Eastern Mennonite University

**Promoting Community for
a Diverse Student Population**

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Executive Summary

Eastern Mennonite University (EMU) is a private, nonprofit institution of higher education located in Harrisonburg, Virginia, and affiliated with the Mennonite Church USA. The institution enrolls 1,880 students; approximately 1,000 are traditional undergraduates. In the last 20 years, the student body at EMU has become less Mennonite and more racially and ethnically diverse. EMU is interested in applying data to develop a better understanding of the differential experiences of diverse students on campus, to identify improvements and changes that can extend the quality of the "EMU experience" to all students, and to create a framework for continuing assessment. In this study, we explore the following research questions:

1. What are the differential experiences for non-Mennonite students as compared to Mennonite students?
2. What are the differential experiences for minority student subpopulations—including, but not exclusive to, racial and ethnic subgroups, LGBTQIA+ subgroups, and politically conservative subgroups—as compared to their majority peers?
3. What are potential theory based and data driven policies, programs, and practices that may improve the social experience of these student subgroups?
4. What is a possible framework for continuing evaluation and assessment of these policies, programs, and practices?

Scholarship to date has examined student experience (what students do) and student satisfaction (how students feel about what they are doing) as instrumental to either student attrition and departure or student learning outcomes. Research on student attrition and departure since the 1970s has been shaped by the near paradigmatic work of Tinto (1993), who was concerned with the academic and social integration of individuals into the institutional context. Most recently, Braxton et al. (2014) have developed an empirically based modification of Tinto's original model, which includes helpful assessments of the potential for policy and program effectiveness. Research on student engagement, for the purpose of identifying and explaining student outcomes, has been conducted on the foundation laid by Astin (1993) and Kuh et al. (2010). Research in this area is concerned with both academic and social activities of students, and two major survey instruments have been constructed to examine the student engagement: the College Senior Survey (CSS) and accompanying surveys for first-year students, and the National Survey of Student Engagement (NSSE). Finally, social reproduction theory is helpful in understanding the different relationships of Mennonites and non-Mennonites to the institution and within institutional culture.

We conducted a quantitative analysis of EMU's data collected over several biannual administrations of the CSS and the NSSE. T-tests were performed to compare particular student subgroups to students not in the subgroup. The subgroups analyzed included non-Mennonite students, African/Black, Hispanic/Latinx, Asian, Native American students (a grouping the institution abbreviates "AHANA"), student-athletes, female students, international students, first-generation students, in-state students, and students who never resided on campus. On campus interviews with students were conducted in a qualitative phase for the purpose of confirming and exploring quantitative findings.

Quantitative findings included more negative differential experiences for AHANA students and international students and more positive experiences for student-athletes. The qualitative interviews also revealed the possibility that religion, culture, and race intersect in

particularly unexpected ways at EMU. The quantitative analysis found no significant difference between experiences of first-generation and non-first-generation students and lower levels of satisfaction among Mennonite students—two findings that were not expected based on previous research. Conversations with Mennonite students during the qualitative phase indicate issues of institutional integrity, as expectations about the student experience at EMU were not matched by reality. Ultimately, the data seem to suggest meaningful relationships between individuals and between individuals and small groups, but not between subgroups or between subgroups and the institution. From this result, we conclude that fundamental aspects of community identity, community purpose, and a sense of life in community have been lost at EMU, likely due to increasing numbers of diverse students and decreasing numbers of Mennonite students. In the absence of shared community identity, purpose, and sense of lived community, students sort into subgroups based on identity, which can limit both academic and social growth.

These findings are consistent with the literature regarding the experiences of diverse student subgroups. We recommend Eastern Mennonite University designate "Community" the theme of the Quality Enhancement Project (QEP) for 2021 regional reaccreditation, a project that might include claiming, teaching, and living community identity, community purpose, and a sense of community based on the institution's history and heritage, institutional values, and strategic plan. Possible policies, programs, and practices include the following:

- Sustaining efforts to build high quality relationships between students and faculty.
- Creating ways for the institution to recognize and celebrate diverse student subgroups.
- Ensuring necessary academic, social, and emotional supports for diverse students.
- Claiming, teaching, and living institutional values.
- Ensuring the accuracy of institutional messaging to potential students and other constituencies.
- Creating community-wide programs and events.
- Training and modeling civility and conversation across lines of difference.

We employ a program of assessment that employs the national survey instruments that are already administered on campus. In particular, we advise disaggregating survey results from the NSSE related to the Quality of Interaction Engagement Indicator and two questions about student satisfaction. Historic data described in this study can serve as a baseline as EMU strives to decrease the differential scores between student subgroups on these indicators. Unfortunately, some student subgroups of interest (LGBTQIA+ students and political affiliation of students) are not collected by either the institution or the survey instruments. This deficiency means the institution will need to determine a means of identifying these student subgroups in order to disaggregate data concerned with those students' experiences on campus. Finally, assessment, evaluation, and improvement practices need to be incorporated into any initiatives created or enhanced as part of the QEP in order to measure improvement.

Introduction

Access to higher education for its citizens was a driving purpose of federal, state, and institutional policies and programs in prior generations. Opening access to higher education by removing legal and structural barriers to admission, improving access to grant aid and student loans, and connecting K-12 education with college readiness standards have had meaningful, positive impacts on the diversity of student bodies at colleges and universities (Mayhew et al., 2016). Concern arose, however, when researchers and higher education administrators realized that previously excluded students, such as those of minority race or ethnicity, first-generation students, or students from low socioeconomic status families, were entering higher education institutions but not completing degrees (Mayhew et al., 2016).

At the same time, government policymakers and philanthropic organizations that funded higher education were curious about assessing the value and efficiency of college and universities. What are the outcomes of higher education? What does a student learn by completing a college degree? These questions about student persistence and student outcomes both led to study of students' experience in college and their engagement with social and academic life at the institution (Astin, 1984; Kuh, 2008; Tinto, 1993). Conventional wisdom came to be that improving student experience and student engagement would result in greater student persistence and better student learning outcomes within and beyond college. That is, student engagement was seen as instrumental to both student persistence and student learning outcomes. As a result, since the 1990s many institutions have invested heavily in policies, programs, and personnel focused on enabling, enhancing, and improving student engagement (Kuh et al., 2010).

The student body across the nation is becoming more diverse racially and ethnically. The National Center of Education Statistics (NCES) (2017) reports that between 2000 and 2015 the undergraduate student body enrolled in the United States has become more racially and ethnically diverse. The share of white students enrolled in American undergraduate programs decreased from 69.9% in 2000 to 58.9% in 2015, while the proportion of most minority race/ethnicity students increased (NECS, 2017). The number of black undergraduate students enrolled rose from 11.6% in 2000 to 14.5% in 2015; Hispanic students increased from 10.9% in 2000 to 18.9% in 2015; and Asian/Pacific Islander students went from 6.5% to 6.9% of undergraduates (NECS, 2017). The only racial group that saw a net loss in enrollment was American Indian/Alaska Native, which fell from 1.9% of enrolled undergraduates in 2000 to 0.8% in 2015 (NECS, 2017).

With this increasing diversity, student engagement also relates to principles of equity and justice. Are all students, regardless of background, having a positive experience in college? Do they feel supported and engaged academically and socially? Do they believe that they are, in a real sense, members of the campus community? This change means that student engagement on campus is an important phenomenon for reasons beyond increasing persistence rates or improving student learning outcomes. As the student population at many institutions grows increasingly diverse and non-traditional, ensuring all students have a positive student experience is important for reasons of justice and equity, not only to ensure degree attainment and learning outcomes. This need is especially true for colleges and universities whose institutional values include social justice, citizenship, and a positive influence on communities and society. Engagement is also important, from a practical perspective, because smaller institutions depend on positive student experiences for word-of-mouth referrals to potential students and their families, teachers, and guidance counselors. Above all, an equity approach to student

engagement supports all students in their pursuit of a positive, meaningful student experience as an end in and of itself.

Approaches to supporting student engagement that once worked for a predominantly white, male, and middle- or upper-class student population are no longer sufficient (Quaye & Harper, 2015). Instead, institutions of higher education must recognize that diverse student subpopulations may have differential student experiences and seek to engage those diverse students in ways that are distinct from the traditional, racially, and socioeconomically homogenous student body of the past (Quaye & Harper, 2015). Leaders at Eastern Mennonite University (EMU), a religiously affiliated liberal arts institution in Harrisonburg, Virginia, recognize the need to reevaluate the student experience from this equity perspective. This study seeks to understand the experiences and engagement of diverse student subgroups at EMU. Quantitative analysis of data collected through national survey instruments administered to EMU students identifies differential experiences between student subgroups and all other students. A qualitative phase of interviews with students from different subgroups allows for confirmation and exploration of quantitative findings. The study concludes by recommending ways to provide positive, meaningful engagement on campus for all students.

Project Request and Research Questions

Eastern Mennonite University (EMU) is a private, nonprofit institution of higher education located in Harrisonburg, Virginia, and affiliated with the Mennonite Church USA. The institution enrolls 1,800 students; about 1,000 are traditional undergraduate students. In the last 20 years, EMU has experienced significant demographic changes in the student body, discussed in greater detail below. The university submitted a request for assistance (RFA) regarding quantitative and qualitative assessment of the differential experiences of student, faculty, and staff subgroups. The emphasis of the RFA derives from both the institution's 2017-2022 strategic plan (which envisions increasing diversification of the student body, faculty, and staff) and the possibility of presenting a Quality Enhancement Plan (QEP) related to diverse students, faculty, and staff during the reaccreditation process in 2021. Led by the Office of Institutional Research and Effectiveness, EMU is interested in applying data to develop a better understanding of the differential experiences of diverse students, faculty, and staff; to identify improvements and changes that can extend the quality of the "EMU experience" to all students, faculty, and staff; and to create a framework for continuing assessment. After consultation with the Office of Institutional Research and Effectiveness, we narrowed the scope of the project to focus specifically on the experiences of non-Mennonite and minority student subgroups.

This capstone project focuses on describing the lived experiences of different student subpopulations at EMU, recommending theory based and data driven ways to understand and improve student experience at EMU, and proposing an evaluation and assessment framework for EMU's continuing self-evaluation. The research questions follow:

1. What are the differential experiences for non-Mennonite students as compared to Mennonite students?
2. What are the differential experiences for minority student subpopulations—including, but not exclusive to, racial and ethnic subgroups, LGBTQIA+ subgroups, and politically conservative subgroups—as compared to their majority peers?
3. What are potential theory based and data driven policies, programs, and practices that may improve the social experience of these student subgroups?

4. What is a possible framework for continuing evaluation and assessment of these policies, programs, and practices?

We provide answers to these questions using both quantitative and qualitative data analysis. We also provide a framework for the reaccreditation QEP in 2021 and conclude with specific recommendations of possible action strategies that can be included as part of the QEP. It is important to note that these recommendations are meant as a starting place for the QEP conversation, as one important aspect of any QEP is that the campus community comes together to develop the QEP as an institution and it not be based solely on outside recommendations or best practices from other institutions.

Literature Review

Much of the research on student engagement for both the general student population and diverse student subpopulations has been in pursuit of other purposes. That is, most research has examined the role of student engagement in either student departure or student learning outcomes.   On one hand, researchers have examined reasons why students do not remain in higher education to complete a degree program (Braxton et al., 2014; Tinto, 1993). This challenge is known variably as student retention, student persistence, student attrition, or student departure, depending on who is conducting the research and for what purpose. On the other hand, researchers have sought to understand curricular, co-curricular, and extra-curricular student experiences in order to identify which academic and social experiences yield meaningful outcomes and why (Astin, 1993; Kuh et al., 2010; Mayhew et al., 2016). In attempting to understand the social and academic elements of student engagement, experiences, and satisfaction, we have reviewed the research on student satisfaction, student departure, and student engagement. First, we consider research on student satisfaction as a way of understanding student experience during college. Then we turn to the significant literature on student departure theories, which seek to explain why students choose not to continue enrollment at particular institutions or in higher education more generally (Braxton et al., 2014; Tinto, 1993). Next, we examine student engagement theories, which seek to assess academic and social outcomes as related to student participation in academic and social activities during college (Astin, 1993; Kuh et al., 2010). Findings related to student engagement differ greatly by student characteristics, so we also review the significant research into how different student subgroups experience engagement on college campuses. Finally, we review social reproduction theory, a sociological perspective that acknowledges the significance of schooling in transmitting various forms of capital, particularly social capital and cultural capital, across generations (Coleman, 1988; Bourdieu, 1986).

Student Satisfaction

As noted above, research on student satisfaction for the sake of student satisfaction is limited. Research on student satisfaction most often connects student satisfaction to some other outcome. For example, Schreiner & Nelson (2013) found that, when controlling for student subgroup factors that are connected to student engagement, including race and gender, there is evidence that student satisfaction is linked to persistence (Schreiner & Nelson, 2013). There is a notable between years difference in this connection between student satisfaction and student persistence, with the correlation between satisfaction and persistence the highest early in a student's academic career and then decreasing in subsequent years of enrollment (Schreiner &

Nelson, 2013). This finding suggests that understanding student satisfaction or student experience requires examining scholarship on student departure.

The influence of race on student satisfaction has also been examined by researchers. Delucchi (1995) found that race was a significant factor in how students rate their overall satisfaction. Although the majority of all students in Delucchi's study were satisfied with their experience, non-white students were more likely to report "dissatisfied" or "very dissatisfied," while white students were more likely to report "very satisfied" (1995). These findings demonstrate that race can be a factor in student satisfaction, which is a trend explored in greater depth in scholarship on student engagement and involvement. Other demographic and social factors related to student satisfaction are most often researched in relation to student engagement and involvement as well.

Student Departure

While research on student satisfaction has been limited, theories of student departure also provide frameworks helpful for considering student experiences during college. If student experience in any of several dimensions is not satisfactory, students are more likely to leave an institution (Tinto, 1993). While this study is not specifically concerned with student departure (or persistence, or retention), it is this linkage between student experience and student departure that makes these theories important to consider.

The near paradigmatic model explaining student departure was developed by Tinto (1993).   He postulates that student persistence results from two contributing factors: social integration and academic integration (Tinto, 1993). In particular, Tinto (1993) is interested in "congruence" between an individual student's social and intellectual perspective and the institution's social system and intellectual climate, with the assumption that greater congruence means the student is more likely to persist. Much of the research and literature on Tinto's model has sought to operationalize social and academic integration. Most recently, Braxton et al. (2014) have introduced a comprehensive, empirically based model that affirms, modifies, and expands different aspects of Tinto's original model.

Tinto (1993) determined that a student's decision whether or not to continue enrollment depends largely on integration into the social system of an institution—which includes relationships with other students as well as faculty, staff, and administrators. Organizational attributes, such as institutional integrity, equitable enforcement of regulations and rules, and participation in decision making, are one part of social integration that influence persistence (Berger & Braxton, 1998; Braxton et al., 2014). Finally, the social system of an institution includes more people than just peers and more activities than those typically considered "social" (Fischer, 2007). Relationships with faculty, staff, and administrators, along with engagement activities outside the classroom that may be considered "academic" (e.g., conversations with students and faculty about academic topics in residence halls or other social settings), are an important part of social integration (Fischer, 2014).

Braxton et al. (2014) have identified that some programmatic elements, which demonstrate to students that the institution is committed to their well-being, are particularly important. The elements that indicated commitment to student welfare include student orientation, a sense of community in residence halls, academic advising, and faculty interest in students as significant to creating in students a sense that the institution is committed to their well-being (Braxton et al., 2014). Policies and programs that promote a sense of community, a perception of fairness and equity, and establish personal relationships among students and

between students and faculty, staff, and administrators are critical for social integration and student persistence (Braxton et al., 2014).

According to Tinto's (1993) original model, academic integration consists of two factors: academic performance and intellectual development. Academic performance is defined almost purely by the grades a student earns in courses (Tinto, 1993). Later, in response to subsequent scholarship, Tinto (2006) suggests that appropriate academic support by the institution is also a critical part of academic performance. Intellectual development, meanwhile, is characterized by appreciation of higher education for both personal and vocational ends, leading to participation in academic activities (Tinto, 1993). Pascarella, Pierson, Wolnick & Teremzini (2004) identify that academic integration is particularly important—perhaps more than social integration—for students whose parents have lower academic attainment.

Subsequent research has operationalized academic integration in a way that is helpful for making policies and planning programs or interventions. Braxton et al. (2014) redefine academic integration as "academic and intellectual development" and observe that assessment of this factor heavily relies on student self-perception. However, there is an empirical link between student perception of academic and intellectual development and student perception of faculty commitment to students and quality of teaching (Braxton, Bray & Burger, 2000, Braxton et al., 2014). The role of faculty in building relationships with students and in the quality of their classroom teaching has been identified as an important factor in students' academic integration and, therefore, student persistence.

Student departure theories consider student experience in terms of the reasons student choose to leave an institution. Next, we examine student engagement theories, which employ student experience in order to understand student learning outcomes.

Student Engagement Theories: Student Involvement and Student Success

Student departure theories seek to explain how student experience influences a student's decision to leave an institution. However, exploration of student learning outcomes has led to the development of student engagement theories that describe effective and meaningful institutional characteristics, policies, and programs. Two dominant theories of student engagement and student involvement describe domains of student experience and the roles and agency of students and institutions in ensuring student experience (Astin, 1984; Kuh et al., 2010). At the same time, research has also closely linked student departure and student engagement (Milem & Berger, 1997). This finding means that student engagement provides valuable insight into the student experience. More recently, research has included study of the experiences of particular student subgroups, including religious identity, racial and/or ethnic identity, LGBTQIA+ students, politically conservative students, gender, athletics participation, first-generation status, residency status, and international status.

Student Involvement Theory. Alexander Astin, who founded the Higher Education Research Institute that administers the Cooperative Institutional Research Program (CIRP) and the College Senior Survey (CSS), has spent decades describing student involvement and its role in academic and social outcomes. Astin (1984) defined student involvement as "the amount of physical and psychological energy that the student devotes to the academic experience" (p. 518). Astin's (1984) initial model of student involvement included five basic postulates of student involvement:

1. Involvement refers to the investment of physical and psychological energy in various objects.
2. Regardless of its object, involvement occurs along a continuum; that is, different students manifest different degrees of involvement in a given object, and the same student manifests different degrees of involvement in different objects at different times.
3. Involvement has both quantitative and qualitative features.
4. The amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program.
5. The effectiveness of any educational policy or practice is directly related to the capacity of that policy or practice to increase student involvement. (p. 519)

With these postulates, Astin (1984) developed the idea that what happened outside of the classroom was as significant for student learning as what happened inside the classroom.

Astin (1993) expanded his definition of student involvement when he created the I-E-O model, which seeks to understand *outcomes* in terms of the change resulting from the educational *environment* while accounting for student *inputs,* He identified relevant factors of student involvement in the institutional environment. These environmental factors form the basis for Astin's "student involvement" theory—measures that include in and out of class academic behaviors, choices about co-curricular and extracurricular activities, and environmental factors related to residence, physical space, and faculty (Astin, 1993). Interactions and engagement with faculty were found to be especially important when it came to student engagement and having a positive impact on student outcomes (Astin, 1993).

Student Success Theory. Similar to Astin's (1984) theory of student involvement, Kuh (2009) defined student engagement as "the time and effort students devote to activities that are empirically linked to desired outcomes of college *and* what institutions do to induce students to participate in these activities" (p. 683). In this sense, Kuh focuses on both the behaviors of individual students and the policies and programs of institutions. Kuh's "student success" theory, which has shaped the National Survey of Student Engagement (NSSE), includes student and institutional perspectives on academic experiences in and out of class, co-curricular opportunities with faculty and students, and tangible and intangible facets of life on campus. Kuh's (2008) model focuses on engagement types and activities that were found to be "high-impact practices" that had greater benefits for student populations that were historically underserved (a "catch-up effect") by decreasing the magnitude of difference between historically underserved populations and historically majority populations.

Astin, Kuh, and their fellow researchers create a strong framework for describing student engagement, the constituent elements of student engagement, and the roles of students and institutions in student engagement. This framework is based on a typical student experience for traditional students. However, Quay & Harper (2015) argue that students "are placed at risk when engagement is treated the same and population-specific efforts are not enacted" (p. 11). This finding means that student engagement must be considered from the perspective of the diverse student subpopulations that now populate college campuses (Quay & Harper, 2015). While initial research into student engagement established the parameters and framework for research and practice, a one-dimensional approach to student engagement, with built-in assumptions about race or class, it is now seen as inherently limited.

Religious Identity and Student Engagement. In the literature review, we found no specific studies on the experience of non-Mennonite or Mennonite students, but continuing research is available on the experiences of students of varying religious and spiritual commitment on campuses of varying religious heritages and affiliations. The definitive study on religion and spirituality among students was published from the Spirituality in Higher Education project by Higher Education Research Institute (HERI) at the University of California, Los Angeles (UCLA). The study was administered as part of the annual CIRP survey given to first-year students and the subsequent CSS given three years later. The study included approximately 15,000 students from 136 institutions of all types, including religiously affiliated colleges. Researchers define "spirituality" as engagement with questions of identity and connection, ethical action, and vocation (Astin, Astin & Lindholm, 2011). Meanwhile, "religiosity" is defined as participation in particular ritualized practices, reading particular sacred texts, and membership in a community defined around particular beliefs and practices (Astin et al., 2011). Researchers found that students who participated in behaviors associated with spiritual growth were more likely to have positive social and academic outcomes (Astin et al., 2011). At the same time, student membership in religious groups was correlated with lower levels of religious struggle and higher levels of religious commitment, but also less tolerant social perspectives, lower academic achievement, and more limited career and educational aspiration (Astin et al., 2011). Researchers concluded that spiritual questioning and engagement gave students a broader worldview, greater resilience, and willingness to engage across lines of difference, both religious and otherwise (Astin et al., 2011). Finally, the college experiences that most prominently support students' emerging spiritual and religious identity are related to faculty: engagement in spiritual conversations, encouragement to consider questions of meaning, and support through religious struggle and skepticism. This significant influence by faculty on student spiritual development was also noted by Bowman and Small (2010) in their study, employing the HERI Spirituality in Higher Education dataset, of the experiences of students of minority religious identity.

 Institutional type seems to influence the spiritual and religious engagement of students. In a study related to the Spirituality in Higher Education project, Bryant and Astin (2008) concluded that attending a religious college (whether Catholic, Protestant, or evangelical) was associated with a greater degree of spiritual struggle. Using the same dataset from Spirituality in Higher Education, Bowman and Small (2010) found the greatest levels of spiritual development among students attending non-Catholic religious institutions, followed by Catholic schools, and finally secular schools. Increases in religiosity were the greatest at Protestant institutions (Bowman & Small, 2010). Seemingly contrary to this finding, Hill (2009) found that a negative impact in the number of years enrolled in a mainline Protestant, Catholic, or non-religious private institution on participation in religious services when compared to evangelical Protestant institutions. Finally, Hill (2009) believes this finding is attributable to "Catholic and mainline Protestant institutions less successfully providing a shared moral order that legitimates religious language, motive, and behavior when compared to conservative Protestant colleges" (p. 515). The difference in this finding may result from Bowman and Small (2010) measuring multifaceted religious and spiritual constructs while Hill examined only participation in religious services.

 The nature of campus religious and spiritual climate was considered by Mayhew & Rockenbach (2013). They discovered that the perception of a divisive spiritual and religious climate (separation and conflict between religious groups and worldviews) on campus was

related positively to worldview commitment, while coercion (religious pressures on campus) was negatively correlated to worldview commitment (Mayhew & Rockenbach, 2013). The researchers theorize that a divisive climate may lead students to "retreat to pre-existing psychological commitments or stereotypes when confronted with or threatened by difference" (Mayhew & Rockenbach, 2013, p. 78).

While the Spirituality in Higher Education project involved a broad sample of students from a variety of institutions, other studies have employed the dataset to understand the experiences of students identifying with religious or other subgroups. Bowman and Small (2010) considered the experiences of religious minorities on a college campus and found that those students are not as religiously engaged and have reduced levels of well-being and spiritual growth when compared to the religious majority on campus. A qualitative study by Small (2011) engaged 21 students of majority and minority religious/spiritual identities. He found that a hierarchy of religions exists on college campuses, with Christians as the top, other religions in the middle, and atheists at the bottom. Students from a religious minority within a society who attend an institution of a different religious affiliation may be considered a "double religious minority," compounding the negative impact of religious minority membership (Bowman & Small, 2013). This finding means that students of the same religious identity experience institutional types differently (Bowman & Small, 2013). For example, a Catholic student at a Catholic institution will be more engaged religiously and exhibit greater spiritual growth than a Catholic student at a public or non-Catholic religious institution. This conclusion may be particularly relevant for Eastern Mennonite, where Mennonite students, who are a religious minority in society, are now a part of a community shaped by their shared religious values.

Another qualitative study (Bryant, 2005) employed observation and interviews in order to describe the culture of a group of evangelical Christian students at a public research university. Bryant (2005) found those students valued authenticity and their "countercultural conservative" identity, which included flexible political views based on belief, permitted unconventional and contemporary forms of religious practice, and expected adherence to a rigorous moral code of behavior quite different from campus norms. These evangelical Christians participated in the campus community in a state of "uneasiness" because of suspicion by administrators, faculty, and other students, though they welcomed engagement with "otherness" (that is, racial, ethnic, religious, etc. diversity) and with the critical and reflective questioning of their faith that comes with higher education (Bryant, 2005). The opposing side of evangelical Christian students is demonstrated by Railsback (2006): evangelical Christians attending evangelical Christian colleges maintain or strengthen their religious convictions compared to evangelical Christian peers at other institutional types. These experiences suggest that religious minorities have distinctive experiences on different college campuses, which may result in negative engagement and outcomes if those students are a "double religious minority" or may result in positive engagement and outcomes if those students are in the religious majority. Mennonite students, who are a religious minority in the broader society, likely expect a positive student experience in the Mennonite culture of EMU; students of other Christian denominations, who are a religious majority in the broader society, may have a more negative student experience than Mennonite classmates.

Finally, research is beginning on the intersectionality of religious identity and other identities. A study by Gehrke (2013), employing the Spirituality in Higher Education dataset, examines race and pro-social involvement in spiritual development. Gehrke (2013) determined that no students experienced spiritual decline in college and that the spiritual growth of students

varied significantly for students from different racial and ethnic backgrounds. For Black students, religious identification has a significant positive influence on spiritual identification but a negative influence on engagement with spiritual questions (Gehrke, 2013). The engagement of these students in pro-social behaviors, such as demonstrations or charitable work, also positively predict growth in spiritual measures (Gehrke, 2013). Asian students demonstrate the most significant growth in spiritual measures, and growth is highly correlated to participation in pro-social behaviors like student activism, political involvement, and charitable work (Gehrke, 2013). Latinx students have the smallest growth in spiritual measures, but a positive correlation exists between participation in leadership training and demonstrations and spiritual growth (Gehrke, 2013). Finally, while white students demonstrate growth in spiritual factors, no pro-social behaviors correlate to that growth (Gehrke, 2013). This research on the intersection of race/ethnicity and religious/spiritual factors is still fairly new and is an emerging area of inquiry.

      Racial/Ethnic Minorities and Student Engagement. Currently a major area of research concerns how students of historically underrepresented racial/ethnic groups experience college differently than students who have traditionally made up the majority on campus (Fischer, 2007; Lundberg & Schreiner, 2004; Lundberg, Schreiner, Hovaguimian & Miller, 2007; Mayhew et al, 2016; Pascarella, Smart, Ethington Nettles, 1987). Racial/ethnic minorities are grouped together for the purpose of the current study since the small campus population of these distinct minorities at EMU make it difficult to examine the differing experience of each racial/ethnic group (Gohn & Albin, 2006). However, research suggests that distinct issues face individual racial/ethnic groups (Gohn & Albin, 2006).

      Fischer (2007) examined data from the National Longitudinal Survey of Freshmen, administered for approximately 4,000 students at 28 selective institutions, and found that "the connections that students form to others on campus have numerous implications for their early college outcomes" (p. 151) for racial/ethnic minority students. These connections help students become more engaged on campus, which was significant for their early college outcomes (GPA, retention, etc.) (Fischer 2007). This early campus connection was important, as students of racial/ethnic minorities experienced more significant negative impacts on early college outcomes because of their family characteristics, socio-economic status, and academic preparation for college, than white students. This situation was especially true for Black students, through Hispanic and Asian students also saw similar effects (Fischer, 2007).

      Hu and Kuh (2002) analyzed data from NSSE, consisting of responses from 50,883 students in 123 institutions of varying types. They found that students from minority racial/ethnic groups were *more* engaged than white students (Hu & Kuh, 2002). In addition, white students participated in fewer activities and educationally enriching experiences than students from other racial and ethnic backgrounds, but this action did not equate to better outcomes (Hu & Kuh, 2002). More recently, Lundberg & Schreiner (2004) and Lundberg et al. (2007) examined responses to the College Student Experience Questionnaire (CSEQ) from 4,501 students in seven different racial/ethnic groups (white, African American, Asian or Pacific Islander, Native American, Mexican American, Hispanic and Puerto Rican, and multiethnic). Both studies found that students of historically underrepresented racial groups reported lower levels of engagement with faculty when compared to white students (Lundberg & Schreiner, 2004; Lundberg et al., 2007). These lower levels of faculty interaction corresponded to lower GPAs and overall learning (Lundberg & Schreiner, 2004; Lundberg et al., 2007). Given the importance of faculty interactions to the positive benefits of student engagement (Astin, 1993), this lack of interaction may help explain the findings of Hu and Kuh (2002) despite greater levels

of overall engagement. Faculty interactions were linked to students' overall levels of involvement, which related to their lower levels of satisfaction with their college experience when compared to white students (Lundberg & Schreiner, 2004; Lundberg et al, 2007). Lundberg & Schreiner (2004) concluded that this result highlights the "important role that faculty relationships play in boosting the effort of students of all racial/ethnic groups" (p. 559). Lundberg & Schreiner (2004) also found that white students reported the greatest satisfaction with their collegiate experience and that a significant variation existed in that indicator by race.

Lundberg (2012) examined NSSE responses from 2,836 students in five racial/ethnic groups in order to determine how student engagement impacts student learning across different racial/ethnic groups. Contrary to some previous studies, Lundberg (2012) found that fewer differences emerged due to race and ethnicity. Lundberg (2012) did find a larger difference due to race and ethnicity when considering how interactional diversity—that is, interactions with diverse ideas and people—contributed to "gains in general education or gains in personal competence" (p.646).

Quaye and colleagues (2015) describe the factors that influenced minority racial students who had different experience and different engagement as: "(1) being one of the few students of color, (2) racial stereotypes and stereotype threat, (3) the absence or presence of same-race or same-ethnicity faculty, and (4) Eurocentric and culturally relevant curricular content" (p. 16). These factors point institutions to ways in which they can influence how students of color experience the campus and their levels of engagement, as well as help to move past the idea that students of minority races can be expected to perform and engage with campus at lower levels than white students (Quaye et al., 2015). Establishment of social ties on campus, including friendship support and affiliation with a social subsystem, is also critical to student persistence, particularly for Black, Hispanic, low socioeconomic status (SES), and/or first-generation students (Fischer, 2007).

The experiences of racially and ethnically diverse students at EMU, a majority white campus with a majority white faculty, are likely to be similar to the findings noted here. The ability of the institution to facilitate early campus connections and meaningful interactions with faculty is critical to early student academic and social engagement. At the same time, finding factors on campus such as racial stereotyping or stereotype threat, absence of same-race or same-ethnicity faculty, and a Eurocentric curricular content could result in a lower student engagement and a negative student experience for racially and ethnically diverse students at EMU.

LGBTQIA+ Students and Student Engagement. College is a pivotal time and place for students to explore their sexuality and gender identity, especially for students who are lesbian, gay, bisexual, transgender, queer, intersex, or asexual (LGBTQIA+) (Marine & Catalano, 2015; Stewart & Howard-Hamilton, 2015; Vaccaro, 2006). These populations are often grouped together as they face similar issues integrating into campus and forming their personal identities—although there is growing disagreement that this grouping of diverse sexual and gender identities is appropriate (Dugan & Yurman, 2011). Despite the challenges to grouping these minority sexual and gender expressions together, all of those populations are facing campuses where they experience discrimination, harassment, and "campus cultures that elicit fear" (Dugan & Yurman, 2011, p. 202).

Stewart & Howard-Hamilton (2015) and Vaccaro (2006) describe the challenges to engagement that gay, lesbian, and bisexual students face on college campuses. These students face numerous signals—including minor incidences like Valentine cards and images in media— that they are not part of mainstream culture (Stewart & Howard-Hamilton, 2015). Exclusionary

signals such as these contribute to gay, lesbian, and bisexual students retreating from the mainstream campus culture and being less engaged (Stewart & Howard-Hamilton, 2015; Vaccaro, 2006). However, researchers find that gay, lesbian, and bisexual students do form thriving micro-communities of support and, when celebrated as a community, are able to be active and engaged on campus, even if it is primarily through their identity community (Stewart & Howard-Hamilton, 2015). These more engaged students have been found to have similar educational outcomes as straight students and even some areas where they are more engaged than the majority campus student, including civic and political activism and being mentored by faculty (Dugan & Yurman, 2011).

Transgender students face similar challenges, although the issues are often more pronounced and more difficult to overcome regarding engagement with the campus community (Marine & Catalano, 2015). Many transgender students first feel comfortable embracing their non-conforming (and to them, authentic) identity through the supportive transgender community they have found on campus (Marine & Catalano, 2015). However, these students are often ostracized in the larger campus community once they make their gender transition public (Marine & Catalano, 2015). Practices that campuses can use to encourage these students to integrate into campus include using appropriate gender pronouns, preferred names, and educating the campus community (Marine & Catalano, 2015). Unfortunately, these practices are only moderately successful and, even with such practices in place, students transitioning gender never feel part of the majority population (Marine & Catalano, 2015).

The body of research suggests that comfort with expressing identity depends on a thriving identity community and its inclusion in the mainstream community. As discussed in the contextual analysis below, EMU has only recently implemented policy changes that make it possible for students who identify as LGBTQIA+ to express that identity openly. Since neither identity communities nor intentional inclusion for LGBTQIA+ students has been a part of campus life or student experience at EMU, we anticipate lower levels of student engagement among students identifying as LGBTQIA+.

Politically Conservative Students and Student Engagement. Little has been written regarding the engagement of politically conservative students on college campuses. Pascarella (2006) has called for more research that is based on political affiliation in his recommendation for expanding the definition of diversity. The limited research that has been conducted focuses on the social connections that students make while at college based on their political affiliations (Mayer & Puller, 2008). They found that politically conservative and politically liberal students were more likely to engage with other students of similar political orientations. Recent political changes among college students have followed similar changes across the country, with students being more politically polarized than earlier generations (Astin, 1998; Broido, 2004). Research has also included how political affiliation of college students impacts views on diversity (Pascarella, Salisbury, Martin & Blaich, 2012) and other social issues (Hess & Rueb, 2005). However, research is limited on how students with different political beliefs and affiliations engage with college or different learning outcomes based on their political beliefs. Without a firm foundation of research on politically conservative students to inform a hypothesis, we may only speculate that students at EMU, whose political perspectives are inconsistent with the campus in general, will demonstrate lower levels of student engagement.

Gender and Student Engagement. Understanding differences based on gender has become a major area of research n higher education, usually focused on how to increase the support for male students, as females have overtaken males in both college-going rates and

college success rates, including degree attainment and persistence (Peter & Horn, 2005). Regarding student engagement, females are also more likely than males to be engaged in a number of different ways on campus (Kinzie et al., 2007). In their study of the 2005-06 NSSE data (N=472,985) from first-year or senior students at 487 institutions of varying types, Kinzie et al. (2007) found that males engage in academic challenge activities and active and collaborative learning activities, although males perceive the campus environment as less supportive of them. However, Kinzie et al. (2007) found no significant difference between males and females when it came to student-faculty interactions and their experience with diversity. Hu and Kuh (2002) found that males were more likely to be either extremely engaged, especially in leadership activities, or very disengaged when compared to females. This dichotomy suggests that males are visible campus leaders, even as the majority of men on campus are under engaged when compared to female students (Hu & Kuh, 2002). Regarding specific types of engagement, females have more frequent and positive interactions with their faculty than males, which is one of the most significant forms of engagement that leads to overall positive outcomes (Sax, Bryant, & Harper, 2005). The research indicates that females at EMU are likely to have more positive student engagement than most males.

Athletes and Student Engagement. The experiences of student-athletes is of great interest to EMU because of the importance of Division III athletic teams in recruitment and the significant portion of the student population involved in athletics (294 undergraduate students, 32.4% of student body, in 2017-2018) (EMU Institutional Research, 2018). Student-athletes are a group that experience increased demands to be both an athlete and a college student (Greer & Robinson, 2006). These dual demands make their engagement on campus difficult, complicated further by the rules and regulations they must follow as athletes (Greer & Robinson, 2006). Umbach, Palmer, Kuh, and Hannah (2006) identify numerous studies that show both positive and negative impacts of intercollegiate athletics for students and institutions. For example, student-athletes face the same issues that non-athletes face, but face further issues as they have the time demands of practice and competitions (Comeaux & Harrison, 2011; Greer & Robinson, 2006). These issues include time management struggles and poor relationships with faculty because student-athletes have to spend more than 40 hours a week focused on their athletic endeavors and neglecting school work (Comeaux & Harrison, 2011; Greer & Robinson, 2006; Umbach et al., 2006). Conflict arises when athletic demands directly interfere with academic or social demands and athletes are forced to make decisions. They often choose their athletic demands over others, which leads to their further disengagement from campus and increasing conflict with faculty and other students (Chen, Snyder, & Magner, 2010; Greer & Robinson, 2006). Finally, student-athletes are isolated further because they primarily socialize with one another and often are tracked into similar majors to accommodate scheduling more easily (Comeaux & Harrison, 2011).

Student-athletes, as with other student subpopulations, are not a homogenous group, but experience numerous intersectionalities of identity; perhaps most prominent are their diverse racial and ethnic identities (Greer & Robinson, 2006). This situation creates separate issues for student athletes of color, including the most prominent prejudicial assumption: they are only at college because of athletics and not other abilities (Greer & Robinson, 2006). These intersecting identities make engaging student-athletes more difficult to understand and research than some other populations, as they are often stereotyped into fitting one mold (student-athlete) when their identity is more complex (Comeaux & Harrison, 2011). These intersectional identities of

student-athletes also means that programming designed for student-athletes must take their multiple identities into account (Comeaux & Harrison, 2011).

Athletics has been an important part of recruitment, enrollment, and student life at EMU. Given the strong group identity on athletic teams and the pre-existing relationships with teammates and coaches, we anticipate that, in general, student-athletes at EMU will express more positive student engagement than non-athletes.

First-Generation Students and Student Engagement. Research shows that first-generation students (defined as those whose parents have not earned a higher education degree) have differing experiences at college (Hottinger & Rose, 2006). These students face social, academic, and financial pressures that are often more prominent than other students (Hottinger & Rose, 2006). These pressures may impact first-generation students' overall engagement on campus, both with social activities and in class, but also with other students, faculty, and staff (Hottinger & Rose, 2006). Hu and Kuh (2002) find that parental education is positively associated with higher levels of engagement, which means first-generation students are significantly less engaged than their peers. Pike and Kuh (2005) examined the responses to the CSEQ from 3,000 first-year students from institutions representing the six Carnegie institution types and observed, "First-generation students were less engaged overall and less likely to successfully integrate diverse college experiences; they perceived the college environment as less supportive and reported making less progress in their learning and intellectual development" (p. 289). They theorize that first-generation students may be less engaged on campus because they do not know the importance of engagement or the different opportunities to be engaged (Pike & Kuh, 2005).

Pike and Kuh (2005) also found that first-generation students are less likely to persist — although this factor is attributed to precollege factors including socio-economic status and high school engagement. These researchers also note, "... low levels of engagement are an indirect result of being the first in one's family to go to college ..." (Pike & Kuh, 2005, p. 290). This situation is one indicator of the difficulty in unraveling pre-college characteristics from in-college experiences and behaviors. As the student population at EMU has welcomed more first-generation students, especially those who are not Mennonite, we expect to find significantly more negative student engagement for first-generation students compared to non-first-generation students.

On-Campus Students and Student Engagement. A special kind of engagement results from students living in residence halls: students learn from other students due to the time that they spend with one another (Vasquez & Rohrer, 2006). Students in residence halls engage more in academic and social life of a campus, largely due to the influence of being around others with similar educational goals (Schroeder & Mable, 1994; Vasquez & Rohrer, 2006). Pike and Kuh (2005) also recognize, "Living on campus puts students in close physical proximity so they cannot avoid being confronted on an almost daily basis by others who look, talk, and hold values different from their own" (p. 289). Living on campus has been associated with positive outcomes for students, including improved retention, higher GPAs, and closer relationships with faculty and students (Schroeder & Mable, 1994). These improved outcomes have led to many institutions of higher education requiring all students to live on campus for at least their first year and many institutions creating four-year housing requirements (Pike & Kuh, 2005).

Further research found that "living on or near campus while attending colleges is consistently one of the most important determinants of a student's level of integration or involvement in the social system of an institution" (Pascarella & Terenzini, 1991, p.

399). Students living on campus are more engaged in co-curricular and extracurricular activities and interact with other students and faculty members more often (Pascarella & Terenzini, 2005). This greater engagement partially explains why students who live on campus experience more positive outcomes than those students who live away from campus and commute to class.

EMU residence life policy for traditional undergraduates requires all single, full-time students to reside on campus, with exemption only for living with immediate family in the area, making the campus overwhelmingly residential (EMU Student Life, 2018). We believe that on-campus students will demonstrate consistently higher student engagement than off-campus students.

International Students and Student Engagement. International students are an important part of college life. Increasing numbers of students are coming from outside of the United States, both at EMU and nationally (Bevis, 2006; EMU Institutional Research, 2018). International students, like other subpopulations examined here, vary greatly and have different experiences from one another, often based on country of origin, language, and race and ethnicity (Lee, 2010). Engagement has been found to be as important, if not more important, for international students than domestic students (Bevis, 2006). However, international students are less engaged in extracurricular events than their domestic counterparts, as they attend fewer activities and socialize less (Bevis, 2006). In fact, international students report isolation from other students, especially during the initial transition (Bevis, 2006). International students also report low levels of support from the host institution, which do not offer those international students any additional support despite the greater adjustments they are experiencing (Lee, 2010).

Relationships are critical for international students in making the transition to an American university and dealing with the accompanying stress (Zhao, Kuh, & Carini, 2005). However, international students prefer to make their social relationships with other international students rather than students at the host institution, even though there are greater benefits to relationships with American students (Zhao et al., 2005). International students also interact with fewer individuals from different racial or ethnic backgrounds (Bevis, 2006). International students are more engaged in educationally purposeful activities—spending more time in the library and doing homework than domestic students (Bevis, 2006; Zhao et al., 2005). However, in a meta-study, Bevis (2006) found international students engaged directly with faculty less than other students, possibly due to preferring a more lecture oriented learning style than one of greater engagement with instructors. Despite this preference, international students reported positive faculty and staff interactions at a greater rate than American students (Zhao et al., 2005). These differences did not remain disparate as students progressed through their education, so, by the senior year, international students spent similar amounts of time as American students in extracurricular activities and socializing (Zhao et al., 2005).

International students have been an important part of EMU's recent enrollment strategy. Given the findings from research, we believe international students at EMU will report lower scores on student engagement measures than non-international students.

These two sides of the student experience question—the Tinto and Braxton concern with student departure and the Kuh and Astin concern with student outcomes—both consider similar aspects and domains of the student experience in higher education. Most importantly, Kuh (2010), Astin (1993), and Tinto (1993) reflect the reality that student relationships with faculty and peers, academic and co-curricular involvement, and the physical and programmatic

environment of higher education are important aspects that also interact and intersect in important ways and shape the student experience of an institution. Braxton et al. (2014), meanwhile, provide the empirical analysis that these day-to-day aspects of student experience communicate information to students about institutional integrity and commitment to student well-being.

Social Reproduction Theory

Educational systems are part of social structures that ensure the reproduction of those systems and structures, a phenomenon that has been named "social reproduction theory" (Bourdieu, 1986; Coleman, 1988). At the heart of educational systems are distinct forms of capital, including social and cultural capital, which are a means by which capital (including economic capital) is transferred through generations (Bourdieu, 1986). Education is one of the primary ways social and cultural capital are preserved, transferred, and converted into economic capital (Bourdieu, 1986; Coleman, 1988). A student's ability to exit home culture and enter institutional culture is critical to persistence (Elkins, Braxton, & James, 2000). Students with greater cultural and social capital are integrated into the institutional social system as a result of cultural knowledge and attitudes, including self-esteem and social self-consciousness (Braxton et al., 2014). The cultural and social capital that a student brings to an institution of higher education influences the extent of that student's social integration and experience.

Social and cultural capital are especially relevant at an institution like EMU, which was established to serve and preserve a distinct community and, therefore, retains the cultural markers of that community. Students from Mennonite backgrounds come to EMU with a tremendous amount of social and capital, understanding Mennonite society and how to operate within that field. EMU is doubly distinctive, with aspects of Mennonite culture, but also a culture distinct to higher education. These two facts mean large portion of students (non-Mennonite and first-generation college student) will enter the institution at a disadvantage compared to Mennonite and non-first-generation students who enter the institution with a greater level of social and cultural capital.

Contextual Analysis

Eastern Mennonite University (EMU) is a private, nonprofit institution of higher education located in Harrisonburg, Virginia affiliated with the Mennonite Church USA. EMU currently has 1,880 total students, with about 10,000 traditional undergraduate students (EMU Institutional Research, 2018). EMU has a seminary, graduate school, and undergraduate professional programs in addition to their traditional, liberal arts undergraduate curriculum (EMU Institutional Research, 2018). There are 13 academic departments along with the seminary and graduate school. There are 110 full-time faculty: 81 in tenure-track appointments and 29 in non-tenure-track appointment (EMU Institutional Research, 2018). EMU has 215 staff members, with the majority (201) working full-time. The institution is governed by a twenty member Board of Trustees, only two of which are not EMU alumni. The president's cabinet is made up of eight members including the Provost, Vice President and Undergraduate Academic Dean, Dean of Graduate Programs, Vice President for Institutional Effectiveness and Strategic Initiatives, Vice President for Finance, Associate Provost for EMU at Lancaster, Vice President for Enrollment and Student Life, and Vice President for Advancement. The traditional undergraduate student population is majority white (65.4%) with no majority religious

affiliation, though Mennonites are the largest religious group on campus (26.6%) (EMU Institutional Research, 2018).

History and Foundational Values

EMU was founded in 1917, the last of six institutions of higher education founded by churches that became the present-day Mennonite Church USA. From the beginning, EMU's leaders made a conscious choice to offer liberal arts and practical professional programs alongside Mennonite Biblical and theological education. The Mennonite Church USA stands within the Anabaptist tradition of the Protestant Reformation, based primarily in the Dutch- and German-speaking states of Western and Central Europe. Many of these Anabaptists, including Mennonites, came to North America in the eighteenth century seeking religious freedom, settling initially in Pennsylvania and Virginia, then moving west into Ohio, Indiana, and beyond. The Anabaptist tradition emphasizes an individual believer's personal relationship with God in Jesus Christ and membership in the alternative polity that is the church community. The church stands as an alternative polity because of its allegiance to Jesus Christ rather than any secular, temporal government and its organization according to social principles and norms derived from Anabaptist theology and Biblical interpretation. The purpose of maintaining that distinctive Anabaptist perspective in the education of the community's children and young adults led Mennonite churches to establish primary and secondary schools and institutions of higher education.

Recent History

EMU has identified institutional core values to explain the university's identity to internal constituencies and external audiences. Those core values are: community, Christian discipleship, service to others, and peacemaking. The new president has led the campus community through a strategic planning process. The resulting 2017-2022 strategic plan, *A Second Century of Transformative Learning*, commits EMU to four strategic goals:

1. Celebrating EMU's heritage and history during the institution's centennial year.
2. Engaging students, faculty, and staff in the EMU community of learning in local and global contexts.
3. Growing and ensuring EMU's enrollment and financial stability, as well as enhancing the institution's regional and national reputation.
4. Diversifying the faculty and staff to reflect the student body, community, and broader church.

This new strategic plan was adopted by the EMU Board of Trustees in 2017 and implementation of the plan is now proceeding.

Non-Discrimination Policy Change. EMU recently changed hiring and employment policies by adding "sexual orientation" to the institution's non-discrimination statement. In late 2013, the EMU Board of Trustees instructed the university's president to begin planning a "listening process" about hiring and employment policies regarding individuals in same-sex relationships (Lofton, 2013). The listening process was conducted through the first six months of 2014 and, although the Board of Trustees initially delayed action (Lofton, 2014a,b), sexual orientation was added to the university's non-discrimination statement in July 2015 (EMU Communications Staff, 2015). Goshen College, another higher education institution affiliated with the Mennonite Church USA, made the same policy change at the same time (Goshen College, 2015). This revised policy contradicts the policies of the Mennonite Church USA, the

Mennonite Education Agency, and other Mennonite institutions of higher education, which prohibit the employment and hiring of individuals engaged in same-sex relationships. Following this action by EMU and Goshen, complaints were lodged by fellow member institutions at the Council for Christian Colleges and Universities (CCCU), a cooperative organization for evangelical Christian institutions of higher education. In September 2015, after conversations between CCCU, EMU, and Goshen leaders, both EMU and Goshen withdrew from the CCCU, citing differences over the institutions' changes to non-discrimination policies (EMU Communications, 2015). No action has yet been taken by the Mennonite Church USA or the Mennonite Education Agency regarding the non-discrimination policy change by EMU or Goshen. Conventional wisdom at EMU is that this policy change has led conservative Mennonite and other conservative Christian students to choose not to enroll at EMU.

Demographic Changes. EMU currently enrolls 1,880 total students, of which approximately 1,000 are traditional, full-time undergraduate students. In recent years, EMU has experienced decreasing enrollment of Mennonite students from across the country who traditionally filled the university's classes. In 1997-98, 65.1% of traditional, full-time undergraduates were Mennonite (T. Van Patter, personal communication, March 15, 2018). By 2007-08, the proportion Mennonite undergraduates had fallen to less than one-half (47.8%) and by 2017-18, to less than one-third (31.1%) (T. Van Patter, personal communication, March 15, 2018). Over the last 20 years, the proportion of Mennonite students enrolled at EMU has declined precipitously.

Figure 1.
Enrollment of Mennonite and Non-Mennonite Full-Time, Traditional Undergraduate Students
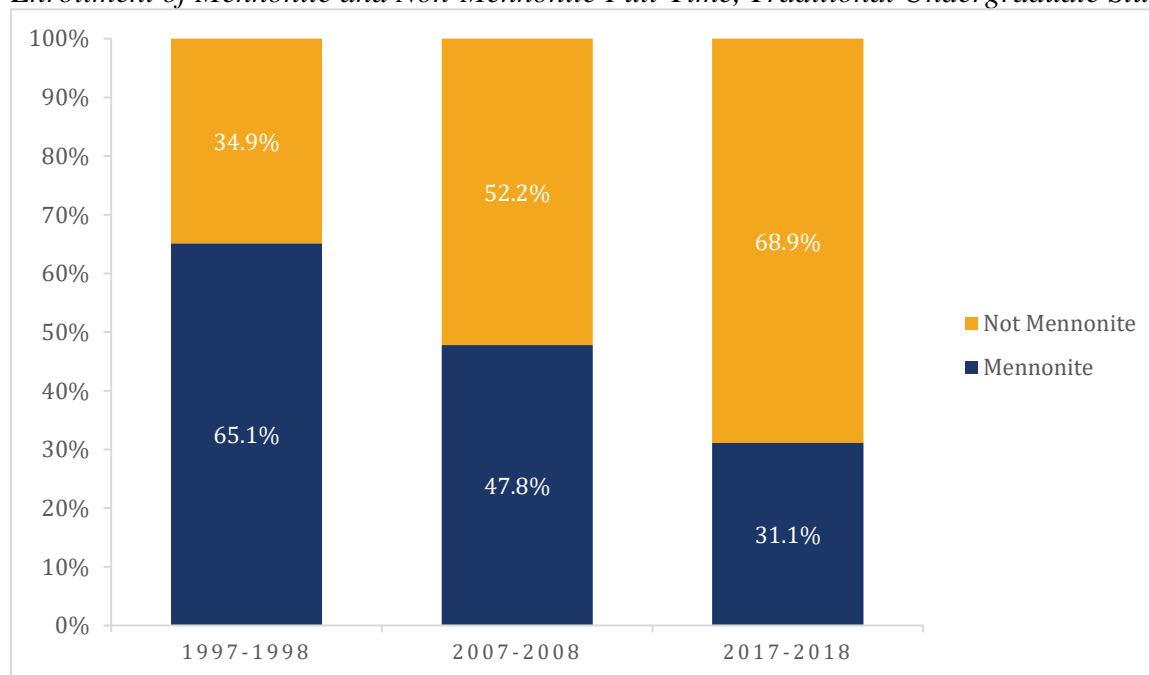
Note: % is percentage of enrollment in given year.
Note: Traditional undergraduate students do not include undergraduate students in professional studies or baccalaureate completion programs as defined by EMU.
Source: EMU Factbook, personal communication.

This decline in Mennonite affiliation is mirrored by declining numbers of out-of-state students and an increasing proportion of in-state students. In 1997-98, fall headcount enrollment of undergraduates was 44.1% in-state and 55.9% out-of-state (SCHEV, Table E02, Fall Headcount Enrollment by Residency, 1997-98). By 2007, the proportions were nearly equal, with 48.6% in-state and 51.4% out-of-state (SCHEV, Table E02, Fall Headcount Enrollment by Residency, 2007-08). In 2017, the ratio of in-state to out-of-state students had switched, with 58% of undergraduates coming from in-state and 42% from out-of-state (SCHEV, Table E02, Fall Headcount Enrollment by Residency, 2017-18). As the number of Mennonite students enrolling at EMU declines, the number of out-of-state students is also declining and the enrollments of non-Mennonite and Virginia students are increasing.

Figure 2.
Fall Headcount Enrollment by State Residency
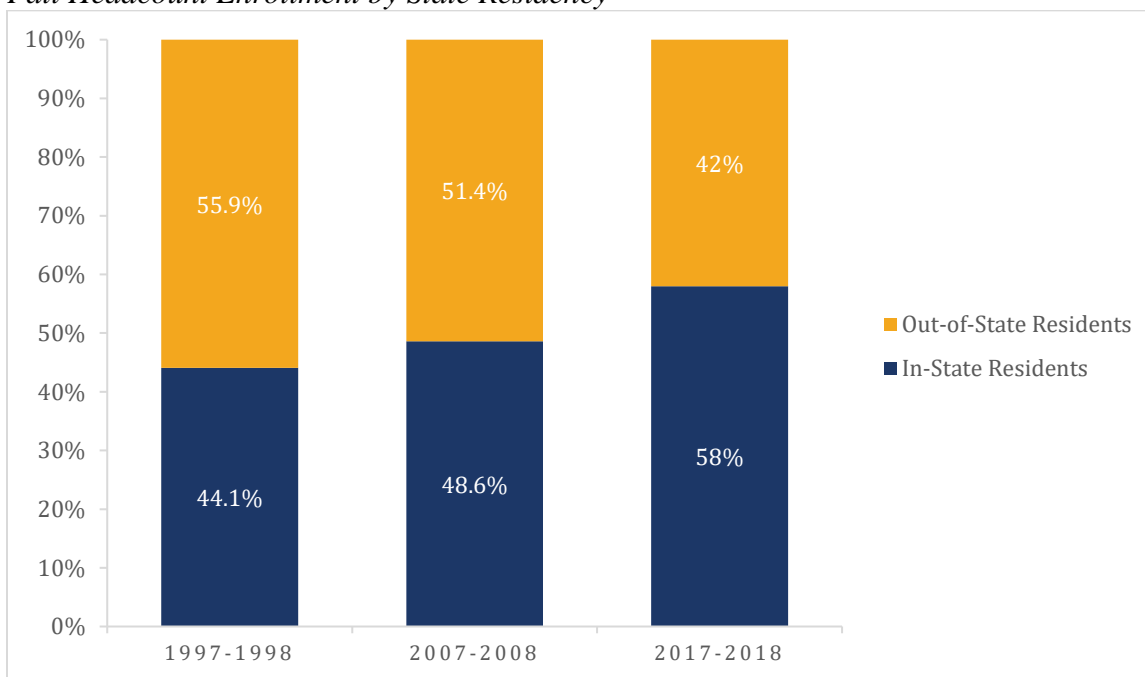
% is percentage of enrollment in given year
Source: SCHEV, Table E02, Fall Headcount Enrollment by Residency

At the same time, there has been increasing enrollment by racially and ethnically diverse students. Over the past 20 years, the percentage of white students enrolled at EMU has steadily decreased while the percentage of African American and Hispanic students has steadily increased. In 1997, 88.5% of EMU undergraduates were white, while 2.7% identified as African American and 2.4% identified as Hispanic (SCHEV, Table E02, Fall Headcount Enrollment by Race/Ethnicity, 1997-98). By 2007, the percentage of white undergraduates had decreased to 81.4%, while the percentage of African Americans enrolled rose to 7.8% and the percentage of Hispanics rose more modestly to 3.3% (SCHEV, Table E02, Fall Headcount Enrollment by Race/Ethnicity, 2007-08). In 2017, the percentage of enrolled undergraduate students identifying as African American had risen to 9.3% and the percentage of Hispanic students increased to 7.3%, even as the number of white students decreased to 69.9% (SCHEV, Table E02, Fall Headcount Enrollment by Race/Ethnicity, 2017-18). There was also the addition of a

"multirace" category by 2017, which included 3.6% of undergraduate students (SCHEV, Table E02, Fall Headcount Enrollment by Race/Ethnicity, 2017-18). Enrollment of undergraduates at EMU over the last 20 years shows a trend of increasing racial and ethnic diversity.

Figure 3.
Fall Headcount Enrollment by Race/Ethnicity

	1997-1998	2007-2008	2017-2018
■ Unknown/Unreported		1.8%	3.0%
■ Multirace			3.6%
■ American Indian/Native American	0.2%	0.2%	0.5%
■ Asian/Pacific Islander	1.4%	1.8%	2.5%
■ Foreign/International	4.8%	3.7%	4.1%
■ Hispanic	2.4%	3.3%	7.3%
■ African American or Black	2.7%	7.8%	9.3%
■ White or Caucasian	88.5%	81.4%	69.9%
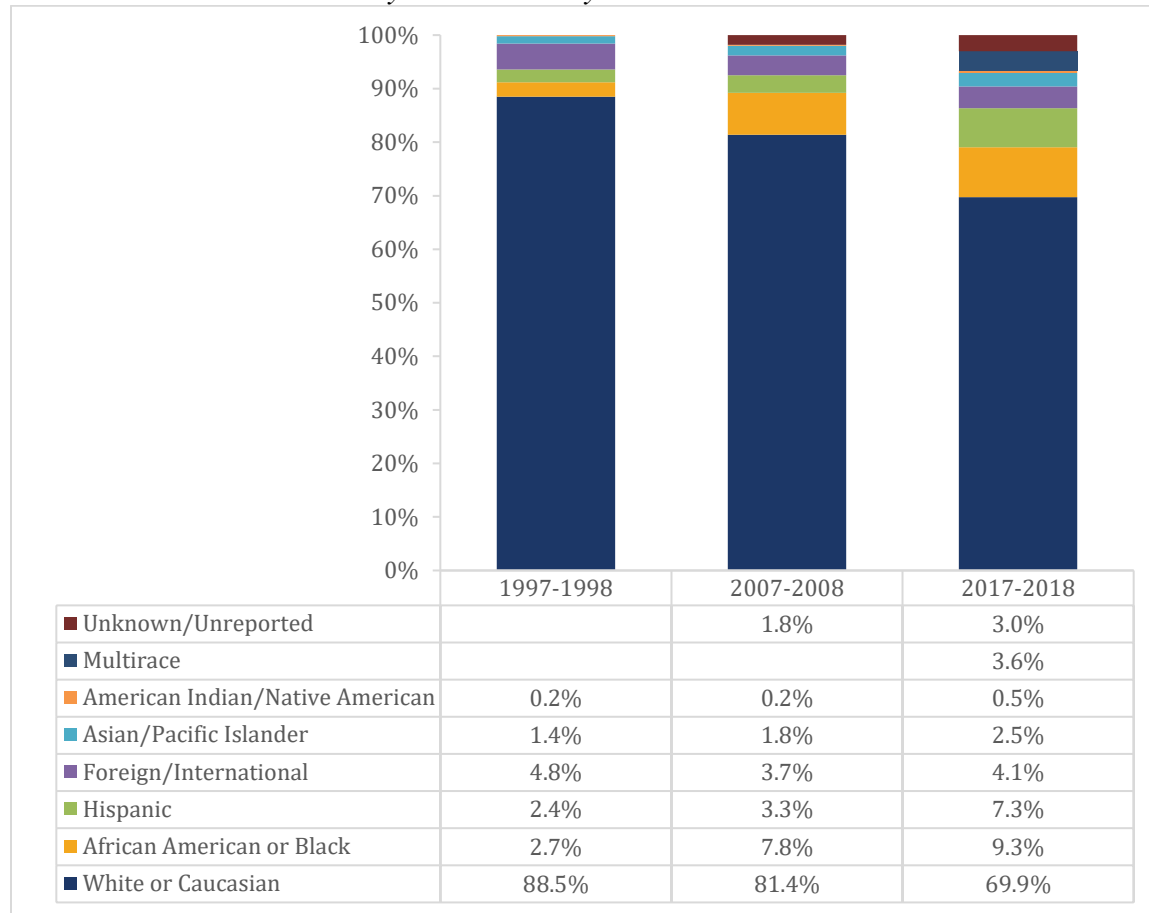
% is percent of entire enrollment in specified year
Source: SCHEV, Table E02, Fall Headcount Enrollment by Race/Ethnicity

One aspect of diversity that has not changed over the past 20 years is socioeconomic diversity, as indicated by receipt of a federal Pell Grant. The percentage of Pell Grant recipients at EMU has remained fairly steady since 1997. In 1997, 28.2% of students received Pell support; in 2007 that number was 29.5%; and in 2016, 28.0% of students at EMU received Pell support (SCHEV, Table FA09, Pell Grant Report). Though there has been increasing diversity of the student body in terms of religious affiliation and race/ethnicity, there was not significant change in the socioeconomic status of EMU students.

In the past 20 years, the enrolled student population at EMU has changed significantly. The number of Mennonite students enrolled has declined. There have also been decreases in the number of white students and out-of-state students enrolling. Conversely, the last 20 years have brought increasing enrollment at EMU by non-Mennonite, in-state, and African-American and Hispanic students. This change in the student body contrasts with the composition of the faculty and staff, which is 67% Mennonite and 88% white (EMU Institutional Research, 2018).

Diversity Task Force Report. Since 2015, EMU has focused considerable institutional effort on understanding issues of diversity. The most significant manifestation of this effort was the Diversity Task Force, which produced a report with recommendations that was released in December 2016, written primarily by Kindler and Winship, two graduate students at EMU. The report describes some of the challenges related to diversity and inclusion and prescribes institutional actions to promote a sense of inclusion among students, staff, and faculty (Kindler & Winship, 2016).

The Diversity Task Force conducted 11 focus group sessions on campus in order to gather data. A focus group held for each of the several student groups that represent diverse subgroups on campus: Safe Space, a LGBTQIA+ student organization; Latino Student Alliance (LSA); Black Student Union (BSU); International Student Organization (ISO); Student Government Association (SGA); student-athletes; and seminary students. In addition to the student focus groups, five staff and faculty focus groups were held: one for Ministry Assistants and Pastoral Assistants; one for Resident Directors; one for Operational Directors; and two for faculty members from multiple departments. These focus groups were asked what diversity means to them; what supportive experiences they have had; if they have witnessed or personally experienced offensive, hostile, or intimidating conduct; and what they would like to see EMU do in the future to be more inclusive, safe and supportive for all students, staff, and faculty (Kindler & Winship, 2016).

Findings from the report included: (1) Diversity within diversity—that EMU lacked overall diversity and within that diversity participants often felt tokenized; (2) Safety, acceptance, and inclusion—large number of microaggressions that created overall concern for safety and lack of acceptance; (3) Awareness of differences—participants spoke about a general lack of cultural sensitivity and education about diverse individuals which created fear of engagement with diverse individuals; (4) Institutional support—individuals feel support on an individual basis, but not from the larger institution, and (5) Mennonite identity—a general tension between Mennonite values and the increase in community diversity (Kindler & Winship, 2016).

There were four recommendations presented in the report: (1) Discuss the parameters of diversity; (2) Increase diversity in university staff, faculty, and administrators; (3) Offer on-going education about diversity; and (4) Host inclusive activities or service-oriented events that foster integration. (Kindler & Winship, 2016)

There are significant limitations to this report, specifically regarding how data was gathered. The student focus groups were drawn from existing student organizations and groups and were limited to one specific identity. The faculty and staff focus groups were not representative of the entire campus and no justification of why the specific groups were chosen was given; likely they were samples of convenience. Focus groups may also have been a poor choice for the project, given the sensitive nature of conversations about identity and diversity, and the likelihood societally-preferred responses. The focus groups may have acted as echo chambers, elevating comments that would have been isolated in another form, while downplaying other comments that are challenging to voice in a public setting. These limitations make it difficult to draw specific conclusions about the experiences of diverse student subgroups and the broad recommendations from the report reflect these challenges.

<center>**Research Design and Findings**</center>

Quantitative Analysis

We conducted our quantitative analysis using existing data that had been collected by EMU during the past decade. Two national survey instruments, the National Survey of Student Engagement (NSSE) and the College Senior Survey (CSS), collected data which were used to conduct a quantitative analysis to determine how different student subpopulations experienced their time at EMU. These surveys were matched with institutional demographic data to ensure a consistent measure of demographic data between the two surveys, as there was different demographic information for each survey, some of which was self-reported or missing for some students. All data was connected back to institutional data using randomly generated numbers to ensure anonymity during the data analysis.

National Survey of Student Engagement. The National Survey of Student Engagement (NSSE) is a national survey that has been distributed since 2000 by the Center for Postsecondary Research at Indiana University (Center for Postsecondary Research, 2018). The survey was updated in 2013 and only EMU survey results after 2013 (2013, 2015, and 2017) were included in analysis for instrument consistency. The instrument has been taken by over 6 million students since 2000, with over 500,000 students at 725 institutions taking it in the 2017 administration alone (Center for Postsecondary Research, 2018). The instrument is based on "empirically confirmed 'good practices' in undergraduate education—asking students to describe their engagement with different behaviors that are associated with desired outcomes of college" (Center for Postsecondary Research, 2018). The survey asks students about over 100 different items ranging from their participation in certain activities, to their relationship with different campus populations, to their academic workload (NSSE, 2017). The results are analyzed to produce ten Engagement Indicators within four Themes—Academic Challenge: Higher-Order Learning, Reflective & Integrative Learning, Learning Strategies, and Quantitative Reasoning; Learning with Peers: Collaborative Learning and Discussions with Diverse Others; Experiences with Faculty: Student-Faculty Interactions and Effective Teaching Practices; and Campus Environment: Quality of Interactions and Supportive Environment (NSSE, 2017). Engagement Indicators are based on sets of related survey questions and measured on a 60-point scale with 0 indicating "never" and 60 indicating "very often" (NSSE, 2015).

College Senior Survey. The College Senior Survey is a national survey distributed by the Higher Education Research Institute (HERI) at the University of California, Los Angeles. The survey is taken by graduating students in their final semester and is meant to measure the impact of college across a number of different areas (HERI, 2018). Survey results from EMU for 2012 and 2016 were included in the analysis. The CSS includes over 200 items ranging from academic engagement, student-faculty interactions, student goals and values, satisfaction with the college experience, and post-college plans (HERI, 2018). These items are then combined to produce 15 Constructs—Habits of Mind, Academic Disengagement, Faculty Interaction: Mentorship, Satisfaction with Coursework, Overall Satisfaction, Sense of Belonging, Academic Self-Concept, Social Self-Concept, Pluralistic Orientation, Positive Cross-Racial Interaction, Negative Cross-Racial Interaction, Social Agency, Civic Awareness, Leadership, and Civic Engagement (CIRP, 2011). In creating the Constructs HERI rescaled all measures to a mean of 50 and a standard deviation of 10 for the overall population taking the CSS (CIRP, 2010). Appendix 1 contains definitions for each Construct.

EMU Administrative Data. Significant amounts of institutional data was shared by EMU's Office Institutional Research and Effectiveness. This included student demographic data

for all students enrolling in each fall period during the time frame in which the survey data was included. Included as part of this data was gender, enrollment information (high school GPA, SAT score), academic information (term GPAs, overall GPA, major, minors), retention information (semesters enrolled), years in campus housing, state of origin, religious affiliation, and athletic participation. All demographic information was anonymized using randomly generated numbers that were also used for the survey instruments.

     Table 1 compares the student populations from the three administrative datasets used in this study. It demonstrates that while there was some slight variation of students by subgroup taking the NSSE and CSS, they are comparable to the entire student population.

Table 1.
Population Descriptive Statistics

Subpopulation	NSSE (2013, 2015, 2017)	CSS (2012, 2016)	EMU Senior Student Population (2012-2017)
Mennonite	53.3%	45.2%	56.0%
AHANA	14.7%	-	13.5%
Student-Athlete	39.8%	33.9%	31.9%
Female	69.3%	70.2%	64.0%
International	8.2%	5.9%	2.6%
First-Generation	28.4%	23.7%	21.4%
On-Campus	82.4%	66.7%	70.7%
Number of Students	573	184	961

Note: AHANA data as part of the administrative data set was not available for the students in the CSS sample.

Sample

     The sample for the study was all students at EMU who had taken part in the NSSE and CSS during their senior year (final year of study). NSSE survey results from 2013, 2015, and 2017 administrations at EMU were combined to produce a total number of respondents of 573. Due to attrition in the survey and optional responses, 361 answered all questions with the lowest number of responses for any one question being 483. Table 2 below includes the population responses on the ten Engagement Indicators. In addition, NSSE asked students to "How would you evaluate your entire educational experience at this institution?," and "If you could start over again, would you go to the SAME INSTITUTION you are now attending?" which are also included below.

Table 2.
NSSE Results — Population

Engagement Indicator	N	Mean	Standard Deviation
Higher-Order Learning*	528	40.04	12.778
Reflective and Integrative Learning*	544	38.89	11.762
Learning Strategies*	498	35.61	13.252
Quantitative Reasoning*	531	26.80	14.254
Collaborative Learning*	552	33.76	12.607
Discussions with Diverse Others*	502	37.89	14.079
Student-Faculty Interactions*	538	24.09	13.866
Effective Teaching Practices*	536	41.21	11.674
Quality of Interactions*	488	45.66	10.522
Supportive Environment*	490	37.85	12.480
"How would you evaluate your entire educational experience at this institution?"**	490	3.43	.698
"If you could start over again, would you go to the SAME INSTITUTION you are now attending?"**	488	3.36	.749

Note: * Scale: 0-60 with 60 being most positive response.
** Scale: 1-4 with 4 being most positive response

CSS survey results from 2012 and 2016 were combined to perform the analysis. There was a maximum of 184 responses on any individual item and a minimum of 172 responses. Some CSS information could not be tied to institutional data so only 93 responses could be analyzed for differences in demographic characteristics. Below in Table 3 are the combined 2012 and 2016 population values for the CSS.

Table 3.
CSS Construct Results—Population

Construct	N	Mean	Standard Deviation
Habits of Mind	184	51.83	12.10
Academic Disengagement	184	49.59	8.18
Faculty Interaction: Mentorship	173	51.44	7.28
Satisfaction with Coursework	177	50.59	8.70
Overall Satisfaction	177	50.94	7.56
Sense of Belonging	176	49.83	9.50
Academic Self-Concept	172	48.02	8.37
Social Self-Concept	172	50.70	7.88
Pluralistic Orientation	176	49.75	7.82
Positive Cross-Racial Interaction	174	50.27	7.46
Negative Cross-Racial Interaction	174	51.54	7.00
Social Agency	170	52.62	8.99
Civic Awareness	180	49.73	7.87
Leadership	180	50.83	8.27
Civic Engagement	183	50.06	8.73

Note: Measures rescaled to a mean of 50 and a standard deviation of 10 for the overall population taking the CSS by HERI.

Analytic Method. Two sample t-tests were performed using the statistical software package SPSS on each of the NSSE Engagement Indicators, NSSE items related to overall satisfaction, and CSS Constructs for each of the subgroups. Two sample t-tests are used to determine if there is a statistical difference in means between two groups for a single variable. Based on our research questions for this project, comparing individual subgroups with the remainder of the student body, we deemed this statistical test most appropriate. We selected a 90% significance interval for the allowable level of type 1 error. With the large number of variables and subgroups to be examined, this simple test also allowed for information to be easily comparable across subgroups. We conducted the analysis with one sample being those who could be identified as having the demographic trait (i.e., members of the subgroup) verus all others who had a different demographic trait (i.e., not members of the subgroup). For those items where no demographic trait could be identified (due to missing institutional demographic

data) they were not included in the analysis. This only limited the analysis that could be in completed in one case, racial subgroups on the CSS, where due to missing race information, no consistent analysis could be completed.

Subgroups analyzed included students who identified religiously as Mennonite vs. those who identified religiously as something besides Mennonite (including "none" or "not religious"); students who identified racially or ethnically as African/Black, Hispanic/Latino, Asian, or Native American vs. those who identified racially or ethnically as something besides African/Black, Hispanic/Latino, Asian, or Native American; students who were part of a varsity athletic team vs. students who were not part of a varsity athletic team; students who identified as female vs. students who identified as other than female; students who identified as international vs. students who identified as other than international; students who indicated they did not have a parent or legal guardian who had graduated from a college or university vs. students who indicated they did have a parent or legal guardian who had graduated from a college or university; students whose permanent address was in Virginia vs. students whose permanent address was not in Virginia; and finally students who had lived on-campus during their time at EMU vs. students who had not lived on-campus during their time at EMU.

Following the initial review of the two-sample t-test results with these different groups, a second set of two-sample t-tests was performed between the groups that scored differently on the NSSE Quality of Interactions Engagement Indicator. This Engagement Indicator was selected for additional, more in-depth analysis as it was the most common indicator with significant differences of all the different groupings (significant differences were seen in six of the eight grouping pairs).

Findings.

Mennonite Students vs. Non-Mennonite Students. Two sample t-tests were completed for students who identified as Mennonite and those who identified as a religion other than Mennonite—the results of which can be found in Table 4. Statistically significant differences were found on several items. Mennonite students (M=47.79) rated lower on the CSS Satisfaction with Coursework than students who identified as something other than Mennonite (M=52.24). Similarly, on the NSSE, Mennonite (M) students scored significantly lower than their non-Mennonite (NM) peers how they would evaluate their overall educational experience (M_M=3.06, M_{NM}=3.46) and if they would start at the same institution again (M_M=3.04, M_{NM}=3.37).

Finally, Mennonite students scored were significantly lower on the NSSE Engagement Indicator of Quality of Interactions (M_M=40.98, M_{NM}=46.14). A subsequent analysis was performed on the questions that formulate this Engagement Indicator and statistically significant differences were found in *Interactions with Students* (M_M=5.57, M_{NM}=5.96)*, Interactions with Academic Advisors* (M_M=5.58, M_{NM}=5.75)*, Interactions with Faculty* (M_M=5.00, M_{NM}=5.79)*,* and *Interactions with Student Services Staff* (M_M=4.51, M_{NM}=5.24)*.*

AHANA Students vs. All Other Students. Two sample t-tests were completed for students who identified as African/Black, Hispanic/Latino, Asian, or Native American (AHANA), and those who identified as a race other than African/Black, Hispanic/Latino, Asian, or Native American—the results of which can be found in Table 4. AHANA students rated their entire educational experience on the NSSE (M=3.14) significantly lower than non-AHANA students rated theirs (M=3.50). On the NSSE, AHANA students also scored significantly lower on the item asking whether they would start at the same institution again (M_{AHANA}=3.09, M_{NAHANA}=3.42).

AHANA students were also significantly lower on the NSSE Engagement Indicator, Quality Interactions (M_{AHANA}=41.13, M_{NAHANA}=46.84). Following the initial review of results, a subsequent analysis on the questions that formulate this Engagement Indicator was completed and significantly lower results were found with *Interactions with Students* (M_{AHANA}=5.43, M_{NAHANA}=6.00), *Interactions with Academic Advisors* (M_{AHANA}=5.29, M_{NAHANA}=5.79), *Interactions with Faculty* (M_{AHANA}=5.18, M_{NAHANA}=5.93), *Interactions with Student Services Staff* (M_{AHANA}=4.54, M_{NAHANA}=5.29), and *Interactions with Other Administrative Staff and Offices* (M_{AHANA}=4.94, M_{NAHANA}=5.40).

Student-Athletes vs. All Other Students. Two sample t-tests were completed for students who were part of a varsity athletic team and those who were not part of a varsity athletic team—the results of which can be found in Table 4. On the NSSE, athletes (A) rated their entire educational experience (M=3.47) significantly higher than non-athletes (NA) (M=3.28). Athletes scored higher on the NSSE Engagement Indicators Collaborative Learning (M_A=35.75, M_{NA}=33.42) and Supportive Environment (M_A=40.80, M_{NA}=37.37) as compared to their peers who were not athletes. Athletes also rated significantly higher on the CSS Construct Social Self-Concept (M_A=56.00, M_{NA}=51.36).

Table 4:
Two Sample T-Test Results

	Mennonite		Not Mennonite		t	AHANA		Not AHANA		t	Athlete		Not Athlete		t
	N	Mean	N	Mean		N	Mean	N	Mean		N	Mean	N	Mean	
NSSE Engagement Indicator															
Higher Order Learning	48	41.15 (16.3)	356	39.28 (12.2)	-0.95	74	41.62 (15.0)	429	39.85 (12.2)	-1.11	276	39.87 (13.1)	182	39.23 (12.1)	0.53
Reflective and Integrative Learning	50	37.26 (13.1)	368	38.46 (11.6)	0.68	78	37.77 (12.3)	441	39.28 (11.6)	1.05	285	39.02 (12.0)	188	38.09 (11.6)	0.84
Learning Strategies	47	33.19 (13.3)	340	35.80 (13.1)	1.28	70	34.57 (13.6)	403	35.72 (13.1)	0.67	266	36.17 (12.7)	169	34.20 (14.3)	1.50
Quantitative Reasoning	49	25.31 (14.9)	359	27.24 (14.3)	0.88	76	26.58 (14.6)	429	26.93 (14.1)	0.20	280	26.36 (14.5)	182	27.62 (14.3)	-0.92
Collaborative Learning	55	34.64 (12.4)	372	35.24 (12.4)	0.35	83	33.07 (13.0)	443	33.83 (12.5)	0.50	292	35.75 (12.3)	190	33.42 (12.2)	2.05**
Discussions with Diverse Others	47	38.81 (16.8)	344	38.81 (12.8)	0.14	71	38.17 (17.2)	406	37.96 (13.5)	-0.12	264	38.64 (13.0)	175	38.80 (13.2)	-0.12
Student-Faculty Interaction	49	25.20 (15.6)	365	25.10 (13.2)	-0.05	76	25.33 (15.6)	437	23.96 (13.6)	-0.79	282	25.07 (13.4)	186	25.99 (13.9)	-0.72
Effective Teaching Practices	50	40.28 (15.1)	363	40.63 (10.8)	0.21	77	42.42 (14.4)	433	41.17 (11.0)	-0.87	281	41.12 (11.4)	186	39.48 (11.5)	1.51
Quality of Interactions	47	40.98 (13.6)	344	46.14 (9.6)	3.26***	72	41.13 (13.8)	393	46.84 (9.5)	4.33***	267	45.49 (10.1)	172	44.93 (10.9)	0.55
...with students	49	5.57 (1.6)	343	5.96 (1.0)	2.31**	74	5.43 (1.6)	403	6.00 (1.0)	3.94***	268	5.87 (1.1)	172	5.84 (1.2)	0.32
...with academic advisors	48	5.58 (1.3)	345	5.75 (1.8)	2.49**	73	5.29 (1.7)	398	5.79 (1.3)	2.90***	268	5.67 (1.4)	172	5.67 (1.4)	0.02
...with faculty	49	5.00 (1.6)	343	5.79 (1.2)	4.24***	74	5.18 (1.5)	404	5.93 (1.1)	4.98***	266	5.71 (1.2)	174	5.72 (1.3)	-0.10
...with student services staff	47	4.51 (1.9)	328	5.24 (1.4)	3.22***	70	4.54 (1.9)	354	5.29 (1.4)	3.83***	255	5.20 (1.5)	163	4.96 (1.5)	1.59
...with other administrative staff and offices	46	4.96 (1.5)	340	5.30 (1.4)	1.51	70	4.94 (1.6)	396	5.40 (1.5)	2.38***	265	5.24 (1.4)	168	5.19 (1.6)	0.35
Supportive Environment	46	41.05 (14.5)	338	39.92 (10.8)	-0.63	70	39.6 (15.1)	396	37.70 (12.0)	-1.19	260	40.80 (11.1)	171	37.37 (12.0)	3.05***
How would you evaluate your entire educational	47	3.06 (0.7)	336	3.46 (3.5)	3.70***	70	3.14 (0.8)	397	3.50 (0.7)	3.99***	259	3.47 (0.7)	172	3.28 (0.8)	2.70***

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	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t
experience at this institution? If you could start over again, would you go to the SAME INSTITUTION you are now attending?	47	3.04 (0.9)	334	3.37 (3.4)	2.81***	70	3.09 (0.9)	396	3.42 (0.7)	3.44***	258	3.36 (0.7)	171	3.28 (0.8)	1.02

CSS Constructs

	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t
Habits of Mind	38	53.00 (12.9)	46	53.94 (12.0)	-0.18	-	-	-	-	-	20	49.79 (14.0)	39	54.69 (10.7)	-1.50
Academic Disengagement	37	48.72 (8.3)	45	50.00 (8.8)	-0.68	-	-	-	-	-	18	50.05 (6.2)	38	49.60 (9.2)	0.19
Faculty Interaction: Mentorship	37	51.04 (5.5)	37	51.36 (6.9)	-0.22	-	-	-	-	-	17	51.09 (5.9)	36	51.79 (5.8)	-0.41
Satisfaction with Coursework	37	47.79 (9.26)	40	52.24 (8.4)	2.21**	-	-	-	-	-	17	48.88 (10.3)	38	48.45 (9.0)	0.16
Overall Satisfaction	37	50.02 (7.8)	40	49.88 (9.3)	0.07	-	-	-	-	-	18	50.27 (10.0)	37	51.28 (7.5)	-0.42
Sense of Belonging	37	51.91 (10.5)	39	47.85 (11.3)	1.62	-	-	-	-	-	17	51.76 (11.0)	37	52.19 (10.0)	-0.14
Academic Self-Concept	35	49.48 (8.3)	37	46.28 (8.1)	1.66	-	-	-	-	-	17	49.07 (9.0)	35	48.32 (7.0)	0.33
Social Self-Concept	35	53.44 (8.7)	37	50.17 (8.0)	1.66	-	-	-	-	-	17	56.00 (10.7)	35	51.36 (6.2)	1.98*
Pluralistic Orientation	37	50.90 (6.7)	40	51.65 (8.7)	-0.42	-	-	-	-	-	17	51.55 (7.9)	38	51.38 (6.7)	0.08
Positive Cross-Racial Interaction	37	50.97 (7.6)	38	52.98 (6.7)	1.22	-	-	-	-	-	17	54.06 (6.7)	36	51.01 (7.6)	1.41
Negative Cross-Racial Interaction	37	52.17 (7.1)	38	53.53 (7.6)	0.80	-	-	-	-	-	17	53.47 (7.6)	36	52.86 (6.9)	0.29
Social Agency	35	54.75 (9.8)	36	55.21 (8.1)	-0.22	-	-	-	-	-	17	57.36 (7.6)	34	55.04 (9.6)	0.87
Civic Awareness	37	49.01 (6.95)	41	46.86 (7.8)	1.28	-	-	-	-	-	17	47.08 (8.1)	38	49.30 (6.1)	-1.12
Leadership	37	50.06 (9.1)	41	49.76 (9.4)	0.14	-	-	-	-	-	17	52.32 (8.1)	38	50.06 (9.3)	0.87
Civic Engagement	37	52.19 (9.5)	44	51.10 (7.7)	0.57	-	-	-	-	-	18	53.05 (9.3)	38	52.72 (8.5)	0.13

Note: N=number, M=mean, Standard Deviation in parenthesis; *p<.1, **p<.05, ***p<.01

Female vs. All Other Students. Two sample t-tests were completed for students who identified as female and those who identified as a gender other than female—the results of which can be found in Table 5. Female (F) students rated significantly higher than non-female (NF) students on the NSSE Engagement Indicator of Quality of Interactions ($M_F=48.85$, $M_{NF}=44.94$). After the initial review of results, subsequent t-tests were completed on the questions that create the Quality of Interactions Engagement Indicator for interactions between female students and non-female students. Significant results were found for the questions on *Interactions with Students* ($M_F=6.17$, $M_{NF}=5.83$), *Interactions with Academic Advisors* ($M_F=6.11$, $M_{NF}=5.63$), *Interactions with Faculty* ($M_F=6.19$, $M_{NF}=5.67$), and with *Interactions with Student Services Staff* ($M_F=5.53$, $M_{NF}=5.07$).

Female students also rated higher on the NSSE than other students on the following Constructs: Higher Order Learning ($M_F=43.25$, $M_{NF}=39.27$), Reflective and Integrative Learning ($M_F=41.53$, $M_{NF}=38.38$), and Effective Teaching Practices ($M_F=44.10$, $M_{NF}=40.13$). Female students however rated lower than other students on the NSSE Engagement Indicators of Learning Strategies ($M_F=30.99$, $M_{NF}=35.81$), and Discussions with Diverse Others ($M_F=32.43$, $M_{NF}=39.28$).

On the CSS, females also scored higher than other students on several items. Female students were lower on Academic Disengagement than other students ($M_F=48.29$, $M_{NF}=51.85$), which is a positive result. Likewise, female students rated their Faculty Mentoring interactions higher than other students ($M_F=52.00$, $M_{NF}=49.42$).

International Students vs. All Other Students. Two sample t-tests were completed for students who identified as international and those who identified as other than International—the results of which can be found in Table 5. On the NSSE, international students (I) rated their entire educational experience significantly lower than non-international students (NI) ($M_I=2.97$, $M_{NI}=3.43$), as well as scoring significantly lower on whether they would start at the same institution again ($M_I=3.06$, $M_{NI}=3.35$).

International students also rated significantly higher on the NSSE Engagement Indicator Quality of Interactions ($M_I=40.69$, $M_{NI}=45.63$). After the initial review of results, subsequent t-tests were completed on the questions that create the Quality of Interactions Engagement Indicator for interactions between international students and international students. Significant results were found for the questions on *Interactions with Students* ($M_I=5.36$, $M_{NI}=5.90$), *Interactions with Academic Advisors* ($M_I=5.24$, $M_{NI}=5.71$), *Interactions with Faculty* ($M_I=4.97$, $M_{NI}=5.77$), and *Interactions with Student Services Staff* ($M_I=4.69$, $M_{NI}=5.14$).

On the CSS, international students scored significantly higher than non-international students on the Academic Disengagement Construct ($M_I=56.82$, $M_{NI}=48.94$) (a negative difference) and significantly lower than non-international students on the Overall Satisfaction Construct ($M_I=42.61$, $M_{NI}=50.45$), Sense of Belonging Construct ($M_I=38.00$, $M_{NI}=50.66$), and Civic Awareness Construct ($M_I=41.34$, $M_{NI}=48.33$).

First-Generation Students vs. All Other Students. Two sample t-tests were completed for students who identified as first-generation (did not have a parent or guardian who had completed a college degree) and those who identified as other than first-generation—the results of which can be found in Table 5. First-generation (FG) students rated significantly lower than non-first-generation students (NFG) on the following NSSE Engagement Indicators: Collaborative Learning ($M_{FG}=32.41$, $M_{NFG}=34.95$), Student Faculty Interaction ($M_{FG}=22.33$, $M_{NFG}=25.45$), Reflective and Integrative Learning ($M_{FG}=37.51$, $M_{NFG}=40.06$), and Supportive Environment ($M_{FG}=34.92$, $M_{NFG}=39.42$). However, first-generation students did rate their

experience of Effective Teaching Practices higher than other students (M_{FG}=42.63, M_{NFG}=40.78).

First-generation students also demonstrate significant differences in Quality of Interactions (M_{FG}=44.46, M_{NFG}=46.37). Subsequent analysis revealed that specifically they had lower quality interactions with *Academic Advisors* (M_{FG}=5.45, M_{NFG}=5.79), and *Faculty* (M_{FG}=5.63, M_{NFG}=5.86).

Contrary to the results of the NSSE Engagement Indicator Student Faculty Interaction, first-generation students rated significantly higher than non-first-generation students on the CSS Construct Faculty Interaction (M_{FG}=55.61, M_{NFG}=50.62). First-generation students similarly rated significantly higher on the CSS Construct Satisfaction with Coursework as compared to non-first-generation students (M_{FG}=54.03, M_{NFG}=47.07).

Table 5:
Two Sample T-Test Results

	Female		Not Female			Intl.		Not Intl.			First-Generation		Not First-Generation		
	N	Mean	N	Mean	*T*	N	Mean	N	Mean	*t*	N	Mean	N	Mean	*t*
NSSE Engagement Indicator															
Higher Order Learning	317	43.25 (14.3)	140	39.27 (12.5)	1.90*	31	36.29 (14)	426	39.81 (12.6)	-1.50	161	40.25 (13.4)	314	40.25 (12.4)	0.01
Reflective and Integrative Learning	340	41.53 (11.8)	151	38.38 (11.8)	1.64*	34	36.08 (10.9)	438	38.84 (11.9)	-1.32	161	37.51 (12)	319	40.06 (11.5)	2.25**
Learning Strategies	301	30.99 (11.6)	134	35.81 (13.5)	-2.11**	32	35.21 (15)	402	35.41 (13.3)	-0.08	162	34.94 (13.3)	315	35.98 (13.3)	0.81
Quantitative Reasoning	320	26.50 (13.1)	142	26.89 (14.5)	-0.16	34	24.71 (15.8)	427	27.04 (14.3)	-0.91	162	26.95 (14.8)	316	27.07 (14)	0.08
Collaborative Learning	334	33.95 (11.3)	148	34.92 (12.4)	-0.49	38	35.66 (12.9)	443	34.71 (12.2)	0.46	160	32.41 (12.9)	315	34.95 (12.2)	2.11**
Discussions with Diverse Others	304	32.43 (11.2)	135	39.28 (13.6)	-2.98	33	41.21 (14.5)	405	38.52 (13.4)	1.10	160	37.91 (15.2)	319	38.03 (13.4)	0.09
Student-Faculty Interaction	324	27.44 (15.0)	144	25.25 (13.4)	0.99	33	25.91 (14.2)	434	25.41 (13.6)	0.20	159	22.33 (14.1)	319	25.45 (13.5)	2.36**
Effective Teaching Practices	324	44.10 (9.9)	143	40.13 (11.6)	2.10	34	42.71 (14.3)	432	40.28 (11.3)	1.18	163	42.63 (12.2)	320	40.78 (11.3)	1.656*
Quality of Interactions	304	48.85 (6.9)	135	44.94 (10.6)	2.19**	32	40.69 (12.2)	406	45.63 (10.2)	-2.60**	155	44.46 (11.9)	315	46.37 (9.7)	1.849*
...with students	305	6.17 (1.0)	135	5.83 (1.2)	1.68*	33	5.36 (1.5)	406	5.9 (1.1)	-2.58**	164	5.87 (1.3)	320	5.93 (1.1)	0.54
...with academic advisors	305	6.11 (1.0)	135	5.63 (1.4)	2.04**	33	5.24 (1.4)	406	5.71 (1.4)	-1.88*	159	5.45 (1.5)	318	5.79 (1.3)	2.51**
...with faculty	305	6.19 (0.9)	135	5.67 (1.3)	2.439**	33	4.97 (1.5)	406	5.77 (1.2)	-3.58***	162	5.63 (1.4)	321	5.86 (1.1)	1.98**
...with student services staff	290	5.53 (1.2)	128	5.07 (1.5)	1.77*	32	4.69 (1.5)	385	5.14 (1.5)	-1.66*	133	4.98 (1.7)	298	5.21 (1.4)	1.51
...with other administrative staff and offices	300	5.46 (1.0)	133	5.20 (1.5)	1.01	32	4.94 (1.3)	400	5.25 (1.5)	-1.12	158	5.32 (1.6)	315	5.31 (1.4)	0.04
Supportive Environment	299	40.42 (10.1)	132	39.34 (11.7)	0.54	32	40.23 (15.7)	398	39.35 (11.2)	0.42	163	34.92 (13.9)	320	39.42 (11.4)	3.80***
How would you evaluate your entire educational	299	3.54 (0.7)	132	3.38 (0.7)	1.29	32	2.97 (0.6)	398	3.43 (0.7)	-3.61***	164	3.38 (0.7)	322	3.45 (0.7)	1.03

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experience at this institution?

	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t
If you could start over again, would you go to the SAME INSTITUTION you are now attending?	297	3.49 (0.8)	132	3.31 (0.8)	1.36	31	3.06 (0.8)	397	3.35 (0.8)	-2.02**	164	3.36 (0.8)	320	3.37 (0.7)	0.17

CSS Constructs

	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t	N	M (SD)	N	M (SD)	t
Habits of Mind	59	53.83 (11.0)	25	51.95 (15.2)	0.64	5	43.71 (6.9)	79	53.87 (12.4)	-1.81*	14	53.79 (10.7)	45	52.8 (12.5)	0.27
Academic Disengagement	56	48.29 (8.2)	26	51.85 (8.9)	-1.78*	5	56.83 (16.2)	77	48.941 (7.7)	2.04**	12	49.42 (9.3)	44	49.83 (8.1)	0.15
Faculty Interaction: Mentorship	51	52.00 (6.2)	23	49.42 (5.8)	1.68*	4	49.87 (2.2)	70	51.274 (6.3)	-0.44	10	55.61 (5.3)	43	50.62 (5.5)	2.61**
Satisfaction with Coursework	54	50.90 (8.5)	23	48.24 (10.1)	1.19	5	47.95 (14.8)	72	50.253 (8.7)	-0.55	12	54.03 (5.9)	43	47.07 (9.6)	2.39**
Overall Satisfaction	53	50.35 (8.0)	24	49.05 (9.7)	0.62	5	42.61 (11)	72	50.456 (8.2)	-2.03**	11	52.2 (6.1)	44	50.64 (8.8)	0.55
Sense of Belonging	53	50.02 (11.3)	23	49.38 (10.7)	0.23	5	38 (11)	71	50.66 (10.7)	-2.56**	11	53.2 (8.1)	43	51.76 (10.7)	0.42
Academic Self-Concept	49	48.72 (8.1)	23	45.97 (8.6)	1.32	4	44.89 (6.3)	68	48.012 (8.4)	-0.73	11	46.52 (9.2)	41	49.11 (7.2)	1.00
Social Self-Concept	49	50.48 (8.3)	23	54.49 (8.2)	-1.92	4	46.98 (0.5)	68	52.041 (8.6)	-1.17	11	50.25 (8.8)	41	53.58 (7.9)	1.21
Pluralistic Orientation	54	51.04 (8.1)	23	51.88 (6.9)	-0.43	4	47.95 (10.4)	73	51.473 (7.6)	-0.88	12	54.06 (9.5)	43	50.71 (6.1)	1.48
Positive Cross-Racial Interaction	52	51.34 (7.3)	23	53.45 (6.8)	-1.18	5	49.56 (4.4)	70	52.158 (7.3)	-0.78	10	54.86 (5.9)	43	51.32 (7.6)	1.37
Negative Cross-Racial Interaction	52	52.85 (7.4)	23	52.88 (7.3)	-0.01	5	57.23 (12.2)	70	52.548 (6.9)	1.39	10	53.91 (6.1)	43	52.86 (7.3)	0.42
Social Agency	48	55.14 (9.0)	23	54.68 (9.0)	0.20	4	52.19 (3.1)	67	55.155 (9.1)	-0.64	10	57.76 (6)	41	55.34 (9.6)	0.76
Civic Awareness	54	47.73 (6.5)	24	48.22 (9.5)	-0.27	5	41.34 (8.8)	73	48.33 (7.2)	-2.07**	12	48.72 (6.1)	43	48.59 (7.0)	0.06
Leadership	54	49.74 (9.5)	24	50.25 (8.6)	-0.23	4	44.36 (11.4)	74	50.2 (9)	-1.25	12	51.49 (7.6)	43	50.55 (9.3)	0.32
Civic Engagement	55	51.75 (8.6)	26	51.27 (8.6)	0.23	5	49.87 (9.5)	76	51.711 (8.5)	-0.47	12	51.24 (4.7)	44	53.25 (9.5)	0.71

Note: N=number, M=mean, Standard Deviation in parenthesis; *p<.1, **p<.05, ***p<.01

On-Campus Students vs. All Other Students. Two sample t-tests were completed for students who had lived on-campus at some point while they were a student at EMU and those who had never lived on-campus while a student at EMU—the results of which can be found in Table 6. Students who had lived on-campus at some point (OC) rated their entire educational experience significantly higher on the NSSE than those students who had not lived on-campus (NOC) (M_{OC}=3.43, M_{NOC}=3.21). Students who had lived on-campus also scored significantly higher on the NSSE Engagement Indicator Quality of Interactions (M_{OC}=45.71, M_{NOC}=42.92). A subsequent analysis of the questions that create this Engagement Indicator revealed that students who had lived on-campus responded significantly higher *Interactions with Students* (M_{OC}=5.93, M_{NOC}=5.51) and *Interactions with Student Services Staff* (M_{OC}=5.17, M_{NOC}=4.75) than students who had never lived on-campus.

Students who had lived on-campus showed similar results on the CSS. On-campus students scored significantly lower on Academic Disengagement (M_{OC}=46.83, M_{NOC}=50.69) (a positive result), significantly higher Sense of Belonging (M_{OC}=54.76, M_{NOC}=47.41), and had fewer negative Cross-Racial Interactions (M_{OC}=50.74, M_{NOC}=53.92).

Table 6.
Two Sample T-Test Results

	On-Campus		Not On-Campus		
	N	Mean	N	Mean	*t*
NSSE Engagement Indicator					
Higher Order Learning	377	39.22 (12.4)	80	41.5 (14.1)	-1.46
Reflective and Integrative Learning	389	38.96 (11.6)	83	37.35 (12.5)	1.13
Learning Strategies	362	35.34 (13)	72	35.83 (15.4)	-0.29
Quantitative Reasoning	381	27.07 (14.3)	80	25.92 (15)	0.65
Collaborative Learning	397	35.18 (11.8)	84	33.27 (14.2)	1.29
Discussions with Diverse Others	366	38.5 (13.3)	72	39.72 (14.7)	-0.7
Student-Faculty Interaction	386	25.62 (13.5)	81	24.51 (14)	0.67
Effective Teaching Practices	386	40.42 (11.4)	80	40.43 (12)	0
Quality of Interactions	367	45.71 (10.2)	71	42.92 (11.4)	2.08**
...with students	367	5.93 (1.1)	72	5.51 (1.4)	2.81***
...with academic advisors	368	5.69 (1.4)	71	5.56 (1.4)	0.71
...with faculty	367	5.74 (1.3)	72	5.57 (1.3)	1.05
...with student services staff	353	5.17 (1.5)	64	4.75 (1.7)	2.08**

...with other administrative staff and offices	361	5.27 (1.4)	71	4.94 (1.7)	1.71
Supportive Environment	358	39.66 (11)	72	38.32 (13.8)	0.89
How would you evaluate your entire educational experience at this institution?	359	3.43 (0.7)	71	3.21 (0.8)	2.41**
If you could start over again, would you go to the SAME INSTITUTION you are now attending?	357	3.34 (0.7)	71	3.24 (0.9)	1.05
CSS Constructs					
Habits of Mind	56	56.19 (11.7)	28	51.81 (12.4)	1.55
Academic Disengagement	55	46.83 (8.5)	27	50.69 (8.3)	-1.96*
Faculty Interaction: Mentorship	49	52.32 (5.1)	25	50.63 (6.6)	1.12
Satisfaction with Coursework	52	50.86 (8.5)	25	49.74 (9.3)	0.51
Overall Satisfaction	51	52.58 (6)	26	48.6 (9.4)	1.97*
Sense of Belonging	51	54.76 (7.9)	25	47.41 (11.6)	2.85***
Academic Self-Concept	47	49.37 (9.2)	25	47.03 (7.8)	1.14
Social Self-Concept	47	51.58 (8.7)	25	51.86 (8.4)	-0.14
Pluralistic Orientation	51	49.37 (7.9)	26	52.27 (7.6)	-1.57
Positive Cross-Racial Interaction	50	50.66 (7.1)	25	52.65 (7.2)	-1.13
Negative Cross-Racial Interaction	50	50.74 (6.2)	25	53.92 (7.7)	-1.8*
Social Agency	46	55.84 (9.4)	25	54.53 (8.7)	0.59
Civic Awareness	53	48.63 (5.1)	25	47.53 (8.4)	0.6
Leadership	52	49.98 (8.7)	26	49.86 (9.5)	0.05
Civic Engagement	54	52.31 (10)	27	51.24 (7.8)	0.53

Note: N=number, M=mean, Standard Deviation in parenthesis; *p<.1, **p<.05, ***p<.01

Qualitative Analysis

  This project included a qualitative phase that consisted of on-campus interviews with ten students. Combining qualitative research methods with the quantitative analysis in a mixed methods approach yields several advantages. First, and most importantly, the combination of quantitative and qualitative methods allows methods triangulation (Patton, 2002). In that way, we could examine the consistency of findings generated by the different methods of data collection and analysis (Patton, 2002). Second, quantitative methods allowed us to identify areas of focus based on data rather than conventional wisdom, while qualitative methods permitted us to describe and explore those areas of interest in greater depth (Patton, 2002). Finally, while the quantitative data for this project derived from national survey instruments, the qualitative data collection was more flexible (Patton, 2002) and allowed us to adapt the interview protocol to reflect quantitative findings and questions particular to EMU.

  Sample. We employed a purposeful random sampling approach, to ensure the representation of student subgroups that the quantitative analysis indicated had differential experiences at EMU (Patton, 2002). In this case, identified student subgroups with differential experiences were Mennonite; white, non-Mennonite; AHANA; and student-athletes. We also requested, based on the literature review and EMU's recent history, to meet with first-generation students and students identifying as LGBTQIA+. Once these student subgroups of interest were identified based on the quantitative analysis, literature review, and contextual analysis, students from those subgroups were randomly selected. Using the list of currently enrolled students, each student was assigned a random number using a number generator, and then the list was sorted in descending order. The top students within strata (the number of students selected was based on goals for coverage of particular subgroups) were invited to participate in interviews. Students were invited through e-mail by the EMU Office of Institutional Research and Effectiveness to participate in the qualitative interviews. Students who replied to the e-mail and were available to meet with researchers participated in the qualitative interviews.

  Though the purposeful random sampling was intended to provide a representative, credible sample, there are some limitations as a result of the available sample. The sample is small, limited by the time available for the Office of Institutional Research and Effectiveness to identify and recruit participants, and by the time researchers were present on campus. Ten students participated in qualitative interviews, and there are additional limitations because not all of the identified subgroups were represented or equally represented based on their presence on campus. For example, EMU does not track identification as LGBTQIA+ and so the sample does not include students who identify with that subgroup. There were also over- or under-representation of some demographic and student subgroup categories. Table 7 includes the demographic characteristics for the qualitative interview sample.

Table 7.
Qualitative Interview Sample

Class	Sex	Race	Religion	First-Generation	Student-Athlete	Citizenship
First-Year	M	Black or African American	-	Y	Non-Athlete	US
Sophomore	F	Black or African American	None	N	Non-Athlete	US
Sophomore	F	Two or more races	Mennonite	N	Non-Athlete	US
Senior	F	White	Mennonite	Y	Athlete	US
Senior	F	White	Other Christian	N	Non-Athlete	US
Junior	F	White	Mennonite	N	Non-Athlete	US
Senior	M	White	-	Y	Non-Athlete	CA
Senior	F	White	Mennonite	Y	Non-Athlete	US
Senior	F	White	None	N	Athlete	US
Senior	F	Hispanic of any race	Evangelical Protestant	Y	Non-Athlete	US

It is important to note limitations because of the size of the sample, but these are less problematic because the purpose of the qualitative interviews is not to draw broad conclusions about campus life at EMU alone, but to be used in conjunction with the quantitative analysis to create a more complete understanding of student experiences.

Data Collection. Students participating in the qualitative interviews were identified, contacted, and scheduled by the Office of Institutional Research and Effectiveness. Students were scheduled to meet individually with the researchers at various meeting rooms and offices in the Campus Center, the central building on campus (containing administrative offices, academic departments and classrooms, and student services), to participate in a 45-60 minute interview. Before discussing the parameters of the interview, participants received a five-dollar gift card for the on-campus coffee shop, with the explanation that it was a "thank you," regardless of whether or not the student chose to complete the interview. All participants reviewed and completed an informed consent agreement with a description of the research project and in which anonymity was explained and guaranteed to all participants. A copy of the informed consent agreement including contact information for the researchers and the EMU Office of Institutional Research and Effectiveness was provided to participants. Interviews were recorded using smartphones. Those recordings were transcribed by a service that guarantees confidentiality and anonymity.

Interview Protocol. Researchers developed a standardized open-ended interview protocol for interviews with students. The standardized open-ended interview makes possible comparison of responses, reduces interviewer effects, and facilitates organization and analysis of the data (Patton, 2002). The first draft of the protocol was developed based on contextual analysis and the review of literature on student engagement and student departure, especially the literature derived from CSS and NSSE. Areas of inquiry included: Personality and Self-Concept; Attitude, Values, and Beliefs; Social Integration or Patterns of Behavior; Academic Integration or Academic and Cognitive Development; and Career Development (Astin, 1993; Kuh, 2008; Tinto, 1993). The protocol was later revised include or emphasize areas of inquiry identified by the quantitative data analysis. In particular, an additional area of inquiry, Quality of Interactions (Kuh, 2008), was included in this revision, as was a question explicitly related to Institutional Integrity (Braxton et al., 2014). This revised interview protocol is included as Appendix 2.1.

Data Analysis. In order to analyze the information gained through the audio-recorded and transcribed interviews, the researchers took a multistage approach to ensure a complete and thorough analysis of the raw data. This multistage approach allows both internal and external reliability. The research methods employed (researcher status, informed consent, location, etc.) were designed to provide external reliability, but those priorities persisted as the data analysis was completed. In the first stage of the data analysis, seeking to ensure internal reliability, the research team met to discuss emerging findings; broadly, how the findings linked to the established framework from research and literature; issues arising for further discussion among the team; questions that required additional review; specific literature to think about or reread; any surprises that had emerged; and any inconsistencies between the interviews and the literature. This initial review helped develop stronger internal reliability through establishing information for the researchers to discuss and to develop shared understandings of the various phenomena observed in interviews.

The next stage in analyzing the data was for researchers to review transcripts of each interview. A concept cluster matrix was developed based on the interview protocol and framework from literature (found in Appendix 2.2). The themes from the interview protocol and particular questions within those themes form constructs that are the basis of the concept cluster matrix. Additional constructs from the literature, like social and cultural capital (Bourdieu, 1986; Coleman, 1988) and Institutional Integrity and Institutional Commitment to Student Welfare (Braxton et al., 2014) were also included.

Each researcher completed a matrix for each interview in order to identify themes and organize information for easy retrieval. These matrices are the "Level 1" matrices. The Level 1 matrices were then combined into a "Level 2" matrix for each participant. This step ensured that qualitative data was preserved, if necessary, for analysis and reporting according to the subgroup categories of each participant. In the final stage of data analysis, a "Level 3" matrix was produced by combining the Level 2 matrices. This Level 3 matrix was used to develop the findings shared by the researchers.

Findings.

Mennonite Cultural and Social Dominance. Nearly every student interviewed, Mennonite and non-Mennonite, observed that Mennonite culture and social relationships dominate life on campus.

Social Capital. Mennonite social relationships at EMU are often based on family legacy and connection. One Mennonite student shared, "I've known about EMU all my life. I have [a relative] who's a professor here. My dad was on the board here. My parents went here, my

grandma went here. I've known about EMU." Along with family, many of the Mennonite students also come to campus with existing relationships from their home Mennonite communities. Drawn to EMU because her sister attended a nearby Brethren (another Anabaptist denomination) college, a Mennonite student also reported that four friends from her hometown were in in first-year class. Another Mennonite student noted the relationships already existing when she arrived on campus because of her Mennonite family and Mennonite hometown. For non-Mennonite students, these pre-existing social relationships are frustrating and seem exclusive. One non-Mennonite student told interviewers: "Many of the Mennonites have gone to a Mennonite middle school, high school… The Mennonites have this Mennonite game that they all play together. …They kind of trace back their history and find out who's related. It's like a really weird thing coming here. It's like what? I'm not related to anyone. I don't know my seventh cousins. I don't know these people." Mennonite students come to EMU with ready-made social relationships because of legacy, family, friends, and community, and that feels exclusive to non-Mennonite students.

    Cultural Capital. Both Mennonite and non-Mennonite students recognize the dominance of Mennonite culture at the institution. A Mennonite student acknowledged how exclusive EMU culture might seem to non-Mennonite students when she said, "I feel like there's a lot of cultural stuff that comes with Mennonites that can be misunderstood or feel exclusive to people who aren't Mennonites." A non-Mennonite student, reflecting on Mennonite classmates' opinions reported, "Mennonites definitely dominate the campus, the non-Mennonites would say. I've got a good amount of friends who are Mennonites…they definitely think that Mennonites get privilege on this campus."

    Non-Mennonite students recognized that a significant part of this cultural dominance was related to religious life on campus. One student lamented the limited representation of other faiths on campus by saying, "It's kind of shoved down your throat a little bit because everything here is just Mennonite. We have so many different cultures here and they are not really represented when it comes to religious things." Other students felt excluded from religious life because of particular institutional actions and preference for Mennonite worship. One student, reflecting on the introduction to campus religious life during orientation stated, "They give you this whole packet of local churches around here…They're all Mennonite churches. I'm just like, 'I'm not Mennonite!'" Another student, describing on-campus worship, observed, "Even being able to sing hymns, which I don't know how to sing hymns and harmonize and all that kind of stuff."

    Non-Mennonite students also expressed the opinion that the dominance of Mennonite culture reached beyond religious life into broader community life. One student reflected, "Coming to EMU, I didn't really know Mennonite culture. ...there's so much that goes along with being Mennonite that I had no idea what I would really face coming to EMU." One student observed that Mennonite culture dominates the institution, despite Mennonite students making up a minority of the student body: "Everything here is just done the Mennonite way. This is not a school that is 90% Mennonite." For several students this dominance of Mennonite culture felt exclusive. One student admitted, "Socially, I feel a little out of place here. And it's not only me, a lot of students who are not Mennonite feel like that as well." Another student stated, "Sometimes they really exclude people who are not Mennonite or who don't believe in the same things that they believe. I think they do it unintentionally. They really try to include everyone, but it ends up if you don't believe in the same things, they end up excluding you without

knowing they do it." The dominance of Mennonite culture, despite their minority status in the student body, feels exclusive to non-Mennonite students in both religious and community life.

Mennonite Identity and Race. All but one of the students of color interviewed conflated religious identity with race or ethnic identity. Most of these students equated Mennonite and white identity. One woman admitted, "Coming here, it was hard for me because I was like, 'Everyone's white.' It was hard for me to adjust because I had no idea what a Mennonite was." A Mennonite student saw the racial and religious identities of different subgroups on campus, saying, "There's more African Americans who come here as athletes and not as many who come here as Mennonites. If you look at the honors group, it's...except for a few it's strictly white, and that's the history it's had, and it's been very Mennonite." These statements reflect the conflation of Mennonite and racial identity on campus at EMU.

Several of these students of color noted that Mennonite students tended to form groups that did not interact with others. When asked about race relations on campus, one student said that students from different racial and ethnic groups got along well and observed, "It's the Mennonite kids that are sort of standing on the outside." Another student stated, "I've seen a lot of people who stick within their culture, stick with what's similar to them, what they know. I think a lot of my friends that grew up Mennonite, stayed within their own Mennonite culture." Mennonite students groups at EMU tend to be more exclusive than other groups. Ultimately, this conflation of race and religion means that students of color equate negative racial experiences with Mennonite culture and students. One student, noting incidents of microaggression on campus, the normal operation of the institution on Martin Luther King, Jr. Day, and low minority representation among faculty and staff, declared, "...it builds up and people are like, well, maybe EMU as a religious thing just isn't for minorities." For students of color, the dominance of Mennonite culture on campus is interpreted in terms of race and ethnicity.

Political Perspectives. There is limited literature on political perspectives and the nature of the survey data available made it impossible to conduct a quantitative analysis. However, nearly every student interviewed observed that there was a liberal viewpoint on campus among students and faculty which sometimes excluded or silenced alternative political perspectives.

Liberal Viewpoints. Many students observed that EMU had a reputation as a liberal campus, sometimes to the exclusion of conservative viewpoints. One student noted, "If I know a student is Mennonite and I know a teacher is Mennonite, I can normally guess that their political views are going to be liberal, because if they're a conservative Mennonite, they're not likely here." Another student said, "It's definitely more of a liberal campus here. Another thing that I said was sometimes they unintentionally leave people out. You can see it on the political side because people who have very conservative views…they don't want to hear it. …Especially with the past election…they didn't want to hear the other side's view or anything like that." One student, expecting a more conservative Christian campus admitted, ""I did carry a stereotype [about Christian colleges] when I came to EMU, but they actually proved me wrong, which is pleasant."

Several students stated that being in college at EMU had changed or shaped their political viewpoint in a liberal direction. One student reflected, "I would consider myself…liberal. I would say that I share similar beliefs that have also been shaped by those professors and peers." Another admitted to changing perspectives, "I find the longer I've been in college the more I don't always identify with [very conservative political views] anymore. I feel like I'm a lot more open to things than the rest of my family." Another student remembered, "I was raised in a

conservative Republican household. Like very, very that way and coming to college definitely shattered that...especially a liberal college like EMU." EMU has a reputation for being a liberal campus, sometimes to the exclusion of conservative viewpoints, but also changes student's political perspectives.

 Conservative Viewpoints. None of the students interviewed self-identified as political conservatives. Several students indicated that conservative viewpoints are not welcomed on campus, particularly in relation to the 2016 presidential election and the Trump Administration. One student stated, "I feel like most people here aren't the biggest fan of [Trump]." Another student said, "The conservatives, I feel like, are minorities here. …I think voices of the minority, as in like the Republicans, have been kind of frowned upon." One student suggested that conservative political viewpoints were often met with moral judgment: "There is a lot of controversy on campus with politics, believe it or not. …If you bring up politics and you bring up Trump…if you're supporting him you're looked at as a racist on campus. …I don't believe that judgment should be placed on a person for what they believe, but it's just what happens on campus." While not conservatives themselves, students described as campus that was not welcoming to conservative political perspectives.

 Chilling Effect. A couple of students observed that campus opposition to conservative political viewpoints has a chilling effect on conversation around political issues. One student, who identified as liberal, suspected that conservative classmates were reluctant to speak out, saying, "I am very much in the majority [as a liberal]…as opposed to Trump supporters. It's very limited on campus, at least, those who are vocal about it." Another student, who identified as moderate, suggested that the heated rhetoric between liberals and conservatives silenced many students from speaking out when she said, "You could see people who were definitely liberal versus conservative, and how that was playing out, but I feel like a lot of us who are in the middle of the road don't always speak up…because it always just turns into these bad issues…" These students think that opposition to conservative viewpoints being expressed on campus has a chilling effect on expression of conservative and other political perspectives.

 Racial and Ethnic Diversity. While students noted the variety of racial and ethnic groups are present on campus as a positive, most observed challenges in the way racial and ethnic groups related to one another or are recognized in community life at EMU.

 Positives for Campus Racial and Ethnic Diversity. One student of color observed, "So the students of different ethnicities or different races, they get along well together, the get along well among each other," but then went on to note that Mennonite students were a group that separated themselves. One Mennonite student talked about her academic engagement with racism and how that intellectual reflection had changed her attitudes, especially regarding unconscious bias: "One of the biggest things I think in my change of thinking at EMU was that everyone comes with a bias and prejudice toward anyone, whether you're a person of color or not, there's always this bias. …Not just being flat out, "No, I'm not [racist]," but accepting it and working towards changing it. That's been really definitely pushed and has made an impact in the way that I try and think about things of race relations." The presence of diverse racial and ethnic subgroups on campus is a positive, as is academic engagement with issues of race and ethnicity.

 Negatives for Campus Racial and Ethnic Diversity. Half of the students interviewed had critical comments regarding racial and ethnic diversity on campus, ranging from particular institutional actions, to student community on campus, to the philosophical commitment of the institution. One student of color reported several institutional actions and characteristics that,

from her perspective, show limited commitment to racial and ethnic diversity. She referenced that the institution does not close in observance of Martin Luther King, Jr. Day, saying, "Right now, it's a lot of tension to be because Martin Luther King Day was yesterday and that brought in a lot of issues because we had school." That same student observed, "Then our [faculty and] staff is low on minorities," and concluded, "OK, this school isn't for minorities." A Mennonite student, who had been advocating for campus conversations around controversial topics stated, "I think that's what we need to do is have these conversations on race and gender and sexuality and push each other and still have 'love your neighbor' at the center." But the institution would not support the program she said, because, "For most administrators or people in higher up positions, they act in more conservative ways…the actions that they take are more conservative because they don't want to push the boundaries of stuff." For these students, institutional actions indicated that inclusion of diverse subgroups and engagement across lines of difference is not an institutional priority.

Students admitted that while there are diverse racial and ethnic groups on campus at EMU, the interaction between the groups is not significant. One student of color observed, "I've seen a lot of people who stick within their culture, stick with what's similar to them, what they know." Another student of color agreed, saying, "There's a lot [of ethnicities] here and most of the [ethnicities] kind of stick together." This indicates that diverse racial and ethnic student subgroups at EMU are actually quite insular.

Finally, one Mennonite student struggled to reconcile the institution's professed Mennonite values and the poor state of race relations on campus. She said, "I feel like [race relations on campus] are not where they should be. Mennonites claim a lot of love and they want to be socially conscious, and they believe in social justice. I hear that a lot. But our history as Mennonites has not been one of love and acceptance. I mean, I feel like Mennonites haven't been quite as at the forefront as they could've been in the Civil Rights Movement and then moving into today." She also admitted, "I feel uncomfortable with how much this university claims to be passionate about social justice, but then feeling like racial relations on campus are in some ways good, but in a lot of ways people feel pretty segregated…" For this student, Mennonite values, institutional actions, and student community are difficult to reconcile.

Student Experiences. Several particular student experiences, both academic and social, at EMU are notable.

Quality of Interactions with Faculty. Every student interviewed indicated that they had positive, meaningful, high-quality interactions with either instructors or advisors or both. Most students—regardless of race or ethnicity, gender, religious affiliation, athletics participation, or first-generation status—mentioned that they call professors by their first names, that students have significant interaction with faculty outside of the classroom, and that faculty provide academic and social support. In describing interactions with faculty students said:

- "I am on first name basis with all of my professors, which I only recently learned is not a common thing. I'd say definitely positive, definitely very personal interactions and relationships. …I've been really encouraged by all of them."
- "I love the faculty. I love the profs so much…and they really get to know you in class. …I can't tell you how much it means to me, like, that they really, really, really try to know their students and set them up for success. Their office hours are always very clear, like, 'The door's open,' like, 'Come see me,' and they'll give you as much help as they possibly can…to enable you to succeed."

- "I think that overall, we do a pretty good job of creating that relationship and using first names and having good office hours and being able to come and talk to your professor or have lunch with them. I've even gone over to professors' houses and had dinner."
- "I would say having really good professors is the important thing [for my college experience]."
- "I love my professors. I've never disliked one of them. They're all great here. That's something that EMU, you can see that compared to different campuses and different schools. These professors are here for a reason. They're just here for the students and the students alone. They take the time to know each one of their students. That's something I've gotten to learn and I've gotten to love. Because of them is the reason why I'm still here on campus…"
- "The teachers are very willing to help, and most choose a school like Eastern Mennonite because it's a small student-teacher ratio. Most of my applications, they went to small schools, because I like that one-on-one interaction."
- "A lot of professors invite students, the whole class, over to their house for dinner. I think that's really cool to be on that level with students. Not many professors think they're above, or act above, the students, that I've run into. I think that's unique about the teachers here."

For students, high-quality interactions with faculty are an important part of their student experience at EMU.

Orientation and First-Year Experience. Most students indicated negative or ambivalent impressions of orientation and the first-year experience course, Transitions. One student recalled, "They definitely try to just show you right off the edge freshman year…" Another student remembered about Transitions, "I tried...not to think about what I was doing, because I just had to get through it." Several other students expressed similar sentiments. One student, a transfer student, had no recollection of any orientation program being offered.

One student expressed appreciation and gratitude for Transitions because of mental and physical health challenges during the first year at EMU: "[My Transitions instructor] was one of the first people I talked to when I was going through issues. He was the one who recommended me to go to counseling. It was him creating trust and seeing him every week."

Institutional Integrity. The issue of institutional integrity, found by Braxton et al. (2014) to be critical in a student's decision whether or not to continue at an institution, is related to the degree of congruence between institutional values and institutional actions.

Christian and Mennonite Institutional Identity. Several students indicated that EMU, which advertises itself as a "Christian University Like No Other," was either not as Christian or not as Mennonite as they expected. One Mennonite student, whose family has deep connections to the institution, shared, "I think, just EMU as a Mennonite institution, I anticipated more mandatory chapels or mandatory Bible classes. …I think that community aspect, I expected it to be more in your face about Mennonite ideas and stuff. It was surprising at first that it wasn't and I was kind of disappointed." Another, non-Mennonite student, said, "I was told EMU was a Christian university like no other…unfortunately we do have a lot of drug use on campus. We have a lot of alcohol use on campus. We have stuff like that I wasn't expecting. Like we have a very big party scene." One Mennonite student—struggling the reconcile institutional and Mennonite values of community and inclusion with the isolation felt by students who identify with diverse racial and ethnic backgrounds, or conservative political perspectives, or

LGBTQIA+ —said, "I feel like if you're going to claim the kind of push for social justice, then you really have to be at the forefront of it in the world, the nation, and that might not be happening here as much as it could be." She concluded by questioning EMU's advertising slogan: "'A Christian University Like No Other,' I don't know. Maybe I'm just too cynical about these claims. But I just, I don't know, maybe it's not like no other…I'm not sure it is like no other." Institutional integrity was called into question by students who did not believe that the institution lived up to its claims to be Mennonite and Christian.

Admissions Promises. Students were asked whether their experience on campus was consistent with the characterization of EMU through the admissions process. For the most part, students found their academic and social experience matched with what admissions counselors described:

- "I think they were definitely right about the small community and the faculty."
- "I don't think that they oversold themselves, in terms of what they promised me."
- "Then I got here and, I mean, it was good academically, what I thought it would be. I got the support that I needed, small classroom, loved it, great."
- "I don't know what I was expecting. I remember being told about how beautiful the Shenandoah Valley is. Just teacher interactions with students were really good. Science Center was really nice. Yeah, most of those expectations were met."
- "Yes, one hundred percent of what they said."
- "I don't remember much, but I don't remember being surprised like, 'Oh, this isn't what I was expecting.'"

This indicates EMU is conducting the admissions process with integrity by accurately describing the academic and social environment for these students.

Discussion of Qualitative and Quantitative Findings

In reviewing both the quantitative and qualitative results, we maintained a focus on examining how different student subgroups experience campus. There was no attempt to judge the degree of positive or negative responses overall or to compare responses to other institutions. Indeed, on many aspects, Eastern Mennonite University is serving students quite well. Instead, this research was focused on how students from particular subgroups experienced campus differently than their peers.

Mennonite Students

One area that was not expected and not highlighted in the Diversity Task Force Report was the differing experience of Mennonite students. The Diversity Task Force Report assumes that Mennonite students are the social majority, even if they no longer are in the numerical majority, and does not address the experience of Mennonite students (Kindler & Winship, 2016). This perception of Mennonite students being in the social majority, and thus having privilege on campus, was evident throughout the student interviews. The quantitative results, however, showed that Mennonite students rate their overall college experience significantly below that of students who are non-Mennonite. Mennonite students actually rated their experience similar to AHANA students—a subgroup group that has specifically been highlighted as a focus of both the Diversity Task Force Report and this project.

This does not mean that Mennonite students are having the same experience as the AHANA students. Based on the student interviews, the lower ratings that Mennonite students gave regarding college experience likely reflects a difference based on expectations. None of the Mennonite students interviewed indicated that EMU met their expectations. This is reflected in the NSSE, and the more negative responses given by Mennonite students regarding the overall educational experience and attending the same institution again. Several Mennonite students commented how the institution did not match their expectations, especially when it came to the Mennonite faith. As one Mennonite student observed, "I think, just EMU as a Mennonite institution, I anticipated more mandatory chapels or mandatory Bible classes. ...I expected it to be more in your face about Mennonite ideas and stuff. It was surprising at first that it wasn't and I was kind of disappointed." Another Mennonite student found the inconsistency between Mennonite values and institutional actions concerning: "I feel like if you're going to claim the kind of push for social justice, then you really have to be at the forefront of it in the world, the nation, and that might not be happening here as much as it could be." The same student criticized EMU's self-characterization by saying, "'A Christian University Like No Other,' I don't know. But I just, I don't know, maybe it's not like no other. I'm not sure it is like no other." As EMU's student population has become less Mennonite, the institution has attempted to reposition itself as a more broadly Christian institution, but for some Mennonite students, whose families have long histories with the institution, this has meant a less Mennonite experience than they expected.

AHANA Students

African American/Black, Hispanic/Latinx, Asian, and Native American students all record significantly lower scores for campus experiences than students who are not part of these racial/ethnic groups. In particular, AHANA students are the only subgroup for which the Quality of Interactions Engagement Indicator shows a lower quality of interactions across all campus groups in the construct (faculty, students, student services staff, etc.). These experiences result in lower evaluations by AHANA students of the entire educational experience and starting at the same institution if they had a chance—both indicators of overall satisfaction.

Student interviews yielded similar results. Students from both racial and ethnic majority and minority subgroups described a campus environment where students have positive surface relationships with students of different races, but note micro- and macro-aggressions in and out of class, as well as the lack of more substantive relationships across lines of racial or ethnic difference. A student who sought diverse relationships stated, "I've seen a lot of people who stick within their own culture, stick within what's similar to them, what they know." Some of the segregation was attributed to segregation by athletic team or campus organization affiliation, but most students acknowledged a level of segregation between the races. One student of color noted also noted that racial and ethnic minority representation on the faculty and staff was quite low. The same student suggested that for AHANA students these several challenges over time "just build up and people are like, 'Well, maybe EMU...just isn't for minorities.'" The Diversity Task Force Report highlighted similar findings (Kindler & Winship, 2016).

There was one significant finding in the quantitative analysis that was quite different from the Diversity Task Force Report. Besides the Quality of Interactions indicator, students of in the AHANA subgroup did not respond differently from other students to any Engagement Indicators in a significant way. This is in stark contrast to the Diversity Task Force Report, which suggested students experienced negative differences across their educational experience

(Kindler & Winship, 2016). This leads us to conclude that AHANA students are experiencing the campus community differently, but not necessarily receiving a different education. Students of color who were interviewed described positive individual relationships with students and faculty, similar to their white peers, as well as positive gains in leadership ability and life goals. These are positive aspects when it comes to the experience of AHANA students, but also demonstrates the significant efforts that still must be made to ensure an overall positive student experience.

Finally, one aspect of this issue that is distinctive for EMU is the intersection of religion, culture, and race. We believe this is the result of the Anabaptist-Mennonite tradition in the United States being overwhelmingly racially white and ethnically German-Dutch. An additional factor is the institution's foundational purpose of shaping young adults according to the Mennonite worldview. One Mennonite student shared her appreciation of her heritage as her reason for coming to EMU: "I was raised in Mennonite family...focused on Mennonite values: community, pacifism, butter." It is quite natural that Mennonite students, connected by religion and culture, some of whom already know one another through church and family relationships, tend to affiliate on campus at EMU. However, for several AHANA students interviewed, the self-grouping of Mennonite students by religion and culture also appears to be racially exclusive. One student of color, when asked about racial groups on campus, said, "Coming here, it was hard for me because I was like, 'Everyone's white.' It was hard for me to adjust because I had no idea what a Mennonite was." Another student of color questioned about race relations observed, "So the students of different ethnicities and different races, they get along well together...it's the Mennonite kids that are sort of standing on the outside." This conflation of religion, culture, and race is a particular challenge at Eastern Mennonite.

Athletes

Athletes have the most positive experience as compared to their peers. They rate significantly higher than non-athletes on NSSE Engagement Indicators Supportive Environment, Collaborative Learning, and Overall Educational Experience. Athletes are the one student subgroup that does not have any differences in Quality of Interactions with any campus groups examined by NSSE. In interviews, students mentioned there social advantages from athletics participation because it provides a source of identity on campus and that many considered their athletic team to be like family.

With athletes making up such a large number of students at EMU, special effort must be made to include them in campus activities, conversations, and planning. These students can be isolated from campus and activities due to their schedule. In interviews, many students spoke mostly about their recruitment, orientation, and identity from an athletic perspective and not from a larger campus perspective. A student recalled, "I was recruited first for [my sport]." That student also found connection on campus with the team, "I was on [a team], and that's like instant family right there." Another athlete told us about being on campus early for athletic practices and how it provided an orientation, so when "all the other freshmen came on campus it's like, 'Oh, I know where the cafeteria is,' and 'I know how to get you there.' I feel like I had a nice little head start." That same student-athlete said, "I also really love [my sport] and the team, just like that aspect, like you get another identity as an athlete on campus. That was something that, I mean you had best friends that you got to hang out with." While smaller rosters have not diminished the student-athlete experience (and in many ways have added to it), athletically oriented admissions policies may not be advancing campus as a whole. This is a

subgroup that encounters a separate recruitment process that is not centered around Mennonite or institutional values, but rather around their sport. From the perspective of institutional integrity, it is a positive, in that students are very much experiencing what they have been promised in athletic recruitment.

International Students

International students have been between 3.5% and 5% of the entire EMU undergraduate student population during the last five years, but have some of the largest significant differences in campus experience from non-international students. International students demonstrate greater Academic Disengagement, and lower Satisfaction, Sense of Belonging and Civic Awareness on the CSS—one of the only groups to rate their experience differently on so many items in the CSS. They also had significantly lower ratings for their Quality of Interactions with students and faculty, two of the groups with the largest influence on the overall college experience. They rated their entire Educational Experience the lowest on the NSSE out of any of the groups under study. The qualitative sample included only one international student (who also happened to be a non-traditional, transfer student) who did not indicate any particularly positive or negative experiences with faculty and students. If EMU is going to continue to recruit international students these are all areas that must critically assessed.

Virginia Residents and Off-Campus Students

The majority of students at EMU are required to live in on-campus housing until they turn 21 years old. Those that are not required to live on-campus must live close to campus and commute from their parent's, guardian's, or close relative's house. The quantitative results from NSSE showed that these off-campus students, along with students from Virginia as a whole, are experiencing their overall Educational Experience and Quality of Interactions in a similarly negative way. From the CSS, students who never lived on-campus had significantly lower Sense of Belonging as well. Responses in the student interviews illuminated one potential theory for this—that students from Virginia end up going home or to see friends on other campuses more often on weekends. With such a large number of students from Virginia, currently 58% of enrolled students, such a "suitcase school" mentality could have a significant impact on the nature of campus community. These Virginia and off-campus students are not spending similar amounts of time as those students who live on-campus during the week and weekend are not fully integrating into the campus community. As fewer students from out-of-state Mennonite communities are attending EMU, the university has recruited from the local region, which exacerbate the campus life consequences of enrolling in-state and off-campus students.

Quality of Interactions

Of twenty-five engagement indicators or constructs analyzed across the eight different subgroups, Quality of Interactions was particularly notable. All other engagement indicators or constructs either revealed no significant differences between subgroups or were only significant for one or two of the subgroups. There were significant differences in Quality of Interactions between the subgroup and non-subgroup in six of the eight groupings (Mennonite, AHANA, Female, International, Virginia Resident, On-Campus). This prompted further analysis to determine whether any subgroup's Quality of Interactions was different with any specific campus group included in the construct (faculty, students, student services staff, administrative staff, academic advisors, etc.). Quality of Interactions with Students were significantly different

for with five groups (Mennonite, AHANA, International, Virginia Resident, and On-Campus), as well as Quality of Interactions with Faculty being significantly different for five groups (Mennonite, AHANA, Female, International, and Virginia Residents). Quality of Interactions with Academic Advisors was significantly different for three of the groups (Mennonite, AHANA, and Female). Quality of Interaction with Student Services Staff also had significant differences for four of the groups (Mennonite, AHANA, Virginia Residents, and On-Campus). Finally, Quality of Interactions with Other Administrative Staff and Offices was significantly different for only the AHANA group pairing. In all of the cases, the overall direction of the Quality of Interaction (significantly better or significantly worse than the non-subgroup) was consistent when looking at the different quality of interaction questions with specific groups that made up the engagement indicator.

The quantitative results differed from the qualitative responses in which most students expressed very good relationships with students and faculty—with several specifically saying they "love" the faculty—and reported positive relationships with administrative and student services staff. Multiple students noted that they call their professors by their first name and have been to dinner in professors' homes. Several students also noted the availability of faculty. One student shared, "I can't tell you how much it means to me, like, that they really, really, really try to know their students and set them up for success. Their office hours are always very clear, like, 'The door's open,' like, 'Come see me,' and they'll give you as much help as they possibly can...to enable you to succeed." There was no noticeable difference in these responses based on student demographics. Regarding student interactions, students noted good relationships across student subgroups, except Mennonite students. As one student of color described it, "So the students of different ethnicities or different races, they get along well together, they get along with each other. It's the Mennonite kids that are sort of standing on the outside." Another student observed that the divisions that characterized high school life were not present at EMU: "I like...how groups have intermingled. I didn't think I would be friends with some of the people I am friends with in college….We can all be friends...It's not like, 'Oh, you're an athlete, we can't be friends with you.'" Another student described the cafeteria by saying, "I feel comfortable sitting at any table, and people are welcoming and want to engage you." The interviews focused heavily on describing and assessing one-on-one or small group relationships as opposed to the larger campus community. However, when asked about larger campus issues such as religion, politics, and race relations, as noted above, there were mixed responses as to the overall campus climate and relationships between groups.

When these seemingly divergent results are considered together, an intriguing possibility for EMU emerges. Personal relationships seem to be very strong across all subgroups, and between individuals and small groups. Where quality of relationships begin to differ is when the campus is considered as a whole. The subgroups under study here do not always have good relationships with the campus community or other subgroups within the campus community. When asked, students would highlight individuals with whom they had positive relationships; but when asked about overall campus and subgroups they did not describe positive relationships within the wider campus community. This was further highlighted by the idea that students and faculty, along with campus groups with whom students are most likely to have individual relationships, were easily highlighted as positive by students in interviews but were questions on the NSSE that indicated some of the greatest number of significant differences between subgroups. When it comes to student services staff, other administrative staff, and even

academic advisors (when students were not talking about their faculty advisor), students most often had neutral feelings and minimal interactions to describe.

Conclusions

The finding that Mennonite students are as dissatisfied with their experience at EMU as the members of various minority student subgroups was very surprising. Another unexpected finding was the negative score among minority student subgroups, particularly AHANA students, on Quality of Interactions *along with* reports in interviews of positive relationships with faculty and students. How could we reconcile these findings? How could both privileged and historically underrepresented groups have negative student experiences? How could subgroups indicate differential quality of interactions on quantitative instruments and then praise relationships with faculty, staff, and students in qualitative interviews? We believe these seemingly dissonant findings indicate that differential student experiences at EMU result from a lack of community identity, community purpose, and sense of lived community.

Defining Community

This conclusion about the need for community at EMU is surprising, since "community" has been a central value for both the institution and Mennonites generally. In fact, in student interviews, admission materials, and during conversations with faculty and staff, community was named as one of the most consistent values and assets of EMU. Finally, this conclusion is surprising because there seems to be excellent community between individuals and small groups, which is especially strong between individual faculty and individual students.

Yet, in attempts to reconcile the quantitative analysis, which indicated significantly lower Quality of Interactions for student subgroups, with the qualitative data from interviews and publications, we were unable to find specific ways in which the campus community articulates, shares, teaches, and lives its guiding values and principles. Perhaps the answer is that as the Mennonite student enrollment dwindles and the enrollment of diverse students increases, important assumptions about the nature, purpose, and life of community have been lost and nothing has been put in their place. When most EMU students were coming from Mennonite homes, schools, and communities, they came to campus with a preexisting understanding of community, based on shared religious practice, cultural history, and values. Community identity, community purpose, and a sense of lived community was was not something EMU had to teach or nurture because it was part of the social and cultural capital that Mennonite students brought to campus.

As EMU has diversified it has lost this innate, culturally-mediated understanding of community. Diversification of campus is positive for at least two reasons. First, education is enriched by engagement across lines of difference and the sharing of diverse perspectives. Second, as the Mennonite Church USA experiences decline in membership, enrolling diverse students enables EMU to continue its educational mission. Still, there is one significant, unintentional negative: the loss of preexisting social networks, common cultural language, community identity, community purpose, and a sense—through shared expectations, time, and space—of lived community.

The decline of the traditional, ready-made Mennonite community on campus has impacted Mennonite students and non-Mennonite students equally. Students from Mennonite families, schools and communities expect a community and quality of interactions based on previous experiences in Mennonite communities (including EMU of previous generations) when

they come to EMU. These students are able to still have positive overall experiences and may develop a strong community of other Mennonite students, but not the campus-wide, whole-community experience they expected when applying. Non-Mennonite students do not have the same expectations as Mennonites, but are not encountering a positive campus community. These non-Mennonite students are largely segregated into subgroups based on salient identities (racial/ethnic, athletic team, interests, etc.). For such a small university community, this can actually leave students feeling isolated. It also diminishes the experiences help students learn how to live with others from diverse backgrounds, accounting for increasing microaggressions as campus has diversified. In the absence of shared community identity, purpose, and sense of lived community, students sort into subgroups based on identity which ultimately limits both academic and social growth of students.

Messaging and Institutional Integrity

At the same time, the loss of common community identity and purpose means that individuals are recruited to and live in the community for disparate reasons. In an attempt to broaden recruiting, EMU has branded itself as a "Christian University Like No Other." This is a sentiment so vague that we found students are projecting their own meaning onto it, which creates unrealistic expectations about what community life is really like, creating a problem of institutional integrity. Mennonite students seemed to interpret the phrase to mean that EMU was unlike any other Christian institution because it is very Mennonite, as it had been when their parents or grandparents attended, leading to the dissatisfaction with student experience (a less Mennonite experience than they anticipated) that we found in quantitative data. One evangelical Christian student interpreted the phrase to mean that EMU was a theologically and politically conservative Christian institution similar to Liberty University, only to be deeply disappointed by the moral conduct of classmates and the lack of doctrinal or dogmatic limitations on academic and social life. Still other non-religious students seemed to have understood the slogan to mean EMU is only nominally Christian, a perspective shared by the athletes—recruited primarily by coaches—interviewed. One Mennonite student commented on the ambiguity of the marketing slogan by questioning, "I don't know. Maybe it's not like no other. I'm not sure it is like no other..." This marketing slogan does not communicate to students about the identity, values, and life in the community at EMU, and has allowed potential students to impose their own expectations on what their experience at EMU will be like, which may or may not be met when they arrive on campus.

Including and Supporting Diverse People

A decline of the overall community is the most relevant the entire campus, but it also creates challenges for EMU related to diverse student subgroups. Several student subgroups, especially AHANA, LGBTQIA+, and International students, have more specific needs that lead to differential student experiences. The campus is actively working to address these many of challenges. This project is one example. There is also a goal in the new strategic plan specifically committed to diversification of the faculty and staff. The cross-cultural requirement, an important aspect of the EMU experience, and other on-campus courses and co-curricular organizations were mentioned in student interviews as experiences that broadened students' worldviews and made them more aware of interacting with people of different backgrounds and identities (including racial, religious, cultural, gender identity, sexual orientation, and political affiliation). Finally, institutional support for the well-being of diverse students, by providing

academic and social support services specific to these student subgroups, will help address the specific needs of these subgroups. While EMU as begun to address the causes of differential experiences for student subgroups, this information should help the university more effectively identify needs, and plan and implement policies, programs, and practices to serve those student subgroups.

Limitations and Future Study

There are several limitations that should be considered as this study is applied. First, the type of campus is highly specific and findings are not generally applicable on other campuses. While it is possible to view EMU as similar to other small, religiously-affiliated institutions, its identity as a Mennonite institution brings additional challenges and perspectives to campus that must be considered. The Mennonite faith is not well known in mainstream culture, but has a highly distinctive internal culture ("community, peace, butter," as on student described it). Mennonite institutions of higher education are closely connected and behave in relation to one another. The Mennonite Church USA is also experiencing a decline in membership, especially among young people, which ultimately influences the church's colleges. These factors specific to EMU's Mennonite identity make it distinctive from other religiously-affiliated institutions of higher education.

A second limitation is a consequence of the data. First, there was no data on sexual orientation and non-conforming gender identity or political affiliation as part of the data sets. This prevented the quantitative data from being used to examine these two subgroups that of significant interest by EMU. Both of these subgroups became a focus of campus concern in 2016—political affiliation due to the 2016 presidential election and LGBTQIA+ due to the change in non-discrimination policy. Yet most of the quantitative data was collected prior to these events. This means that some student subgroup identities were not included in the dataset and no quantitative analysis could be conducted for those subgroups. This limited the available data regarding those subgroups to only a few comments in interviews, often from students who did not personally identify with that subgroup. Second, there were ten students who participated in qualitative interviews and they were not a representative sample of the overall campus community. This limits findings for some of the student subgroups under study to findings from the quantitative data.

Further analysis of the existing data could be included in future student. For example, regression analysis could be conducted using existing data to determine the effect size that individual identity characteristics have on student satisfaction and other outcomes. This analysis was not conducted for this study as the research questions were focused on how subgroups compared to the majority population. One caution, if regression analysis is conducted, is to not alter recruitment and enrollment practices in response to findings. One possible solution to issues facing struggling student subgroups is to alter the student population by eliminating challenging subgroups, rather than focus efforts on assisting all students in succeeding.

Finally, one helpful addition to this study of the experiences of diverse student subgroups future study would be to examine similar questions for faculty and staff populations. Some of the same issues faced by some minority student subgroups may be faced by minority faculty and staff. A study of faculty and staff satisfaction and experiences may help EMU create a holistic, community-wide approach to addressing the needs of all diverse community members.

<div align="center">**Recommendations for Policy and Practice**</div>

Based on literature about student departure and student engagement and contextual analysis of EMU, we anticipated quantitative and qualitative findings that would affirm and clarify the findings of the Diversity Task Force—leading to the recommendation that the Quality Enhancement Plan focus on "Diversity" and programs, found in literature and best practices, that support diverse students.

We did not expect that that we would find such significant dissatisfaction among Mennonite students (who are the dominant cultural group on campus) and division along Mennonite/non-Mennonite lines. While we found lower levels of student satisfaction and engagement among AHANA students compared to all other students, our qualitative interviews indicated those students feel like they can find a group on campus where they have friends and feel supported; they have good relationships with the faculty who are their instructors and advisors; and use or know about the offices and programs that are set up to support the academic and social well-being of diverse students. Similar dynamics seem to be in place for international and first-generation students as well. These findings, along with the divisiveness along political lines and the need to incorporate a heretofore hidden LGBTQIA+ community into campus life, lead us not to recommend "Diversity" as the Quality Enhancement Plan. Instead, we recommend Eastern Mennonite University's 2021 Quality Enhancement Plan focus on "Community."

"Community" as Quality Enhancement Plan

The quantitative and qualitative data demonstrating the dissatisfaction of both privileged and underrepresented student subgroups suggests that the difficulties between groups on campus is not related to "diversity," but "community." In particular, as the Mennonite student enrollment at EMU has dwindled, the assumptions about community that once shaped life at EMU can no longer be taken for granted. And yet, "community" is a foundational, institutional value of EMU, which makes this theme for the QEP especially appropriate. The QEP process itself will facilitate campus conversations around the university's community identity, community purpose, and sense of lived community.

Framework for Community. The issue of community on college and university campuses is not new. Ernest Boyer (1990) gave the address *Campus Life: In Search of Community* at a meeting of the National Association of Student Personnel Administrators, and it was later turned into a paper published by the Carnegie Foundation for the Advancement of Teaching. In it, Boyer described some of the same issues presently facing EMU, including segregated racial populations and poor relationships between student groups (1990). Boyer (1990) identified six ideals that lead to strong campus communities:

- *Purposeful*: A purposeful community places intellectual life at its center and demonstrates strong relationships between faculty and students.
- *Just*: A just community affirms every individual and vigorously pursues equality of opportunity for all people.
- *Open and honest*: An open and honest community encourages freedom of expression and civility in word and deed.
- *Disciplined*: A disciplined community is one where all community members accept "their obligations to the group."
- *Caring*: A caring community is one where individuals work for the well-being of all others in the community.

- *Celebrative*: A celebrative community remembers the heritage of the institution and observes rituals affirming both tradition and change.

These six ideals are building blocks for a strong campus community. However, positive student experiences of the institution result, not from the presence of these six ideals on campus or the length of time students spend on campus, but the quality of relationships while they are on campus (Boyer, 1990). These ideals should help build a community where quality relationships thrive.

Donna Thoennes (2008) specifically addresses community for Christian colleges. Based on qualitative research with students at Christian colleges regarding what is valued within higher education communities of faith, she determined that a crucial institutional element is *Authenticity* (Thoennes, 2008). That is, campus communities must be authentic to the institution's faith affiliation and students must have a chance to live their faith (Thoennes, 2008). Communities that espouse one set of values but fail to order community life according to those values are not seen as authentic, and they struggle to bring all members together (Thoennes, 2008). This is consistent with the concept of "institutional integrity" described by Braxton et al. (2014) and explored in the qualitative phase of this project. For these reason, we would add "authenticity" to Boyer's six ideals for a strong campus community, particularly as they are applied to EMU.

Messiah College: A Case Study in Community. An example of a Christian college striving to create a common community experience is described by Cynthia Wells (2002) in her chapter on Messiah College in *Creating Campus Community: In Search of Ernest Boyer's Legacy*. Messiah is an excellent model for EMU. Messiah College is a liberal arts college with professional programs, located in Mechanicsburg, Pennsylvania. The institution enrolls approximately 2,700 undergraduate students and is affiliated with the Brethren in Christ Church, another Anabaptist denomination. Messiah has also experienced changes in student demographics similar to those at EMU.

Messiah College has many attributes that should strengthen community, including a commitment to Christian values; enrolling predominantly undergraduate, traditional-aged, and residential students; and traditional, in-person instructional delivery (Wells, 2002). Yet, Wells (2002) notes these aspects alone were not enough to build a strong community. Indeed, "...rhetoric has not always resembled realty. A shared experience of community has been challenged in times of transition and change" (Wells, 2002, p. 48). Despite important community characteristics, Messiah, like EMU, has also struggled to live its institutional values, particularly in times of transition.

Messiah has taken proactive institutional action to ensure that community on campus is more than just words. This began when Messiah re-emphasized the shared values and unique mission of the institution (Wells, 2002). From the student perspective, this focus on institutional values begins at the first time a potential student visits the admissions office (Wells, 2002). Teaching institutional values continues through "Welcome Week" orientation activities. In addition to Welcome Week activities about social, academic and spiritual life at Messiah, students and families participate in rituals based on institutional values that help create moments of community connection (Wells, 2002). Orientation is followed with a convocation, again emphasizing institutional values and shared community purpose, for all students on the first day of classes (Wells, 2002). An emphasis on living institutional values begins before students are even enrolled and forms an important part of their induction into the life of the Messiah campus community.

Nurture of community at Messiah College continues throughout the year in curricular and co-curricular programs. Messiah emphasizes programs that promote common learning and reflection across the college (Wells, 2002). This focus helps to connect activities and classes throughout the academic year including lectures, theatre productions, and even the campus radio station and newspaper (Wells, 2002). These community-building activities extend to the faculty as well. The "Provost's Seminar" orients faculty and staff and provides continuing training to all educators who work both in and out the classroom (Wells, 2002). Messiah has also made sure the community is embracing diversity through a Racial Justice and Multicultural Education program and a Multicultural Council that works to promote better understanding and relationships among groups on campus (Wells, 2002). Finally, Messiah College is nurtures community through celebrations including rituals and ceremonies that "provide students a sense of belonging to something meaningful and enduring" (Wells, 2002, p. 65). In academic and co-curricular programs, Messiah College is striving to build community by living out institutional values.

Policies, Programs, and Practices

The QEP process requires a campus to come together to develop the plan. Suggestions made here are intended to aid the community-based QEP process. We group them as strengths, or activities EMU is doing well and should continue; improvements, or activities EMU is doing but could do more effectively; and weaknesses, or activities EMU is not doing well or not doing at all.

Strengths. Research has identified the importance of student-faculty interactions. The data collected in this project, in both quantitative and qualitative phases, show the quality of student interactions with faculty is an area of strength for EMU. This reflects Boyer's "purposeful" and "caring" community aspects in the academic relationship between students and faculty, and the ways that relationship extends beyond the classroom. Whatever actions EMU takes related to a QEP on community, the institution must be careful not to disrupt these student-faculty relationships, but should continue efforts to promote them.

Improvements. There are several areas where EMU has partially begun to implement policies and programs, but could make significant improvements with additional institutional commitments.

Celebrating All People. It is important for diverse student subgroups to have identity communities on campus, but also for those communities to be recognized, included, and celebrated by the wider EMU community. This reflects Boyer's (1990) ideals that a community must be "just," affirming all people and ensuring equality of opportunity, and "caring," where people are responsible for one another's well-being. An example of this being done well at EMU is found in the Latino Student Alliance, which is a thriving organization supporting Latinx students, and whose annual banquet has become such an important community-wide celebration that one student interviewed described as the "EMU prom." An area for improvement is found with the Black Student Union, which is strong student organization supporting African American students. Yet, the institution as a whole does not celebrate and include African American students. During our visit to campus in mid-January, several students of color noted that EMU as a whole community did not formally observe Martin Luther King, Jr. Day, but continued normal operations. Not only does this not seem consistent with Boyer's (1990) call to be a community that is just and caring, it seems contradictory to EMU's own institutional commitment to social justice. While having student organizations on campus related to identity

communities is a significant interim step, it is even more important to create opportunities for students, faculty, administration, and staff to celebrate those identity communities as a part of the wider EMU community.

Academic, Social, and Emotional Supports for Diverse Students. Related to celebrating all people, and extending the "just" and "caring" ideals, are day-to-day academic, social, and emotional supports for diverse students. The institution has already recognized the need for a diversified faculty and staff that reflects the student body, and has made that change a strategic priority. There are offices that provide academic support to students and co-curricular support to student organizations, but they are often limited in human and financial resources. Assessing the need and available resources for academic support services, student affairs programming, and counseling services for diverse students will help determine if these programs are appropriately resourced. Most importantly, EMU needs to ensure that there are institutional supports and identity communities in place for all identities present on campus. This is most important right now for the LGBTQIA+ community, which has historically remained hidden and secret at EMU. The changes to non-discrimination policies for employees is important, but that communicates to students that the institution is also willing to provide supports to students who identify at LGBTQIA+. The academic, social, and emotional supports for diverse students, through representation on the faculty, appropriately resourced support offices, and programs that welcome LGBTQIA+ students are critical to making EMU a just and caring community

Weaknesses. There are several areas where EMU should consider institutional action to improve the student experience of community on campus.

Claiming, Teaching, and Living Institutional Values. As described above, educators at EMU could once assume that incoming students came with a shared, Mennonite understanding of community life. In such a context, EMU could shape community life in terms of Mennonite belief, culture, and institutions. Now, with a more diverse and increasingly non-Mennonite student body, EMU must be explicit and intentional in teaching about institutional values in terms of campus community. Such an approach would apply the "celebrative" and "disciplined" ideals of Boyer's (1990) framework for strong communities, as it grounds present community life in EMU's institutional story and heritage even as student demographics change, and it establishes expectations for the way members of the community participate in common life. This approach also applies Thoennes' (2008) ideal of "authenticity," because it informs the community about the values that should guide institutional actions.

Teaching institutional values in terms of campus community does not mean leaving behind the Mennonite values of community, Christian discipleship, service to others, and peacemaking that have traditionally guided the institution. Rather, community, Christian discipleship, service to others, and peacemaking need to be understood, taught, and practiced in terms of the community at EMU. Put another way, rather than community, Christian discipleship, service to others, and peacemaking being taught as "Mennonite values that shape life at EMU" they should be taught to students as "our community values that shape our life together at EMU." Community conversation, based on these community values, would help to discern a shared definition of community identity, community purpose, and a sense of lived community.

Institutional Messaging. A related issue is the way EMU faculty, staff, and administrators talk about institutional identity, community life, and student experiences. An accurate and clear institutional message is important to ensure the ideal "authenticity" Thoennes (2008) identified as essential for strong Christian community. Institutional messaging shapes

expectations about community life at EMU, particularly for potential students, but also other internal and external constituencies. EMU has embraced the marketing slogan, "A Christian University Like No Other." This sentiment is so vague that students project their own meaning onto it, which creates unrealistic expectations about what community life is really like. The marketing slogan and its use should be reviewed to ensure it is communicating clearly and effectively to potential students and other constituencies regarding EMU's identity and community life.

Second, recruitment of students is conducted on an individual basis, targeting information about particular academic, athletic, and co-curricular programs based on a student's interests. Several students interviewed noted that the primary reason they came to EMU was an academic or athletic program. This individualized approach has enabled EMU to maintain enrollment through a time of demographic change. Unfortunately, it also means that each student enrolls at EMU with their own understanding of the community identity and the nature of campus life. Essentially, each student is enrolling in their own individualized version of EMU. EMU does not need to abandon the individualized recruitment practices for programs—they have been successful in maintaining enrollment—but the admissions office and the institution as a whole need a unified message about community life. This overarching recruitment message should be unique to EMU and grounded in the values that make community life at EMU distinctive.

Community-Wide Programs and Events. Community-wide programs and events are an ideal way to implement the "celebrative" ideal of Boyer's (1990) strong community, because such occasions teach about institutional values and community life. We found that individual and small group interactions are very positive at EMU; it is interactions in the context of the broader campus community that are negative. Community-wide programs and events will create opportunities for positive interactions between different student sub-groups and reaffirm the community's shared values. At EMU, mandatory chapel services were once a primary way of reaffirming the institution's heritage, community values, and shared life, but as the student body has diversified and changed no community-wide program or events have replaced it.

Implementing community-wide programs and events begins with orientation programs and the first-year experience. Orientation and first-year experience are the primary opportunity to induct students into the campus community by teaching institutional values, community identity, and the principles of life together. Orientation and the first-year experience, as demonstrated in the study of Messiah College, are also prime opportunity to employ ritual to incorporate new students into the community (Wells, 2002). We have hesitated to recommend particular programs because of the nature of the QEP process, but nearly every student interviewed had negative memories of orientation and first-year experience. Orientation programs at EMU are understaffed and under-resourced, especially given this critical role in incorporating new community members. The community-focused QEP should likely include a review of personnel, finances, and programming for orientation and the first-year experience.

Community-wide events that continue throughout the year should reflect the community values and shared life of EMU. At Messiah College, this included a first day of classes convocation for all students, faculty, and staff (Wells, 2002). Other community-wide events might include a series of high-profile speakers, organized according to a theme, throughout the year; non-sectarian celebrations of holidays; or a shared experience. For example, given EMU's historic commitment to environmental sustainability, a community-wide celebration of Earth Day might be appropriate. In another example, the entire campus, students, faculty, and staff may read the same book and then engage in activities about that book throughout a single day.

Smaller occasions might include regular gatherings for the community to share food and drink. This could be as simple as a monthly coffee hosted by the president and executive staff or as large as a campus-wide picnic to celebrate athletic teams' successes. There may be academic events as well, including presentations on honors projects or cross-cultural experiences. The QEP process should be helpful in identifying and implementing potential community-wide programs and events that are linked to EMU's institutional values.

       Civility and Conversations Across Lines of Difference. Finally, the Diversity Task Force was correct: there must be opportunities for teaching civility through conversations across lines of difference. This is connected to Boyer's (1990) ideals that strong communities are "open and honest," encouraging freedom of expression and civility, and "disciplined," individuals accepting obligations to the community. Administrators and faculty should model civil conversation across lines of difference in the classroom and public events. Formal training about the ways that language helps or hurts an inclusive and welcoming community should be a part of every student, faculty, and staff member's experience at EMU. Ideally, this training would be closely derived from EMU's institutional values and principles for living in community.

       Most importantly, a focus on community must be sustained beyond one-time conversations or particular programs. Community is one of EMU's foundational institutional values, but as the student body has diversified community has not been taught and promoted explicitly. Community must become an integral part of EMU's identity and life of people on campus. What are the unique ways that EMU can regularly reaffirm community? How are the curriculum, student supports, campus traditions, and principles of community life created so all members feel included at EMU? These are the questions that should guide the development of Eastern Mennonite University's next QEP.

Assessment Methods

       In making recommendations for continuing assessment and evaluation, we are mindful that the Office of Institutional Research and Effectiveness at EMU has a small staff. This means that assessment recommendations should not be intensive or create significantly more work. For this reason, we advise assessment should be based on the national survey instruments—CSS and NSSE—already administered by EMU. For the purposes of this project, NSSE produced the most robust findings because of the largest sample. Given this more substantial source of data, we recommend future assessment employ NSSE, with prior years' data serving as a baseline.

       Our research found that a few pieces of data from NSSE are particularly helpful in measuring student satisfaction at EMU. Specifically, the NSSE Engagement Indicator Quality of Interactions, and the satisfaction questions "How would you rate your entire educational experience?" and "If you could start over again, would you go to the same institution you are now attending?" provide insight into student satisfaction at EMU. Responses to these questions should be disaggregated based on relevant subgroups—we recommend Mennonite and non-Mennonite religious identities, race and ethnic identities, international students, and first-generation students. The practice of disaggregating NSSE results based student subgroups is not currently practiced by the Office of Institutional Research and Effectiveness; indeed, it is a labor-intensive process. However, since the disaggregation is narrow, limited to the few pieces of survey data and the handful of student subgroups, it should not be overly time- or labor-intensive. The goal of EMU as an institution should be for differences between these subgroups and all other students to decline. Declining differences in these measures is an important

indicator that all students are having an equitable experience on campus at EMU. Finally, these same three pieces of data from NSSE—Quality of Interaction and the two satisfaction questions—can be examined for the entire campus population and compared to previous survey results to see if overall student satisfaction and overall quality of interactions are improving for all students. The NSSE data provides a good measure of student satisfaction, and disaggregating based on these questions and student subgroups should provide helpful insight about the experiences of diverse students on campus.

There are some challenges to using NSSE as a summative assessment. NSSE data is a lagging indicator, but the reliability and validity of the instrument, along with the ability to perform statistical testing, yields results with a high degree of confidence. NSSE data could be supplemented with various kinds of formative assessments. Short surveys, administered annually or semi-annually could use NSSE questions about student satisfaction and quality of interactions to provide snapshots of data, though the reliability and validity would be different than the survey as a whole. Another method of conducting formative assessment would be to hold periodic focus groups, similar to those that formed the basis of the Diversity Task Force Report. Such an approach makes it difficult to compare the experiences of different student subgroups, but it would highlight whether particular subgroups are having positive or negative experiences on campus. Questions for focus groups should specifically focus on quality of interaction with students, faculty, and staff, as well as overall campus experience and sense of lived community. Since NSSE data is a lagging indicator, assessment should also include formative elements like short annual or semi-annual surveys or focus groups with questions about the same quality of interactions and satisfaction measures.

Unfortunately, we were unable to perform analysis on two significant student subgroups of interest to EMU: students identifying as LGBTQIA+ and students identifying as politically conservative. This data is not captured by NSSE or other national survey instruments. At the same time, there are reasons, as described above, that students may not self-identify with these identities at EMU, even in an anonymous survey. These are also identities that are emerging through a student's college years and which may shift between points of data collection. We do not have a definitive recommendation for how to identify and assess the experiences of LGBTQIA+ students or politically conservative students. We recommend forming study committees that could examine research and best practices by similar institutions on identifying these significant student subgroups and assessing their student experience. In the meantime, EMU can communicate institutional goodwill to these students by asking for their feedback in anonymous surveys, focus groups, or narrative assessments as a way to begin collecting *some* data, even if it is not the most rigorous method. Given findings about the exclusion and silencing of these groups, attending to the needs of LGBTQIA+ students and politically conservative students at EMU should be an important priority in building inclusive and authentic community on campus.

Finally, the most important part of the QEP is the continuing process of assessment, evaluation, and improvement. Any changes to policies, programs, or practices as a result of the QEP should be made with clear purpose, a sense of relevant outcomes, a means of assessment, and, if necessary, a way to make changes in response to assessment. This means developing and integrating simple and direct means of assessment and evaluation into the work of faculty, student affairs officers, and staff in support offices. Easy quantitative data like participation or output counts, along with simple, short surveys or interviews related to outcomes and satisfaction can be helpful in understanding the effectiveness of programs and practices. Of course, the most

important part of such assessments is that they are employed to improve policies, programs, and practices; when students see their feedback is making life on campus better they are more likely to participate in processes of assessment and evaluation. Using simple assessment tools as a part of new programs, events, or initiatives is a critical part of ensuring their success.

The overarching recommendation of this report is to focus on community, so that all students experience EMU more equitably. This means transforming the culture of campus, so that it is more inclusive and open to all students, but change in culture takes time and systematic efforts. Any effort to change the community at EMU must be sustained long enough that an entire student generation has experienced that new culture and community during their entire time at EMU (4 to 6 years); only then can conclusions be drawn. This kind of long-term change is ideal for a QEP, which has a five-year mid-term report and a 10-year span.

We hope this project has a positive impact on Eastern Mennonite University. We began this work with the assumption that the project was a reactive effort regarding diversity. Instead, we discovered that EMU has an opportunity to be proactive in reaffirming institutional values and helping all students, of all backgrounds, identities, and subgroups to have an equitable student experience.

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Appendix 1.
CSS Construct Definitions

Construct	Definition
Habits of Mind	A unified measure of the behaviors and traits associated with academic success. These behaviors are seen as the foundation for lifelong learning.
Academic Disengagement	Measures the extent to which students engage in behaviors that are inconsistent with academic success.
Faculty Interaction: Mentorship	Measures the extent to which students and faculty have mentoring relationships that foster support and guidance with respect to both academic and personal domains.
Satisfaction with Coursework	Measures the extent to which students see their coursework as relevant, useful, and applicable to their academic success and future plans.
Overall Satisfaction	A unified measure of students' satisfaction with the college experience.
Sense of Belonging	Measures the extent to which students feel a sense of academic and social integration on campus.
Academic Self-Concept	A unified measure of students' beliefs about their abilities and confidence in academic environments.
Social Self-Concept	A unified measure of students' beliefs about their abilities and confidence in social situations.
Pluralistic Orientation	Measures skills and dispositions appropriate for living and working in a diverse society.
Positive Cross-Racial Interaction	A unified measure of students' level of positive interaction with diverse peers
Negative Cross-Racial Interaction	A unified measure of students' level of negative interaction with diverse peers.
Social Agency	Measures the extent to which students value political and social involvement as a personal goal.
Civic Awareness	Measures changes in students' understanding of the issues facing their community, nation, and the world.
Leadership	A united measure of students' beliefs about their leadership development, leadership capacity, and experiences as a leader.
Civic Engagement	Measures the extent to which students are motivated and involved in civic, electoral, and political activities.

(CIRP, 2011)

Appendix 2.1
Student Interview Protocol

This student interview protocol is based on scholarship conducted by Astin (1993) and Tinto (1997) on student experience and student persistence.

Personality and Self-Concept
- What are the most important elements or experiences of college?

- Has your concept of your academic ability changed in college? In what way?

- Has your concept of your community, social, or democratic involvement changed in college? In what way?

- Has your concept of your artistic ability or appreciation of art changed in college? In what way?

- Tell me about the social aspects of college.

- Has your concept of yourself as a leader changed in college? In what way?

Attitudes, Values, and Beliefs
- Tell me about your political beliefs.

- Is your political perspective represented on campus? In what way?

- Tell me about your spiritual and religious beliefs.

- Is your spiritual or religious perspective represented on campus? In what way?

- What are your life goals?

- Is college helping you to achieve those goals? In what way?

- What are race relations like on campus? What about people of different ethnicities? Religions?

Quality of Interactions
- Tell me about the quality of your interaction with members of the faculty.

- Tell me about the quality of your interaction with members of the staff.

- Tell me about the quality of your interaction with other students.

- Think about the admissions process and what you were told EMU would be like. How does that fit with your experience on campus?

Social Integration or Patterns of Behavior
- Tell us about your first week on campus.

- Tell us about the student orientation program.

- Tell us about the first-year seminar.

- What are you involved in on campus? Social programs, service program, academic organizations, campus jobs, internship?

- What sort of events or activities do you participate in on campus?

- When you have a problem at college who do you talk to about it?

Academic Integration or Academic and Cognitive Development
- What do you think about the professors at Eastern Mennonite University? Are they good teachers?

- How are the classes at Eastern Mennonite University?

- Are there assignments that you have struggled with in college?

- What kinds of assignments?

- Who is your academic advisor? How often do you meet with your academic advisor? How helpful is your academic advisor?

- What academic support is available on campus?

- Have you used any of them?

- Are you considering continuing your education in graduate or professional school? Why?

Career Development
- Tell me about your career goals. How have they been influenced by your experiences in college?

Appendix 2.2
Sample Concept Cluster Matrix

Construct	Theme	Supporting Elements		
		Quotes	Documents	Observations
Social Reproduction Theories				
Social Capital	Mennonite networks	Many of the Mennonites have gone to a Mennonite middle school, high school…The Mennonites have this game that they all play together…They kind of trace back their history and find out who's related. It's like a really weird thing coming here.		
	Mennonite family	I've known about EMU all my life. I have [a relative] who's a professor here. My dad was on the board here. My parents went here; my grandma went here. I've known about EMU.		
Cultural Capital	Mennonite dominance	I am a Christian, but coming to EMU I didn't really know the Mennonite culture…there's so much that goes along with being Mennonite that I had no idea what I would face coming to EMU		
	Mennonite identity and race	Coming here, it was hard for me, because I was like, 'Everyone's white.' It was hard for me to adjust because I had no idea what a Mennonite was.		
	Mennonite exclusivity	I think there's a lot of cultural stuff that comes with Mennonites that can be misunderstood or feel exclusive to people who aren't Mennonites.		

		Supporting Elements		
Construct	**Theme**	**Quotes**	**Documents**	**Observations**
Personality and Self Concept				
College Experiences	Athletics	I also really love [my sport] and the team, just like that aspect, you get another identity as an athlete on campus. That was something that, I mean you had the best friends that you got to hang out with on campus.		
Perception of Academic Ability				
Perception of Community, Social, and Democratic Involvement	Need for conversations	I think that's what we need to do is to have these conversations on race and gender and sexuality and push each other and still have 'love your neighbor' at the center.		
Perception of Artistic Ability or Appreciation of Art				
Social Aspects				
Perception of Self as Leader				

Construct	Theme	Supporting Elements		
		Quotes	Documents	Observations
Attitudes, Values, and Belief				
Political Beliefs and Representation	Liberal campus	1) I would consider myself…liberal. I would say that I share similar beliefs that have also been shaped by professors and peers. 2) If I know a student's Mennonite and I know a teacher's Mennonite, I can normally guess their political views are going to be pretty liberal because if they're a conservative Mennonite, they're not likely here.		
	Conservatives not welcome	The conservatives, I feel like, are minorities here…I think the voices of the minority, as in like the Republicans, have been kind of frowned on.		
	Silencing	You could see people who were definitely liberal versus conservative, and how that was playing out, but I feel like a lot of us who are in the middle of the road don't always speak up…about political issues because it always just turns into these bad issues.		
Spiritual and Religious Beliefs				
Life Goals				
Racial and Ethnic Relations	Racial separation	I definitely see there is that kind of separation by race…I don't think we intermingle as much as maybe I thought we did.		
	Mennonites and diverse students	So the students of different ethnicities or different races, they get along well together, they get along among each other. It's the Mennonite kids that are sort of standing on the outside.		

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		Supporting Elements		
Construct	**Theme**	**Quotes**	**Documents**	**Observations**
Quality of Interactions				
Faculty	Positive	1) I am on first name basis with all of my professors, which I only recently learned is not a common thing. 2) A lot of professors invite students, the whole class, over to their house for dinner. 3) Teachers are very willing to help, and most choose a school like EMU because it's small student-teacher ratio. …I like that one-on-one interaction.		
Staff				
Students				
Social Integration or Patterns of Behavior				
First Week, Orientation, First-Year Seminar	No memory	I have no recollection of an orientation experience.		
	Orientation not helpful	I tried not to think about what I was doing, because I knew I just had to get through it.		
	Transitions not helpful	I didn't get much out of it.		

		Supporting Elements		
Construct	**Theme**	**Quotes**	**Documents**	**Observations**
Campus Involvement				
Campus Relationships				
Academic Integration or Academic and Cognitive Development				
Classroom Experience				
Academic Work				
Academic Advising	Helpful	My advisor…she's just so loving and said I was such a perfect fit for here. I probably meet with her more than most people.		
Academic Support	Tutoring services	Unlimited tutoring free of charge, so I mean if you go, unlimited for each subject. I like that, because I get the time I need.		
Graduate or Professional School				
Career Development				

		Supporting Elements		
Construct	**Theme**	**Quotes**	**Documents**	**Observations**
Institutional Integrity	Not as Mennonite/ Christian as expected	1) I think, just EMU as a Mennonite institution, I anticipated more mandatory chapels or mandatory bible classes. I expected it to be more in your face about Mennonite ideas and stuff. It was surprising at first and I was kind of disappointed.		
	As expected	I think they were definitely right about small classes and the faculty.		
	Values and actions don't match	1) I feel like if you're going to claim the kind of push for social justice, then you really have to be at the front of it in the world, and the nation, and that might not be happening here as much as it could be. 2) 'A Christian University Like No Other,' I don't know. Maybe it's not like no other…I'm not sure it is like no other.		
Institutional Commitment to Student Welfare				