controversy
Authentic	Noticing (thoughts, information)	Who am I? How am I situated with the particular difference we are exploring?
	Nurturing (emotions, personal connections)	What feelings arise in me as I contemplate the conflicts inherent in this issue?
	Naming (meaning making)	How can I exemplify vulnerability and my own sense of understand with this issue to my community?
Action Oriented	Mustering stamina for discomfort	Do I understand the difference between brave and safe space as it relates to this issue?
	Engaging in difficult dialogues	What is the distance between my personal values and my views as a leader on this issue?
	Seeking ongoing critical consciousness	How can I prepare myself for the difficult dialogues?
Framing for Environmental Shifts	Keeping a flexible mindset	What are my views about this social issue? How have they changed over time?
	Viewing missteps as developmental	How can I model owning my own missteps and offenses I make across, around this issue? How can I challenge myself and yet avoid shaming?
	Holding tension of paradoxes	Is the service I am providing about surviving dehumanization

The deconstruction and reconstruction processes of structures for equity and inclusion and calls for every member to become scholar practitioners (Watt, 2015).

Watt (2015) describes the characteristics of the processes authenticity, action-orientation, and framing for environmental shifts. The process of authenticity requires participants to balance between dialogue and action. Participants examine the feasibility of deconstructing structural inequities with the dialogue produced in the authenticity frame. The framing for environmental shifts process focuses on deconstructing and reconstructing. Commitment to building up skills, and the ability for withstanding personal and relational turmoil, goes along with deconstructing and reconstructing environments for inclusion. For instance, if the topic is the dichotomy of ableism/disability, collectively and individually, the participants should explore the historical, social, and political construct of disability/ableism. Action-oriented processes call for a balanced environment for inclusion rather than creating strategies for communities to survive dehumanization.

Creating public platforms instead of closed meetings discussing challenges to inclusion are essential for any change initiative to succeed. Many unsuccessful MI efforts leave only upper-level University administration in charge of the heavy feat thereby limiting campus awareness of such initiatives (Watt, 2015). Unsuccessful efforts also miss opportunities to engage all community members by only focusing on the select few groups (i.e., black men, Hispanic women, LGBTQ groups) (Wear, 2003).

Measuring awareness of such initiatives can be key in determining the direction of such initiatives and assessing member attitudes towards the initiatives. Additionally, many colleges and universities are flooding the campus with MI thereby decreasing the probability that students are able to keep up with the number of initiatives (Millim, Chang & Antonio, 2005). Without campus wide effort to coordinate the types of MI and use inclusive language to do so, students and other campus body members may fall short on engaging in authentic dialogue (Watt, 2015).

The ADDRESSING Model

Pamela Hays' ADDRESSING Model (1996) identifies several cultural categories as they relate to oppression and privilege. The nine cultural factors include: (1) age and generational differences, (2) disability status (acquired), (3) disability status (developmental), (4) religion, (5) ethnicity/ race, (6) social status (7) sexual orientation, (8) indigenous heritage, (9) national origin, and (10) gender (Hays, 1996; Hays, 2008). The purpose of the model is to "(a) raise awareness of and challenge one's own biases and areas of inexperience and (b) to consider the salience of multiple cultural influences on clients of minority cultures" (Hays, 1996, p. 15).

Nieto and Boyer (2006) further refine the ADDRESSING model and explain that individuals are involuntarily sorted into a privileged or oppressed group within each of the nine cultural categories. The model separates individuals into two groups, targets and agents, corresponding to each social rank category. The agent group refers to the privileged while the target group refers to oppressed individuals. Corresponding with the

previously mentioned cultural factors, agent groups include: (1) adults ages 18-64, (2) able persons, (3) cultural Christians, (4) Euro-Americans, (5) middle class, (6) heterosexuals, (7) non-native, (8) US born, and (9) males (Nieto & Boyer, 2006). The target groups include: (1) children, adolescents and elders, (2) persons with disabilities, (3) all non-Christian religions, (4) people of color, (5) poor and working class, (6) lesbians, gays, bisexuals, and other non-conforming sexual identities, (7) natives, (8) immigrants and refugees, and (9) females and transgendered individuals (Nieto & Boyer, 2006). These are depicted in Table 2.

Target group skills. According to Nieto and Boyer (2006), target groups can develop six skills as reactions as tools to overcome oppressing situations. The first skill is survival, which helps targets conform to the expectations of agents for the prescribed group. A target group member may try to imitate the agent group members to fit in and lay low. Nieto calls this approximate agency. Target members may also use survival skills to fit the group stereotype. Fitting the stereotype entails that target group members conform to fit the agent's expectations for their group.

The second skill is confusion. Confusion occurs when target individuals awaken to unfair and sometimes disparate treatment (Nieto & Boyer, 2006). This stage of skill development is characterized by denial and shock. The next skill is empowerment. Empowerment is fostered when targets acknowledge their feelings and situations that cause discomfort in the system of oppression. "For organizations that want to empower targets, supporting access to this kind of space is a critical step" (Nieto & Boyer, 2006, p.

51). Target empowerment leads to the next skill, which is strategy (Nieto & Boyer, 2006). In the strategy stage, targets begin to form their own norms for their group and start to move away from agent group expectations.

Table 2

ADDRESSING Characteristics

Demographics	Agent	Target
Age	Young/middle aged adults	Elderly/children
Disability (Physical) and other types of Disabilities	Non-Disabled status	Those with physical and mental disabilities
Religion and Spirituality	Christianity	Muslim, Jews, Hindus, Buddhists & other minority religions or those of non-faith
Ethnic and racial identity	European Americans	Asian, Pacific Islanders, Africans, Arabs, African American & Middle Eastern people
Socioeconomic status	Upper and Middle Class	People of lower status by occupation, education, income, or inner city/rural habitat
Sexual Orientation	Heterosexuals	Those who identify as gay, lesbian, bisexual, pan sexual, asexual, questioning
Indigenous Heritage	European Americans	Natives, Chamorro people of Guam, Inuit
Gender	Men	Women, Transgender, and those who identify as gender fluid

The last skill is re-centering. Nieto and Boyer (2006) contend many targets might not reach re-centering because it is a skill level entailing "collaborating with other targets and with ally agents to challenge systems of oppression in the most effective, humanizing and streamlined ways" (p. 51). However, in recent events many historically marginalized groups are banding together to protest the severities of systems built to keep power distance.

Agent group skills. As agents begin to realize their role in the oppression of target groups, they form a set of six skills for dealing with oppression (Nieto & Boyer, 2006). The first skill set the agent group develops is indifference. Agents ignore the existence of an arbitrary ranking system. Once indifference becomes an unrealistic strategy, agents use distancing skills. Distancing skills allow agents to accentuate the differences between their group and target groups. Distancing involves three forms, distancing out, distancing down, and distancing up. Distancing out is when agents keep a distance away from targets due to unconscious stereotypes of target groups. Distancing down is comparable to prejudice. It can include verbalizing adverse thoughts about target groups and re-establishing agent group status. Distancing up is when agents recognize what makes the target groups unique and pay attention to the rank system and individual differences within target groups (Nieto & Boyer, 2006).

Nieto and Boyer (2006) explain that distancing can be so uncomfortable that it causes agent groups to shift to the inclusion skill set. Inclusion places an appreciation on characteristics that make agent and target groups similar. Meanwhile, agent groups have

yet to address the rank systems and how they are privileged. Without considering the rank system, agents are unable to identify, recognize, and challenge their own privilege to contest the oppression of target groups. The next skill set is awareness, which Nieto and Boyer describe as the "most difficult" (p. 37). Awareness is an uncomfortable realization for agent groups. They have to address that their privilege in society factors into the oppression of target groups similar to that of the PIE presented by Watt (2015). The final skill is allyship. Allyship happens when agent group members act as supporters for target group members. Agent members begin to advocate for target groups and assist other agent group members in moving through the skill set (Nieto & Boyer, 2006).

Group and Member Attachment Theory

In recent decades, group and member attachment theory has been increasingly researched in context with larger institutions instead of primarily from a counseling/therapeutic standpoint. The distinction between group and member attachment has only recently been investigated in social psychology. For many years, leading theories focused predominately on either the group itself or the members of a group but not both. Temporarily, social cohesion theorists believed group formation was entirely a function of individual relationships among the group members: as individuals were drawn to the members, they were consequently drawn to the group as a whole (Allport, 1962; Hogg & Abrams, 1988; Hogg & Turner, 1985; Turner, 1982). However, social identity theorists' research on a phenomenon known as ''minimal groups'' challenged the social cohesion model (Turner, 1982). In minimal groups, people formed

group attachment without having any contact or even knowing the other members in their group (Billig & Tajfel, 1973; Tajfel, 1981). Interestingly, in many larger, or in some cases mid-size and smaller, higher education campuses, it is quite possible and often a reality that most students form bonds with the campus as a whole without knowing or connecting with any of the members.

France, Finner, and Swerdzewski (2010) developed the University Attachment Scale (UAS). The development of the (UAS) was in response to the underwhelming amount of literature for examining the significance of group and member theory in higher education. Instead, there are vast amounts of literature for elementary and middle school attachment theories, examining the effects of attachment on behavior. France et al. (2010) assert that attachment in the postsecondary context is important because students with high university attachment should evaluate the university positively and report satisfaction with the collegiate experience (Astin, 1993; Light, 2001). Therefore, the authors sought to explore and gather construct validity and reliability for attachment to a university (group) and the people at the university (member). Given previous findings in various contexts, knowing students' levels of attachment to the group (university) and members (peers, professors, staff) may predict how students feel and/or behave.

The majority of research focused on school attachment (or similar constructs such as sense of community) has been conducted in primary and secondary schools where it was found that school attachment has been related to adaptive behavioral and academic variables (Osterman, 2000). Student involvement may subsequently benefit the school

through participation in altruistic university-sponsored organizations such as student government, resident advising, and university ambassadors. For example, school belonging (similar to group attachment) was positively related to attendance, effort, achievement (i.e., GPA), and academic importance (i.e., value of academic tasks) (Anderman & Anderman, 1999; Goodenow, 1993a, 1993b; Goodenow & Grady, 1993). Additionally, relatedness to peers and teachers (similar to member attachment) was positively associated with engagement in middle school (Furrer & Skinner, 2003). In turn, students who evaluate their university positively may demonstrate high motivation for involvement in group activities (Bollen & Hoyle, 1990; Chin, Salisbury, Pearson, & Stollak, 1999).

The PIE encapsulates the majority of themes presented by the AAFES, ADDRESSING, and the group and member attachment theory, frames the purpose of this study and rationale for exploring the effects of students' demographics on multicultural initiative awareness and attachment. Authentic processes, as described in the AAFES model, assist in gathering the campus community in participating in transformative learning processes which may lead to attachment to the university and its corresponding members. Group and member attachment theory extends the breadth of literature on student attachment in higher education and emphasizes the importance of developing sophisticated scales and other means of measuring attachment. Student attachment is strongly correlated with G.P.A. and involvement which are important determinants of duration in higher education institutions. The PIE model and group and member

attachment theory advocate for efficient and effective means for student engagement. Understanding that diversity is a trigger word and that concepts such as privilege and oppression may be grounds to shut some students out of the conversation, institutions can better discuss difference through use of MI by adopting language and processes of equity and inclusion.

The Present Study

The construction and administration of a Multicultural Initiative Awareness (MIA) scale is called for to determine awareness of institutional specific MI. Currently, there does not yet exist a MI awareness scale. Alongside the MIA, the University Attachment Scale (UAS) will provide information about student, university, and member of university attachment styles. The proposed MIA scale may serve as a means to gauge higher education success in promoting equitable and inclusive means of communicating the importance of MI. Additionally, demographics will be collected from the participants to determine if there is a moderating effect between attachment and MI awareness.

Hypotheses

As previously mentioned, Nieto and Boyer (2006) divide each of the social characteristics of Hays (2001) ADDRESSING model (**A**ge, **D**isability status (acquired), **D**isability status (developmental), **R**eligion, **E**thnicity, **S**ocio-economic status, **I**ndigenous heritage, **N**ational origin, and **G**ender) into agents and targets. From the ADDRESSING model, Hypotheses 1 and 3 emerged. Many of the higher education MI are geared toward the popular methods of multicultural education, multicultural social

justice education, and the single group study. The students who are the narrow focus of the initiatives may have more knowledge about initiative aims versus those in non-marginalized, leaving some members outside of the authentic engagement process. The group and member attachment theory alongside the AAFES (Authentic, Action-Oriented, Framing for Environmental Shifts) model provided the framework for hypothesis two. A visual depiction of my three hypotheses appears in Figure 2.

Hypothesis 1. Target group students will be more aware of multicultural initiatives. This hypothesis was derived from the literature that supports that the majority of diversity, equity, and inclusion/multicultural initiatives are based on single case study, social justice, and multicultural education (Sleeter and Grant, 2009). Each of the popular frameworks for multicultural initiatives are based on the premise that certain groups of students will be willing to engage. Students that are agents may be more aware of multicultural initiatives.

Hypothesis 2. Awareness of multicultural initiatives will be positively related to university attachment. This hypothesis is derived from attachment theory supporting that attached students are more involved on campus (France et al., 2010). The majority of the multicultural initiatives listed in the survey require involvement. Involvement requires awareness of events happening and feelings of belonging. Thus, hypothesis 2 manifested.

Hypothesis 3. The relationship between awareness of multicultural initiatives and university attachment will be moderated by the students' agent and target status, such that the correlation will be stronger for targets than for agents. This hypothesis is based on

Watt's AAFES model (2015) and Haye's ADDRESSING (1996) model. According to Watt (2015), institutions practicing inauthenticity may yield members unable to address intersectional identities and address systemic oppression issues.

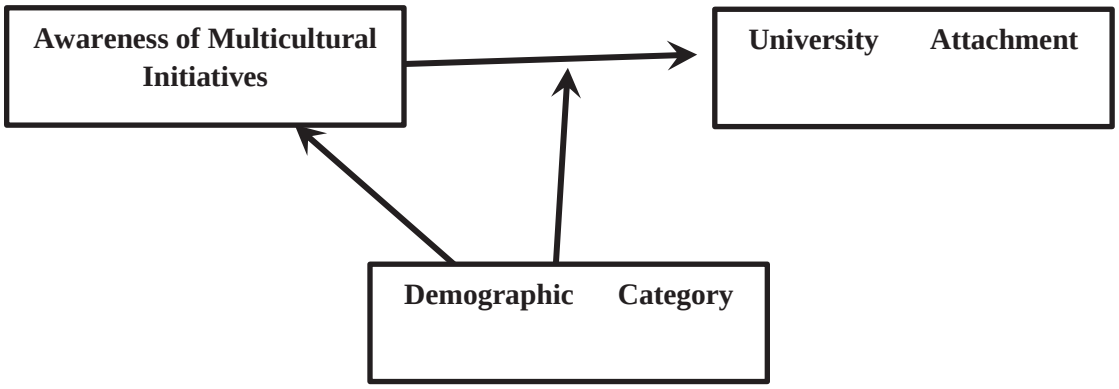

Figure 2. *Conceptualized Relationships between Variables for Hypotheses 1-3*

CHAPTER 2

METHOD

Participants

The objective for the initial sample size was 150 participants, comprising undergraduate students at a small, rural Midwestern University that has been undergoing diversity and inclusion initiatives over the past year and a half. Amazingly, I got exactly 150 respondents. The demographic breakdown can be seen in Table 3.

Design

While the present study is quantitative, using survey methodology to examine correlational relationships between variables, it was preceded by an informal qualitative study of the university's diversity and inclusion efforts over the past year and a half. I interviewed professional campus leaders who had been involved in those efforts. I interviewed the university's President, Vice President of Student Affairs, Associate Dean of Diversity, Equity, and Inclusion, Associate Affirmative Action Officer & Title IX Deputy Coordinator, Dean of Students, Director of Human Resources and Affirmative Action/ Title IX Coordinator, Director of Career Services, Director of Residential Life, Assistant Director of Residential Life, Director of Diverse Student Programming, and Staff Representative of Facility Services. My measure of Multicultural Initiative Awareness was derived from what I learned from these conversations.

Table 3

Frequencies and Percentages of Self-Reported Demographics

Demographics	Frequency	%
Age		
18-25	131	92.9
Non 18-25	10	7.1
Gender		
Male	52	34.7
Non-Male	98	65.3
Sexual Orientation		
Heterosexual	125	89.3
Non-Heterosexual	15	10.7
Race/Ethnicity		
White/ Caucasian	110154	73.3438
Non White	40	26.7
Religion		
Christian	104	74.8
Non-Christian	35	25.2

Table 3 continued

Frequencies and Percentages of Self-Reported Demographics

Demographics	Frequency	%
Socioeconomic Status		
Higher SES	54	40.6
Lower SES	79	59.4
Citizenship Status		
Citizens	131	92.9
Non Citizen	10	7.1
Disability Status		
Able Body	130	93.5
Disabled	9	6.5

Note: Some of the numbers do not add up to 150 because of missing data. All participants answered the question regarding race/ethnicity. However, not all participants answered the other status questions.

Measures

Demographic variables. I asked participants about their age group, gender, sexual orientation, disability status, racial/ethnic group, religious affiliation, citizenship status, and socioeconomic status. While each measure served as its own variable, I combined these demographic variables to create an overall target variable. For each target group a participant identifies with, he or she was assigned one point. The maximum amount of targeted social category points a participant can obtain is eight. For example, a disabled, non-Christian, African-American, lesbian, woman would receive a target score of five. See Appendix A for a copy of the scale.

Student attachment. This variable was measured with the eight-item University Attachment Scale introduced by France, Finney, and Swerdzewski (2010). Sample items include: "When you first meet people how likely are you to mention your university" and "How many of your close friends go to your university?" Participants responded to 5-point Likert scales ranging from "Not at All" to "Extremely." This study found the test retest reliability on Midwestern University Psychology class to be (r (23) = .89) and the internal consistency to be (N = 150, α = .86). The test retest was done two weeks apart. See Appendix B for a copy of the scale.

Multicultural Initiative Awareness. This variable was assessed with the Multicultural Initiative Awareness Scale (MIAS). This instrument was developed by me based on my conversations with university leaders about diversity and inclusion efforts over the past year and a half at the university. The MIAS contains statements (e.g.,

number of gender neutral bathrooms, leadership retreats, SafeZone training) about recent and older university initiatives. Respondents indicated their level of awareness of key initiatives on campus on a five-point Likert scale ranging from 1 (I had no idea) to 5 (I definitely knew about that). See Appendix C for a copy of the scale. The content validity of the scale as its content is based on my qualitative investigation. After collecting data, I examined the internal consistency and test retest reliability using an undergraduate Psychology class. The test retest of this scale is (r (23) = .94), while the internal consistency is (N= 144, α = .92).

Procedure

Before collecting any data, my study was reviewed by the university's Institutional Review Board committee (Appendix D). Afterwards, an email was generated and sent out to professors teaching undergraduate general education courses (e.g., Introduction to Psychology, Technology for the Educator, Collaboration and Strategies, Interpersonal Communications, Principles of Management, Psychological Testing) requesting to administer the survey in their classrooms. The email informed instructors about the present study's aims. Instructors willing to participate set up times to for me to introduce the study in their classrooms. When I entered a classroom, I first handed out the informed consent form (Appendix E) and asked the students to read it and sign it if they were willing to participate. Then I handed out my survey that included the Demographics, UAS, and MIA scale. As the students completed their surveys, I collected them.

CHAPTER 3

RESULTS

Main Hypotheses

In my first Hypothesis, I proposed that target group students would be more aware of multicultural initiatives than agent groups. As there were eight demographic groups, I conducted eight t-tests. As can be seen in Table 4, only one of the t-tests was statistically significant: gender. The women (and one participant who described themselves as gender fluid) were more aware of the initiatives than the men were. Also, age was close to significant, but not in the expected direction. Younger students were somewhat more aware of the initiatives than the older students.

In addition to examining the eight demographic groups individually, I created a variable based on the number of target groups an individual belonged to. I expected a positive correlation between that variable and awareness of multicultural initiatives. While I did get a positive correlation, it was not significant (r =.10, p >.05).

For my second Hypothesis, I proposed that awareness of multicultural initiatives would be positively related to university attachment. This Hypothesis was tested with a one-tailed Pearson correlation coefficient and it was significant (r = .52, p < .001). Thus, my second hypothesis was supported.

Table 4

Demographic Comparisons on Awareness of Multicultural Initiatives

Demographic Variable	N	M	SD	t	Sig.
Traditional Age	131	2.5	.93	2.00	$p = .052$
Non-Traditional Age	10	1.91	.79		
Male	52	2.18	.93	-2.93	$p = .004$
Non-Male	98	2.64	.96		
Heterosexual	125	2.43	.93	-1.29	$p = .20$
Non-Heterosexual	15	2.75	.92		
Abled	130	2.46	.93	-0.40	$p = .70$
Disabled	9	2.59	.90		
Christian	104	2.44	.94	-0.78	$p = .44$
Non-Christians	35	2.58	.91		
U.S. Citizen	131	2.45	.94	-0.41	$p = .68$
Non-U.S. Citizen	10	2.58	.86		
White	110	2.48	.97	-0.03	$p = .97$
Non-White	40	2.49	.86		
Higher SES	54	2.56	.94	.77	$p = .45$
Low SES	79	2.43	.96		

In my third Hypothesis, I proposed that the relationship between awareness of multicultural initiatives and university attachment would be moderated by the students' target or agent status, such that the correlation would be stronger for targets than for agents. To test this Hypothesis, I ran eight Fisher's *r* to *Z* tests, one for each demographic group, to investigate whether the correlations between university attachment and multicultural initiative awareness for the agent students were lower than the correlations for the target students. None of the Fisher's *r* to *Z* tests were significant, as depicted in Table 5. Thus, not one demographic group moderated the relationship between awareness of multicultural initiatives and university attachment, as I had predicted.

To summarize, my analyses provided very partial support for my first Hypothesis (only gender was significant), strong support for my second hypothesis (multicultural initiative awareness and university attachment were related), and no support for my third Hypothesis 3 (demographic identity did not moderate the relationship between multicultural initiative awareness and university attachment).

Exploratory Findings

Going beyond the scope of my main Hypotheses, I wanted to examine each multicultural initiative separately. As can be seen in Tables 6 and 7, the three initiatives that the students are most aware of (those with a mean greater than three) appear in Table 7: student organizations for diverse groups (M = 3.43), scholarships for single parents (M = 3.14), and the Bonner and Bonner lecture series (M = 3.06). Those are the initiatives

that were already in place. A score of three indicates that the students were “somewhat aware” of the initiative.

Table 5

Fisher's r to Z Tests

Demographic Variable	*R*	*Z*	Sig.
Traditional Age	.50	-0.35	*p* = .73
Non-Traditional Age	.59		
Male	.57	.63	*p* = .53
Non-Male	.49		
Heterosexual	.52	-0.19	*p* =.85
Non-Heterosexual	.56		
Non-Disabled	.53	.40	*p* = .69
Disabled	.40		
Christian	.48	-0.84	*p* = .40
Non-Christian	.60		
White	.48	-1.06	*p* = .29
Non-White	.62		
High SES	.47	-0.76	*p* = -0.45
Low SES	.57		

Table 6

Descriptive Statistics for the New Multicultural Initiatives and Correlations with University Attachment

Are you aware that over the past year and a half	N	M	SD	*r*
your university created the new position: Assistant Dean of Diversity, Equity, and Inclusion	150	2.27	1.54	.35
your university has a Director of Diverse Student Programs	150	2.60	1.43	.42
your university created the new position: Associate Affirmative Action Officer and Title IX Deputy Coordinator	150	1.65	1.09	.33
hosted an upper classman focus group to gain insight on building programs targeted specifically to upperclassmen	150	1.95	1.26	.29
your university's Diversity, Equity, and Inclusion office offers a number of cultural competency trainings such as Hornet Safe zone, micro aggression acknowledgement	149	2.67	1.45	.32
your university's engaged in Brown Bag Diversity conversations	149	1.89	1.29	.30
your university established the diversity and inclusion alliance facilitate diversity, equity and inclusion conversations, programs, and evaluation of University policy	150	2.34	1.40	.32

Table 6 Continued

Descriptive Statistics for the New Multicultural Initiatives and Correlations with University Attachment

Are you aware that over the past year and a half	N	M	SD	r
your university is significantly increasing the number of gender neutral and/or single use restrooms on campus from 2 to roughly 50				
your university introduced an inclusivity statement to ensure a welcoming learning	150	2.65	1.52	.41

Table 7

Descriptive Statistics for the Older Multicultural Initiatives and Correlations with University Attachment

Are you aware that your university offers	N	M	SD	*r*
scholarships for single parent students.	150	3.14	1.58	.22
the Bonner and Bonner Diversity Lecture series.	150	3.06	1.74	.39
Black and Latino Leadership Summits.	150	2.57	1.42	.31
the International Tea Party.	149	2.72	1.79	.34
diverse student organizations such as, PRIDE (People Respecting Individuality in Diversity Education), CAASH Coalition of Agnostics Atheists Secularists Humanists, Muslim Student Association, sororities, and fraternities.	150	3.43	1.59	.29
Barbershop Talk.	150	2.57	1.66	.30
a Talent Search program via TRiO to students from disadvantaged backgrounds from high schools and middle schools in Emporia, Leavenworth, and Atchison.	150	2.30	1.52	.21
the Community Hornets Department.	149	2.58	1.53	.40
students positions as involvement consultants.	149	2.74	1.53	.43
the E.D.G.E mentoring program.	149	1.74	1.11	.24

Note: All the correlations in Tables 6 and 7 are significant at the $p < .01$ level.

The four initiatives that the students are least aware of (those with a mean less than two), three appear in Table 6: the newly created position of Associate Affirmative Action Officer and Title IX Deputy Coordinator (M = 1.65), the Brown Bag Diversity conversations (M = 1.89), and the upper classman focus groups (M = 1.95). Only one appears in Table 7: the E.D.G.E mentoring program (M = 1.74). The initiatives that appear in Table 6 are the recent initiatives inspired by the university's efforts to become more diverse and inclusive. A score of one indicates that the students "had no idea" that the initiative had taken place. These scores were slightly higher than one, indicating that few students exist who are aware of these initiatives.

I also wanted to explore which multicultural initiatives correlated the most with university attachment. All the initiatives were significantly related to university attachment at a level of $p < .01$, at least. The weakest correlation was .21. There were four initiatives with correlations of .40 or greater: student positions as involvement consultants (r = .43), the new Director of Diverse Student Programs (r = .42), the inclusivity statement added to some faculty's syllabi (r = .41), and the Community Hornets Department (r = .40).

While the priority focus of my study was on demographic variables and awareness of multicultural initiatives, I also wanted to explore the relationships between demographic variables and university attachment. As can be seen in Table 8, age was the only demographic variables that was related to university attachment. The younger students are more attached to the university than the older, non-traditional students.

Table 8

Demographic Comparisons on University Attachment

Demographic Variable	N	M	SD	T	Sig.
Traditional Age	131	27.1	5.8	2.63*	$p = .009$
Non-Traditional Age	10	22.1	5.8		
Male	52	26.08	5.9	-.862	$p = .390$
Non-Male	98	26.91	5.8		
Heterosexual	125	26.79	5.8	.325	$p = .75$
Non-Heterosexual	15	26.27	6.9		
Abled	130	26.54	6.0	-.775	$p = .44$
Disabled	9	28.11	4.4		
Christian	104	27.12	5.7	.802	$p = .42$
Non-Christians	35	26.20	6.0		
U.S. Citizen	131	26.68	6.0	-.320	$p = .75$
Non-U.S. Citizen	10	27.30	4.2		
White	110	26.79	5.7	.596	$p = .55$
Non-White	40	26.15	6.1		
Higher SES	54	27.69	5.5	1.71	$p = .09$
Low SES	79	25.89	6.3		

* Significant at the .01 level.

Finally, I wanted to reexamine the demographic variable socio-economic status (SES) as it related to attachment and awareness. SES was measured on a ladder with 10 rungs. In my initial analysis, I divided the students' SES into high and low. I wanted to see whether I would get better results if SES were broken down into three groups: low, middle, and high SES. I ran two ANOVAs to test for significance between the three SES groups on awareness of multicultural initiatives and on university attachment. There were no significant differences between the three SES groups for either awareness of multicultural initiatives (F (2,130) = .89, $p < .05$) or university attachment (F (2,130) = .43, $p < .05$). For awareness of multicultural initiatives, the middle-class students were slightly more aware (M = 2.6) than the higher class (M = 2.3) or lower class (M = 2.3) students. On university attachment, the higher-class students were slightly more attached (M = 27.0), followed by the middle class (M = 26.8), and then the lower class (M = 25.7) students. All of these differences were quite small. The results of the ANOVAs appear in Table 9.

Table 9

Summary of the Analyses of Variance by Socioeconomic Status

Tests of Between-Subjects Effects

Dependent Variable: University Attachment

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	31.571[a]	2	15.786	.432	.650
Intercept	68310.008	1	68310.008	1870.375	.000
SES	31.571	2	15.786	.432	.650
Error	4747.872	130	36.522		
Total	99002.000	133			
Corrected Total	4779.444	132			

a. R Squared = .007 (Adjusted R Squared = -.009)

Dependent Variable: Awareness of Diversity and Inclusion Initiatives

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1.607[a]	2	.803	.889	.413
Intercept	567.718	1	567.718	628.383	.000
SES_by3	1.607	2	.803	.889	.413
Error	117.450	130	.903		
Total	938.300	133			
Corrected Total	119.056	132			

a. R Squared = .013 (Adjusted R Squared = -.002)

CHAPTER 4

DISCUSSION

Hypothesis 1 stated that target groups would be more aware of the multicultural initiatives than the agent groups. Several sociological studies found that those of high status groups possess stress triggers linked with the words diversity, equity, and inclusion (Avery, 2003; Dover et al, 2016; Richeson & Nussbaum, 2004). However, those studies were not performed on University students. Some higher education literature concludes that comparisons should not be drawn between higher education and non-higher education institutions (Torraco & Hoover, 2005).

I was surprised to find that only the gender variable was significant. The women and one gender fluid individual were more aware of the multicultural initiatives than were the men. Literature supports that men and women priorities on topics like equality and inclusion are still on different levels, but the gap is closing (Payne, 2001). However, there is a dearth in sociology literature including those who are gender neutral. With advances in diversification of technology like SnapChat and Twitter to reach more of the population, there is still a significant difference in the awareness of initiatives between males and non-males (Barnett & Johnson, 2016).

Another demographic variable was almost significant but not in the expected direction. The older students were less aware of the multicultural initiatives than the younger students. Kressley and Huebschmann (2002) assert students who are older tend to ask more questions and be more informed about what is happening concerning tuition

dollars and campus initiatives pertaining to real world application. Multicultural initiatives are a current social priority gaining traction in the workplace as well as in education. Therefore, I thought that older students would have been more informed of those initiatives. Still, there was non-significance of this variable.

Regarding the other six demographic variables, I am not sure why the target groups were not any more aware of the multicultural initiatives than the agent groups. Although, awareness of initiatives was low on both sides of the spectrum. Perhaps the initiatives have not been well publicized, or the University has yet to establish an effective platform in marketing such initiatives. Common diversity and inclusion literature suggesting agent status groups would be less involved in inclusion efforts are not supported by this study of the University.

Hypothesis 2 proposed that awareness of multicultural initiatives would be positively related to university attachment. This hypothesis was supported. It just may be that students who are attached may also be more aware of what is going on. However, another question may have needed to be asked to determine if there was a confounding variable that may have facilitated the relationship between University attachment and multicultural awareness. Attachment is related to a host of positive student outcomes such as GPAs, student retention, and involvement (France et al., 2010); I would like to think that the correlational arrow also works in the opposite direction, that awareness of the university initiatives increases attachment. The questions now may be: are students more attached because they are aware of what is going on, or is it the other way around?

What influences students to be more attached or less attached to the University? Does multicultural awareness play a role in University attachment?

Hypothesis 3 proposed that the relationship between awareness of multicultural initiatives and university attachment would be moderated by the students' target or agent status, such that the correlation would be stronger for targets than for agents. This hypothesis was not supported. This might suggest that the Pam Hay's ADDRESSING model (1996) may be ill-fitting to examine the role of targets and agents in higher education. It would be interesting to see if there would have been significance with a larger sample, ideally the entire student body of the University. Even still, the awareness of multicultural initiatives was low across the board, suggesting that initiatives were either of low interest or not well publicized, or maybe both.

While there were no significant differences between target and agent groups in their overall awareness of multicultural initiatives, I explored all 19 initiatives by the eight demographic variables. For example, the non-heterosexual students were more aware of gender neutral restrooms (M = 3.4) than were the heterosexual students (M = 2.2). This makes sense, as the LGBTQ community is still working on mainstreaming into the society. The LGBTQ community is in search for normalcy in everyday life that heterosexual individuals may not necessarily have to think twice about such needs as using the bathroom. Also, the non-heterosexual students were more aware that the university introduced an inclusivity statement on some syllabi (M = 3.4) than were the heterosexual students (M = 2.5).

Not surprisingly, the non-citizen students were more aware of the International Tea Party (*M* = 4.2) than were the citizen students (*M* = 2.6). Also, the younger students were more aware of the Bonner and Bonner lecture series (*M* = 3.2) than were the older, non-traditional students (*M* = 1.6). And finally, the female and gender fluid students were more aware of the diverse student organizations (*M* = 3.7) than were the male students (*M* = 2.8). Some differences on individual initiatives emerged.

In my exploratory results, I found that the students were more aware of the existing initiatives that have existed for over a year and a half than the newer initiatives. For example, the three initiatives that the students were most aware of were already in place: student organizations for diverse groups, scholarships for single parents, and the Bonner and Bonner lecture series. These "well known" initiatives scored around three on a five-point scale and a score of three indicates that the students were "somewhat aware" of the initiative. Thus, I think it might be said that awareness of the university's multicultural initiatives is fairly low. Most initiatives received awareness scores closer to two.

Limitations

This study has clear limitations. The collection method employed required students to take the surveys in the classroom with pencil/pen. Students who may have had a high level of distrust with their classmates and the University may not answer survey items as honestly as is desired. Furthermore, distance education students or students who may have physical limitations hindering participation did not take the exam. Also, the

small sample size is not conducive to overall generalizability to the larger higher educational system. In addition to the limitation to external validity, the correlational nature of survey research limits my ability to make causal interpretations, as the previous paragraphs make clear.

Practical Implications and Suggestions for Future Research

The purpose of the study was to assess student attachment, multicultural initiative awareness with respect to demographics through surveying students attending a University. To correct generalizability issues, future studies should aim at better representing the higher educational system by collecting much more data. The paper and pencil method of collecting data alongside online electronic and audio survey delivery could potentially result in more participants for this study. Also, not all of the questions were answered by all 150 participants. Item clarity could be cross checked by multiple people to ensure that participants have an easier time comprehending what the item was asking for.

Communication channels in higher education may need to be more adaptable and flexible. Potentially, the biggest catalyst in varying degrees of college attachment styles could be the way students are receiving information. As advances in technology emerge, new and improved techniques of connecting with others are increasingly at the forefront of conversations surrounding civic and community engagement (Obar, Zube & Lampe, 2012). Even so, modes of marketing may not be the issue. It just may be that the initiatives advertised may not be interesting to the campus community or the language

used maybe isolating students thereby resulting in students choosing events that are more appealing.

One possible addition to this study could have been putting in several questions for the participants. (1) Do you think that these initiatives are relevant? (2) Do you feel included in the inclusion and equity efforts? This question is an important one as Sleeter and Grant (2009) point out that a popular method of inclusion attempts focused on singular groups, i.e. blacks, Hispanics, Asians, etc., may isolate the other groups. Isolating groups when attempting to have a conversation about inclusion is counterintuitive. For instance, white middle-aged men are often perceived as the least affected by inclusion and equity efforts. However, attempts ought to be made to make them feel a part of and valued as a contributing member to these types of conversation. (3) Should the University utilize: Twitter, Instagram, Bulletin Board, email, or flyers, in advertising events? These three questions could fill in the blanks. Students would have an elevated role in the active organizational development efforts with goals of increasing student retention, promoting a culture of acceptance of otherness, and inviting conversations that highlight working towards an inclusive environment.

I/O Psychologists, Chief Diversity Officers, and HR Specialists, and all other relevant personnel charged with leading efforts ought to take advantage of the intellectual capital of their respective organization. Watt's AAFES model (2015) showcased the importance of whole organization communication instead of several departments or a select number of communication modes. The results of this study are indicative of low

levels of awareness of initiatives amongst students, but perhaps surveying faculty and staff would have provided an insightful between groups study on initiative awareness. On another note, it is also best to keep in mind that some organizational members may feel that multicultural or DEI initiatives are a waste of time or not a priority higher education should take.

Colleges and universities with campus cohesion issues by way of equity and inclusion mishaps may want to check in with as many organizational members as possible to determine which initiatives should be at the forefront and which modes of communication should be implemented to effectively get the word out. It is important to gauge campus buy in and adjust as necessary to best serve the campuses needs (Tienda, 2013; Watt, 2015). Higher education campuses with Presidents and upper administration on board with change initiatives in conjunction with the entire campus body may seem to have better odds of succeeding.

Institutional surveys and listening sessions aimed at understanding the role of inclusion, diversity, and equity on campuses are an on-going conversation. Instructors charged with diversifying a curriculum often find it a daunting task as curriculums are already packed with content specific course information. Staff and administration are increasingly adding diversity, equity, and inclusion training to the already heavy work load in efforts to educate and relate to the campus community in ways that are beyond the scope of traditional education. However, it is essential to stay up on current DEI and multicultural trends and prioritize initiatives based on campus response and need. The

faculty, staff, and students ought to have the support of Board members and the institutional President to keep up and gain traction with equity and inclusion efforts by way of diversity acceptance.

REFERENCES

Allport, F. H. (1962). A structuronomic conception of behavior: Individual and collective. *Journal of Abnormal and Social Psychology, 64,* 3-30.

Anderman, L. H., & Anderman, E. M. (1999). Social predictors of changes in students' achievement goal orientations. *Contemporary Educational Psychology, 25,* 21-37.

Antonio, A. L. (2003). Diverse student bodies, diverse faculties: The success or failure of ambitions to diversity faculty can depend on the diversity of student bodies. *Academe, 89*(6), 14-18.

Armenakis, A., & Bedeian, A. (1999). Organizational change: A review of theory and research in the 1990s. *Journal of Management, 25*(3): 293-315.

Avery D. R. (2003). Reactions to diversity in recruitment advertising: Are differences black and white? *Journal of Applied Psychology, 88,* 672-679.

Balzer, W. K., Francis, D. E., Krehbiel, T. C., & Shea, N. (2016). A review and perspective on Lean in higher education. *Quality Assurance in Education: An International Perspective, 24*(4), 442-462. doi:10.1108/QAE-03-2015-0011

Barnett, M. D., & Johnson, D. M. (2016). The perfectionism social disconnection model: The mediating role of communication styles. *Personality and Individual Differences, 94,* 200-205.

Billig, M., & Tajfel, H. (1973). Social categorization and similarity in intergroup behavior. *European Journal of Social Psychology, 3,* 27-52.

Brown, L. S. (2008). Knowing difference or we're all diverse here. *Cultural competence in trauma therapy: Beyond the flashback* (pp. 23-47, Chapter viii, 291 Pages) American Psychological Association, Washington, DC. doi:http://dx.doi.org.emporiastate.idm.oclc.org/10.1037/11752-001

Center for American Progress. C. Burns, K. Barton, & S. Kerby. (2012). *The state of diversity in today's workforce: As our nation becomes more diverse so too does our workforce*. (Issue Brief). Washington, DC.

Chin, W., Salisbury, W., Pearson, A., & Stollak, M. (1999). Perceived cohesion in small groups: Adapting and testing the Perceived Cohesion Scale in a small-group setting. *Small Group Research, 30*, 751-766.

Cox, T. (2001). *Creating the multicultural organization: A strategy for capturing the power of diversity.* San Francisco: Jossy-Bass.

Edley, C. (1996). *Not all black and white: Affirmative action and American values*. New York: Hill and Wang.

Elias, D. (1997). It’s time to change our minds. *Revison, 20*(1), 2-6.

Festinger, L. (1957). *A theory of cognitive dissonance*. Palo Alto, CA: Stanford University Press.

France, M., Finney, S., & Swerdzewski, P. (2010). Students' group and member attachment to their university: A construct validity study of the university attachment scale. *Educational and Psychological Measurement, 70*(3), 440-458.

Freire, P. (1970). *Pedagogy of the oppressed.* New York: International Universities Press.

Freud, A. (1979). *The ego and the mechanisms of defense*. New York: International Universities Press.

The Future of Equity and Inclusion: Creating Meaningful Change. (2013). *ASHE Higher Education Report, 39*(5), 1-11. doi:10.1002/aehe.20011

González-Romá, V. (2015). Organizational climate and culture. An introduction to theory, research, and practice. *Personnel Psychology*, *68*(3), 703-706. doi:10.1111/peps.12113_3

Goodenow, C. (1993a). Classroom belonging among early adolescent students: Relationships to motivation and achievement. *Journal of Early Adolescents, 13*, 21-43.

Goodenow, C. (1993b). The psychological sense of school membership among adolescents: Scale development and educational correlates. *Psychology in the Schools, 30,* 79-90.

Goodenow, C., & Grady, K. E. (1993). The relationship of school belonging and friends' values to academic motivation among urban adolescent students. *Journal of Experimental Education, 62,* 60-71.

Hays, P. A. (1996). Addressing the complexities of culture and gender in counseling. *Journal of Counseling & Development*, *74,* 332–338.

Hays, P. A. (2008). *Addressing cultural complexities in practice: A framework for clinicians and counselors (Second Edition)*. Washington, DC: American Psychological Association.

Hays-Thomas, R., Siegfried Jr., W. D., Cornwell, J. M., Goldstein, I. L., Hakel, M. D., & Lowman, R. L. (2006). Psychologist-managers in higher education: The particular case of I–O psychology. *Psychologist-Manager Journal, 9*(1), 27-39. doi:10.1207/s15503461tpmj0901_4

Heilpern, J. & Nadler, D. (1992). *Implementing total quality management: A process of cultural change organizational architecture*. San Francisco, CA: Jossey- Bass.

Hogg, M. A., & Abrams, D. (1988). *Social identifications: A social psychology of intergroup relations and group processes.* London: Routledge.

Hogg, M. A., & Turner, J. C. (1985). Interpersonal attraction, social identification and psychological group formation. *European Journal of Social Psychology, 15,* 51-66.

Hsieh, Tony. (2010) *Delivering happiness: A path to profits, passion, and purpose.* New York: Business Plus.

Hubbard, E. E. (2004). *The diversity scorecard: Evaluating the impact of diversity on organizational performance* (Improving human performance series). Amsterdam: Elsevier Science/Butterworth-Heinemann. http://www.books24x7.com/marc.asp?bookid=28171

Inalhan, G. & Finch, E. (2004). Place attachment and sense of belonging, *Facilities, 22* (5/6), 120–128.

Jackson, B. W. (2005). The theory and practice of multicultural organizational development in education. In M. L. Ouellett (Ed.), *Teaching inclusively: Resources for courses, department and institutional change in higher education* (3-20). Stillwater, OK: New Forums Press.

Jackson, B. W. (2006). Theory and practice of multicultural organization development. In B. B. Jones & M. Brazzel (Eds.), *The NTL handbook of organization development and change* (139-154). San Francisco: Pheiffer.

Jackson, B. W., & Hardiman, R. (1994). Multicultural organization development. In E. Y. Cross, J. H. Katz, F. A. Miller, & E. W. Seashore (EDs.), *The promise of diversity: Over 40 voices discuss strategies for eliminating discrimination in organizations* (231-239). Arlington, VA: NTL Institute.

Jackson B. W., & Holvino, E. V. (1988). *Multicultural organizational development.* Working Paper No. 11 Ann Arbor, MI: Program on Conflict Management Alternatives.

James, E. H., Brief, A. P., Dietz, J., & Cohen, R. R. (2001). Prejudice matters: Understanding the reactions of whites to affirmative action programs targeted to benefit blacks. *Journal of Applied Psychology, 86,* 1120–1128.

Kelly, B. T. & Gayles, J. G. (2015). Confronting systems of privilege and power in the classroom: Uses of power. In. S. K. Watt (Ed.), *Designing transformative multicultural initiatives: Theoretical foundations, practical applications, and facilitator considerations.* Sterling, VA: Stylus.

Kilgo, C. A. & Barajas, R. (2015). Multicultural initiatives as bridges: Structures necessary for successful facilitation. In. S.K. Watt (Ed.), *Designing Transformative Multicultural Initiatives: Theoretical foundations, practical applications, and facilitator considerations.*

Light, R. J. (2001). *Making the most of college*. Cambridge, MA: Harvard University Press.

McCall, L. (2005). The complexity of intersectionality. *Journal of Women in Culture and Society, 30,* 1771-1800. Retrieved from http://www.journals.uchicago.edu/doi/pdf/10.1086/426800

McIntosh, P. (1988). A personal account of coming to see correspondences through work in women's studies. Working Paper 189, Center for Research on Women, Wellesley College, Wellesley, Massachusetts.

McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom,* 10-12.

Manning, K., & Munoz, F.M. (2011). Conclusion: Revisioning the future of multicultural students services. In D. L. Stewart (Ed.), *Teaching inclusively: Resources for course, department and institutional change in higher education* (241-257). Stillwater, OK: New Forums Press.

Marchesani, L. S., & Jackson, B. W. (2005). Transforming higher education institutions using multicultural organizational development: A case study at a large northeastern university. In. M. L. Ouellett (Ed.), *Teaching inclusively: Resources for course, department and institutional change in higher education* (241-257). Stillwater, OK: New Forums Press.

Mezirow, J. (1994). Understanding transformation theory. *Adult Education Quarterly, 44(*4), 222-244.

Mezirow, J. (1997). Transformative learning: Theory to practice. *New Directions for Adult and Continuing Education, 1997*(74), 5-12.

Milem, J. F., Chang, M. J., & Antonio, A. L. (2005). *Making diversity work on campus: A research-based perspective*. Washington, DC: Association American Colleges and Universities.

Mission. (2011, October 20). Retrieved December, from http://www2.ed.gov/about/overview/mission/mission.html

Murray-Garcia, J. L., & Garcia, J. A. (2008). The institutional context of multicultural initiatives: What is your institutional curriculum? *Academic Medicine, 83*(7), 646-652.

Nieto, L. & Boyer, M. F. (2006). Understanding oppression: Strategies in addressing power and privilege. *Colors NW Magazine, 5*, 30-33.

Obar, J. A., Zube, P. & Lampe, C. (2012). Advocacy 2.0: An analysis of how advocacy groups in the united states perceive and use social media as tools for facilitating civic engagement and collective action. *Journal of Information Policy, 2*, 1-25. doi:10.5325/jinfopoli.2.2012.0001

Obear, K. (2011). Indicators of a redefining/multicultural organization. Paper presented at American College Personnel Association, Baltimore, MD.

Obear, K., & Kerr, S. (2015). Creating inclusive organizations: One student affairs division's efforts to create sustainable, systemic change. In. S. K. Watt (Ed.). *Designing transformative multicultural initiatives: Theoretical foundations, practical applications, and facilitator considerations* (136-149). Sterling, VA: Stylus.

Osterman, K. F. (2000). Students' need for belonging in the school community. *Review of Educational Research, 70*, 323-368.

Ostroff, C., Kinicki, A. J., & Tamkins, M. M. (2003). Organizational culture and climate. In W. C. Borman, D. R. Ilgen, & R. J. Klimoski (Eds.), *Handbook of psychology: Volume 12, industrial and organizational psychology* (p. 565–593). Hoboken, NJ: Wiley.

Park, J., Denson, N., & Bowman, N. (2013). Does Socioeconomic Diversity Make a Difference? Examining the Effects of Racial and Socioeconomic Diversity on the Campus Climate for Diversity. *American Educational Research Journal, 50*(3), 466-496. Retrieved from http://www.jstor.org.emporiastate.idm.oclc.org/stable/23526110

Payne, K. E. (2001). *Different but equal: Communication between the sexes*. Westport, CT: Praeger Publishers/Greenwood Publishing Group. Retrieved from https://emporiastate.idm.oclc.org/login?url=http://search.proquest.com.emporiastate.idm.oclc.org/docview/619573995?accountid=27180

Perkins, L. A., Thomas, K. M., & Taylor, G. A. (2000). Advertising and recruitment: Marketing to minorities. *Psychology and Marketing, 17,* 235–255.

Pope, R. L. (1993). Multicultural organization development in student affairs: An introduction. *Journal of College Student Development, 34,* 201-205.

Pope, R. L., & LePeau, L.A. (2012). The influence of institutional context and culture. In J. Arminio, V. Torres, & R. L. Pope (Eds.). *Why aren't we there yet? Taking personal responsibility for creating an inclusive campus* (p. 103-130). Sterling, VA: Stylus.

Prentice, D. A., Miller, D. T., & Lightdale, J. R. (1994). Asymmetries in attachments to groups and to their members: Distinguishing between common-identity and common-bond groups. *Personality and Social Psychology Bulletin, 20*, 484-493.

Richeson, J.A., & Nussbaum, R.J. (2004). The impact of multiculturalism versus colorblindness on racial bias. *Journal of Experimental Social Psychology, 40*(3), 417–423. http://dx.doi.org/10.1016/j.jesp.2003.09.002

Saussey, H. (2011). Comparison, world literature, and the common denominator. In A. Behad & D. Thomas (Eds)., *A companion to comparative literature*, (60-64). Malden MA: Wiley-Blackwell Publishing, Ltd.

Schneider, B., & Reichers, A. E. (1983). On the etiology of climates. *Personnel Psychology*, *38*, 19–39.

Schneider, B., Ehrhart, M. G., & Macey, W. H. (2011). Perspectives on organizational climate and culture. In *APA Handbook of Industrial and Organizational Psychology: Vol.1. Building and Developing the Organization,* ed. S Zedeck, p. 373–414. Washington, DC: Am. Psychol. Assoc.

Scott, K. A., Heathcote, J. M., & Gruman, J. A. (2011). The diverse organization: Finding gold at the end of the rainbow. *Human Resource Management, 50*(6), 735-755. doi:10.1002/hrm.20459

Sleeter, C.E. & Grant, C.A. (2009). *Making choices for multicultural education*: Five approaches to race, class, and gender (6th ed.). San Francisco: Jossey-Bass.

Smith, M.K. (2005). Parker J. Palmer: Community, knowing and spirituality in education. In *The encyclopaedia of informal education*. Retrieved from http://infed.org/mobi/parker-j-palmer-community-knowing-and-spirituality-ineducation/

Society for Human Resource Management. (2012a). *Introduction to the human resources discipline of diversity*. Retrieved from: http://www.shrm.org/templatestools/toolkits/pages/introdiversity.aspx

Society for Human Resource Management. (2012c). *Creating a Strategic Diversity Management Plan*. Retrieved from: http://www.shrm.org/hrdisciplines/diversity/articles/pages/strategicdiversitymanagementplan.aspx

Strange, C. C., & Stewart, D. L. (2011). Preparing diversity change leaders. In D. L. Stewart (Ed.), *Multicultural student services on campus: Building bridges, re-visioning community* (p. 254-266). Sterling, VA: Stylus.

Sveinunggaard, K. (1993). Transformative learning in adulthood: A social-contextual perspective. In D. Flannery (Ed.), *35th Annual Adult Education Research Conference Proceedings* (275-280). University Park, PA: Pennsylvania State University.

Tajfel, H. (1981). *Human groups and social categories*. Cambridge, UK: Cambridge University Press.

Tienda, M. (2013). Diversity ≠ Inclusion: Promoting integration in higher education. *Educational Researcher, 42*(9), 467-475. Retrieved from http://www.jstor.org.emporiastate.idm.oclc.org/stable/24571296

Torraco, R. J., & Hoover, R. E. (2005). Organization development and change in universities: Implications for research and practice. *Advances in Developing Human Resources*, *7*(3), 422-437.

Turner, J. C. (1982). Towards a cognitive redefinition of the social group. In H. Tajfel (Ed.), *Social identity and intergroup relations* (pp. 15-40). Cambridge, UK: Cambridge University Press.

Vebrugge, L. M., & Jette, A. M. (1994). The disablement process. *Social Science & Medicine*, *38*(1), 1-14.

Watt, S. K. (2011). Moving beyond the talk: From difficult dialogues to action. In J. Arminio & V. Torres (Eds.), *Why aren't we there yet: Taking personal responsibility for creating an inclusive campus* (pp. 131–144). Sterling, VA: Stylus.

Watt, S. K. (2013). Designing and implementing multicultural initiatives: Guiding principles. In S. K. Watt, & J. Linley (Eds.) *Creating successful multicultural initia- tives in higher education and student affairs* (5–15). San Francisco: Jossey-Bass.

Watt, S. K. (Ed.). (2015). *Designing transformative multicultural initiatives: Theoretical foundations, practical applications, and facilitator considerations*. Sterling, VA: Stylus.

Wear, D. (2003). Insurgent multiculturalism: Rethinking how and why we teach culture in medical education. *Academic Medicine, 78*(6), 549-554.

Williams, D. A. (2013). *Strategic diversity leadership*. Sterling, VA: Stylus.

Yang, Y., Lizardo, O., Wang, D., Dong, Y., Striegel, A. D., Hachen, D., & Chawla, N. V. (2016). Gender differences in communication behaviors, spatial proximity patterns, and mobility habits. Manuscript submitted for publication. Retrieved from https://arxiv.org/pdf/1607.06740.pdf

Appendix A

Demographic Information

Demographic Information

Instructions: Please the circle the response that fits you best.

1. To which age group do you belong?

   18-24 46-55

   25-35 56-65

   36-45 66 or older

2. What is your gender orientation?

   Male Female Gender Fluid

3. What is your sexual orientation?

   Heterosexual Bisexual Asexual

   Gay/Lesbian Pan Sexual

4. To your knowledge, are you a person covered under the Americans with Disabilities Act?

   Yes

   No

5. What is your religious affiliation?

   Christian Taoist/Confucianism

   Buddhist Shinto

   Jewish Agnostic

   Muslim Atheist

   Other (please specify): _____

6. What is your citizenship status?

   US citizen Non-US citizen

   Non-US Citizen, Permanent Resident Other

7. With which racial/ethnic group do you identify (If you are multi-racial/multi-ethnic background, please circle all that apply)?

   American Indian/ Native Alaskan/ Aleut Hispanic/Latino/Chicano

Demographic Information Survey Continued

Asian

Black/African America

White/Caucasian

Other (please specify):

8.) Socioeconomic status

Think of this ladder as representing where people stand in the United States.

At the **top** of the ladder are the people who are the best off – those who have the most money, the most education and the most respected jobs. At the **bottom** are the people who are the worst off – who have the least money, least education, and the least respected jobs or no job. The higher up you are on this ladder, the closer you are to the people at the very top; the lower you are, the closer you are to the people at the very bottom.

Where would you place yourself on this ladder?

Please place a large **"X"** on the rung where you think you stand at this time in your life, relative to other people in the United States.

Appendix B

University Attachment Scale

University Attachment Scale

The response options are different for every item, so please read each item and their accompanying options carefully before responding to each item. There are no right or wrong answers; everyone behaves and feels differently. Just answer as honestly as possible.

PLEASE CIRCLE ONLY ONE ANSWER FOR EACH STATEMENT.

1. How <u>often</u> do you acknowledge the fact that you are a member of your university?

1	2	3	4	5
Never	Rarely	Sometimes	Often	Always

2. How <u>accurate</u> would it be to describe you as a typical student of your university?

1	2	3	4	5
Not at All Accurate	Slightly	Moderately	Very	Extremely Accurate

3. How <u>important</u> is belonging to your university to you?

1	2	3	4	5
Not at All Important	Slightly	Moderately	Very	Extremely Important

4. When you first meet people, how <u>likely</u> are you to mention your university?

1	2	3	4	5
Not at All Likely	Slightly	Moderately	Very	Extremely Likely

5. How attached do you feel to your university?

1	2	3	4	5
Not at All Attached	Slightly	Moderately	Very	Extremely Attached

6. How close do you feel to other members of your university community?

1	2	3	4	5
Not at All Close	Slightly	Moderately	Very	Extremely Close

7. To what extent have members of your university influenced your thoughts and behaviors?

1	2	3	4	5
Not at All Influenced	Slightly	Moderately	Very	Extremely Influenced

8. How many of your close friends come from your university?

1	2	3	4	5
None at All	a Few	Some	Many	Most

Appendix C

Multicultural Initiative Awareness Scale

Multicultural Initiative Awareness Scale

Over the past year and a half, your university implemented many initiatives geared toward enhancing and embracing an inclusive and equitable campus community. A number of the initiatives are listed below. Please indicate your level of awareness of each initiative from 1 (I had no idea) to 5 (I definitely knew about that) by circling the appropriate number for each initiative.

Are you aware that over the past year and a half,	**I had no idea**		**I was some-what aware of that**		**I definite-ly knew about that**
1. your university created the new position: Assistant Dean of Diversity, Equity, and Inclusion.	1	2	3	4	5
2. your university has a Director of Diverse Student Programs.	1	2	3	4	5
3. your university created the new position: Associate Affirmative Action Officer and Title IX Deputy Coordinator.	1	2	3	4	5
4. hosted an upper classman focus group to gain insight on building programs targeted specifically to upperclassmen.	1	2	3	4	5
5. your university's Diversity, Equity, and Inclusion office offers a number of cultural competency trainings such as Hornet Safe zone, micro aggression acknowledgement.	1	2	3	4	5
6. your university's engaged in Brown Bag Diversity conversations	1	2	3	4	5
7. your university established the diversity and inclusion alliance facilitate diversity, equity and inclusion conversations, programs, and evaluation of University policy.	1	2	3	4	5
8. your university is significantly increasing the number of gender neutral and/or single use restrooms on campus from 2 to roughly 50.	1	2	3	4	5
9. your university introduced an inclusivity statement to ensure a welcoming learning	1	2	3	4	5

In addition to its recent initiatives, there are a number of programs and activities geared toward enhancing diversity and inclusivity that the university already had in place. Below are a sample of these. Please indicate your level of awareness of each one from 1 (I had no idea) to 5 (I definitely knew about that) by circling the appropriate number for each initiative.

Are you aware that your university offers	**I had no idea**		**I was some-what aware of that**		**I definite-ly knew about that**
10. scholarships for single parent students.	1	2	3	4	5
11. the Bonner and Bonner Diversity Lecture series.	1	2	3	4	5
12. Black and Latino Leadership Summits.	1	2	3	4	5
13. the International Tea Party.	1	2	3	4	5
14. diverse student organizations such as, PRIDE (People Respecting Individuality in Diversity Education), CAASH Coalition of Agnostics Atheists Secularists Humanists, Muslim Student Association, sororities, and fraternities.	1	2	3	4	5
15. Barbershop Talk.	1	2	3	4	5
16. a Talent Search program via TRiO to students from disadvantaged backgrounds from high schools and middle schools in Emporia, Leavenworth, and Atchison.	1	2	3	4	5
17. the Community Hornets Department.	1	2	3	4	5
18. students positions as involvement consultants.	1	2	3	4	5
19. the E.D.G.E mentoring program.	1	2	3	4	5

Appendix D

IRB Approval

EMPORIA STATE
UNIVERSITY
GRADUATE SCHOOL AND
DISTANCE EDUCATION

Research and Grants Center
Campus Box 4003
1 Kellogg Circle
Emporia, Kansas 66801-5415
620-341-5351
620-341-5909 fax
www.emporia.edu/research

February 13, 2017

Destinee Harris
Psychology
Campus Box 4031, 1 Kellogg Circle
Emporia, KS 66801

Dear Ms. Harris:

Your application for approval to use human subjects has been reviewed. I am pleased to inform you that your application was approved and you may begin your research as outlined in your application materials. Please reference the protocol number below when corresponding about this research study.

Title:	Organizational Development in Higher Education: A Student Evaluation of Multicultural Initiative Awareness and Attachment
Protocol ID Number:	17049
Type of Review:	Expedited
Time Period:	January 31, 2017 to December 1, 2017

If it is necessary to conduct research with subjects past this expiration date, it will be necessary to submit a request for a time extension. If the time period is longer than one year, you must submit an annual update. If there are any modifications to the original approved protocol, such as changes in survey instruments, changes in procedures, or changes to possible risks to subjects, you must submit a request for approval for modifications. The above requests should be submitted on the form Request for Time Extension, Annual Update, or Modification to Research Protocol. This form is available at www.emporia.edu/research/irb.html.

Requests for extensions should be submitted at least 30 days before the expiration date. Annual updates should be submitted within 30 days after each 12-month period. Modifications should be submitted as soon as it becomes evident that changes have occurred or will need to be made.

On behalf of the Institutional Review Board, I wish you success with your research project. If I can help you in any way, do not hesitate to contact me.

Sincerely,

John Barnett

Dr. John Barnett
Chair, Institutional Review Board

pf

cc: George Yancey

Appendix E

Informed Consent

Informed Consent

You are being asked to take part in a research study your awareness of your university's multicultural initiatives and your attachment to your university and to its members.

My name is Destinee Harris and I am affiliated with the Department of Psychology at Emporia State University. Dr. George Yancey is supervising the research, and the project has been approved by the university's Institutional Review Board.

In this study, you will be asked to complete three self-report measures regarding some of your individual characteristics, multicultural initiative awareness, and university attachment.

TIME COMMITMENT

Combined time necessary to complete the survey typically takes 7 to 10 minutes.

PARTICIPANTS' RIGHTS

You may decide to stop being a part of the research study at any time without explanation or penalty. You have the right to ask that any data you have supplied to that point be withdrawn/destroyed. You have the right to omit or refuse to answer or respond to any question that is asked of you.

You have the right to have your questions about the procedures answered (unless answering these questions would interfere with the study's outcome). If you have any questions as a result of reading this information sheet, you should ask the researcher before the study begins.

CONFIDENTIALITY/ANONYMITY

Your responses are strictly confidential. Your responses will not be linked to your name. The intended use of the data is solely to contribute to the body of research surrounding awareness of multicultural initiatives, student attachment, and student demographics.

By signing below, you are agreeing that: (1) you have read and understood the Informed Consent Sheet, (2) questions about your participation in this study have been answered satisfactorily, and (3) you are taking part in this research study voluntarily (without coercion).

_____

Participant's Name (Printed)

_____

Participant's signature

I, __Destinee S. Harris_____, hereby submit this thesis to Emporia State University as partial fulfillment of the requirements for an advanced degree. I agree that the Library of the University may make it available for use in accordance with its regulations governing materials of this type. I further agree that quoting, photocopying, or other reproduction of this document is allowed for private study, scholarship (including teaching) and research purposes of a nonprofit nature. No copying which involves potential financial gain will be allowed without written permission of the author.

_____

Signature of Author

_____

Date

_____

Title of Thesis

_____

Signature of Graduate Office Staff Member

_____

Date Received