Making Each Head Count

Antecedents and Consequences of Perceived Work Group Inclusion

Jule van den Berg
University of Southern Denmark, Esbjerg

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Cultural Sociology
Department of Sociology, Environmental and Business Economics

Supervisor: Annette Michelsen la Cour

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I hereby solemnly declare that I have personally and independently prepared this paper. All quotations in the text have been marked as such, and the paper or considerable parts of it have not previously been subject to any examination or assessment.

Summary

Due to an unavoidable demographical change in the workforce in which the workforce becomes increasingly heterogeneous, it is important for organisations and employees to gain insights into how diversity can lead to positive outcomes. Several studies have argued that these benefits can be reached through inclusion. To overcome the inconsistency existing in the literature regarding inclusion, Shore et al. (2011) formulated a definition of inclusion focussing on the need for belongingness and valued uniqueness along with a theoretical framework in which they laid down potential antecedents and consequences of inclusion on the team-level perceived by the employee. This current study aims to meet some of the requests for more empirical research testing this framework while simultaneously investigating several aspects of the framework and their effects conjunctly. In other words, this study aims to answer the research question: *How do a climate for inclusion and inclusive leadership influence perceived work group inclusion and how does this, in turn, affect work outcomes?*. This is done accordingly with a focus on both belongingness and uniqueness.

First, I delve into why reality should be regarded as a social construct and, with that, identity as well, following Berger and Luckmann (Berger & Luckmann, 1966). People are born into an already existing world, which is formed by interactions between people of former generations. Additionally, the individuals also contribute to this existing world themselves. Furthermore, people use typifications to make sense of their surroundings and to understand how to behave around other people. This is further elaborated upon within the social identity approach, in which Tajfel and Turner use categorisation and comparison as the foundation for interpersonal and intergroup behaviour. They argue that based on comparison, people place others and themselves in groups. This results in ingroups and outgroups with according social identities. When a social identity is formulated more generally, a larger number of people is able to use that specific social identity; and visa-versa. A person can have more than one social identity and which one is activated depends on which one fits the situation at hand best. Brewer (1991) adds that this further influenced by the individual's intrinsic need for an equilibrium between belongingness to a group through similarity and being unique through differentiation from others.

Focussing too much on uniqueness or the manner in which the individual is different can result in negative stereotyping and (subtle) discrimination. Ultimately, this results in both negative consequences for both the individual and the organisation. Yet, this can be changed when focussing on inclusion instead. Organisations who hold an *integration-and-learning*

perspective (Ely & Thomas, 2001), or in other words, both ensure a sense of belonging and recognising the benefits of uniqueness, can turn diversity into benefits. Importantly, the premise of inclusion is this combination of belongingness and uniqueness. Furthermore, the inclusion can be investigated on several levels, namely organisation, work group and individual level. Inclusion on the level of the work group is regarded as having the most direct influence on the employees and, therefore, ultimately on the consequences. However, it can also be influenced by the climate for inclusion on the level of the organisation, the leadership type practiced by the team leader of the work group and the practices (e.g., policies) of the organisation. In this study, the first two aspects are examined in regard to perceived work group inclusion. The literature has also shown that several work outcomes can be positively influenced by perceived inclusion. In this case, job satisfaction, the intention to leave and affective commitment enjoy emphasis.

To investigate the underlying mechanisms of work group inclusion, both hierarchical multiple regression analyses and mediation analyses using PROCESS were used on the data collected through a convenience sample. The analyses show that the climate for inclusion and inclusive leadership are playing a role in the extent to which work group inclusion is perceived and that inclusive leadership is a more dominant predictor. However, it also illustrates that it depends on what the organisation hopes to achieve for which underlying mechanism of inclusion is of more importance. Job satisfaction seems to be influenced by both the climate for inclusion and perceived work inclusion, while slightly more so by the latter. In that case, also inclusive leadership plays a paramount role. Yet, for the intention to leave and affective commitment, the climate for inclusion might again be of higher consequence. However, future research should investigate whether the relationships as laid down in the theoretical framework actually portrays the relationships in practice correctly and what other latent mechanisms, like individual characteristics, are at play. Nevertheless, this study does indicate that a focus on inclusion in one way or another is important for achieving greater job satisfaction and affective commitment, and a lessened intention to leave.

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1. Introduction

There is a rising demographical change in the workforce (Çelik et al., 2011; Dwertmann & Boehm, 2016). The workforce becomes increasingly heterogeneous and this trend will only further grow due to, for example, globalisation (Panicker et al., 2018). Moreover, in many cases, heterogeneity is even strived for. Several studies have shown that diverse work teams are beneficial for organisations because it leads to positive outcomes, like innovation and creativity (e.g., C.-R. Li et al., 2015; Van Knippenberg et al., 2004).

However, diversity can also have unintended negative outcomes (e.g., Dwertmann & Boehm, 2016; Van Knippenberg et al., 2004). It can lead, for example, to group conflict, exclusion and discrimination (Jansen et al., 2014; Van Knippenberg et al., 2004). Furthermore, when organisations merely focus on diversity or, in other words, on recruitment and selection procedures, there is no guarantee that employees will feel comfortable and content within the organisation. As a result, this could, for example, lead to a higher turnover rate of newly hired employees (De Vries et al., 2017). To prevent these negative outcomes and reach the beneficial ones instead, organisations have to also concentrate on inclusion (Panicker et al., 2018; Shore et al., 2018). Yet, diversity and inclusion are often mentioned in the same breath and sometimes used interchangeably (Brimhall et al., 2017; Shore et al., 2018), while these concepts do not entail the same (Panicker et al., 2018; Roberson, 2006). Diversity covers the amount of variety in the characteristics – both visible and invisible – of the employees within an organisation or work group (Çelik, 2018b; Roberson, 2006), whereas inclusion is about accepting and integrating these differences (Nishii, 2013).

With the expanding realisation of the importance of inclusion for organisations, academic literature started to increasingly focus on inclusion as well (Chung et al., 2020). This resulted in many studies without a consented definition of inclusion (Shore et al., 2011). Shore et al. (2011) have, therefore, developed a definition of inclusion guided by Brewer's *optimal distinctiveness theory*, which will be elaborated upon in the next chapter. While looking at previous definitions, Shore et al. (2011) found that both belongingness and uniqueness were frequently mentioned one way or another. This is in line with the optimal distinctiveness theory and resulted in their definition of inclusion as "the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness" (Shore et al., 2011, p. 1265). This study will apply and use their definition as well.

Relevance

In addition, Shore et al. (2011) have formulated a theoretical framework with antecedents and outcomes of perceived work group inclusion as an invitation for future research. This invitation by Shore et al. (2011) has been accepted by several scholars, which contributed to the construction of measures based on the fulfilment of belongingness and uniqueness needs (e.g., Ashikali et al., 2020; Chung et al., 2020). However, to my knowledge, these studies have investigated only one aspect or antecedent and how it affects positive outcomes for the organisation. Still, less is known about the extent to which these antecedents – inclusiveness climate, inclusive leadership and inclusive practices – as proposed by Shore et al. (2011) jointly influence perceived work group inclusion. There even exists less knowledge when focussing on fulfilling the needs of belongingness and uniqueness on these different levels within organisations.

In general, there is also further need for empirical research on this subject (Roberson, 2006; Shore et al., 2011) to substantiate theoretical foundations. Not only should the direct relationships between inclusion mechanisms be investigated but also the potential mediation effects. This to even further expand our understanding of how positive effects can be accomplished via inclusion. Through investigating the employees' perceptions about inclusion, information and insights are acquired, which can be used to improve organisational practices regarding diversity (Mor Barak et al., 2016). In other words, it will contribute to the enhancement of, for example, policies and interventions which will ultimately benefit both organisation and employee outcomes (Bilimoria et al., 2008). Besides enhancing the existing literature regarding inclusion in general, it is also important for organisations that more research is conducted with a focus on both belongingness and uniqueness specifically to further tailor to what is needed to reach positive outcomes. Taking these points into consideration, more empirical research will reveal organisations' shortcomings but also which practices and tactics are already successful.

To date, most of the current studies covering the field of diversity and/or inclusion are conducted in the United States (Panicker et al., 2018; Shore et al., 2018). To get a better understanding of the underlying mechanisms for inclusion, it is of great importance to conduct studies in other countries as well. "This is especially important considering the varied legislative, social, and historical contexts in which inclusion can occur in various nations, making it important to study both general aspects of inclusion as well as localized approaches to inclusion" (Shore et al., 2018, p. 182). Again, this will result in more specific tools and guidelines for improvement tailored to organisations in specific contexts.

Considering that work teams are becoming increasingly heterogeneous (Jansen et al., 2014) and will most likely continue to do so, organisations will have to face and manage these changes in workforce demographics eventually. Insights into the manner to which they can turn diversity into organisational benefits are, therefore, desired.

Objectives and Research Question

This current study aims to further enhance and empirically substantiate the theoretical framework laid down. By linking several aspects of this framework, I intend to contribute to the field of inclusion literature as well as to provide further insights which might prove useful for practical application. Specifically, the purpose of this study is to further examine the relationship between these inclusive antecedents and the employee's perceived work group inclusion in the Netherlands as well as how this influences work outcomes. Accordingly, this will be done with an emphasis on the need for both belongingness and valued uniqueness. This leads to the formulation of the following research question central in this study:

> *How do the climate for inclusion and inclusive leadership influence perceived work group inclusion and how does this, in turn, affect work outcomes?*

Structure

In order to provide an answer to the research question, I will elaborate on different aspects involved in the inclusion debate. As I have laid down the origins and the context in this first chapter, I will discuss the theoretical groundwork concerning identity, which is highly influential for the concept of inclusion, in Chapter 2. This chapter will cover the social construction of reality and identity, the social identity approach and Brewer's optimal distinctiveness theory. Chapter 3 will delve into and elaborate on previous research. It will provide an introduction to how identity and social categorisations relate to stereotyping and discrimination on the work floor, and how it manifests itself. Next in this chapter, I will further explain Shore et al.'s (2011) framework in light of the broader range of already existing literature. Based on the preliminary knowledge, hypotheses are formulated. These will also be introduced in this chapter. Hereafter, in Chapter 4, I will describe the methodology, followed by the analyses and results of the study in Chapter 5. Finally, Chapter 6 will contain the discussion and implications of the findings as well as some recommendations for future research. Finally, the conclusion follows in Chapter 7.

2. Theoretical groundwork

When looking at diversity and inclusion on the work floor, identity plays an extensive role since it influences how people regard and approach each other. Many theorists have focussed on identity and how that relates to stereotyping, exclusion, discrimination, and contemporarily, also inclusion. This study derives from the notion that identity is a social construct. Before delving into the specifics of identity formation, it is useful to shed some light on how our social world is constructed in general. Thereafter, I will cover the construction and origins of social identities and how this is related to inclusion and exclusion practices on the work floor. Yet, in order to get a better understanding of the construction of (social) identities, we must first establish what identity precisely entails. This is a quest in itself. Even though it is a concept regularly used, even in daily language, and many of us have a sense of its meaning, a vast definition does not seem to exist (Brubaker & Cooper, 2000). Nevertheless, for the purpose of this study, I will follow the conceptualisation of identity as that it needs to be "understood as a core aspect of (individual or collective) 'selfhood' or as a fundamental condition of social being" (Brubaker & Cooper, 2000, p. 7). So, in short, identity in this sense entails how the individual regards oneself.

Social Construction of Reality and Identity

Berger and Luckmann (1966) wrote an inspiring book named *The Social Construction of Reality*. In this book, they explain how our everyday reality is shaped in light of an intertwinement between the objective reality and subjective reality. It is an objective reality because people are born into an already existing (social) world. This world is perceived as a given. It is taken for granted and its existence – and the manner or manifestations of its existence – are unquestioned. Therefore, it is regarded as an objective reality. It is also a subjective reality because its existence is shaped by people themselves. Through interaction and language, people have transformed the world over generations into the world we perceive today. Together, people have established a social order and a way of living and this is done generation upon generation, continuously. The social world will never cease to develop but this development is relatively slow and takes place over generations. This means that, in general, the existing world as it is, is passed over to the newcomers. Their existing world is passed on to their offspring, and so on. Thus, change exists but only extensively over generations. Furthermore, the social reality should be regarded as subjective on a more individual level as well due to one's experiences shaping one's perceptions. Every human

being regards the world and the everyday life reality from their own standing point. Therefore, people will never perceive their surroundings in exactly the same manner as someone else. Conclusively, this social reality is made by people interacting with each other based on their own experiences.

Moreover, it also demonstrates that people live in an intersubjective world (Berger & Luckmann, 1966), which means that one's reality is something that one shares with others and it manifests itself in continuously having to interact and communicate with other people. These other people also experience their objective reality, which will be overlapping with the objective realities of the surrounding people. There will always be overlap to at least some extent because of the common sense about the world and its reality. It is common to most because of being born into an already existing world as well as further shaping the reality subconsciously as we go. However, the extent of this overlap will differ based on the social relations and experiences of these interacting people.

That individuals share their everyday lives with others also entails that people respond to each other. People interpret and give meaning to the behaviours of others. They respond to the behaviour of the other person based on their personal perception of said behaviour. That interpretation can be correct or incorrect. This process of interpretation and responding accordingly in interactions with others can be referred to as using *typificatory schemes* (Berger & Luckmann, 1966). People use typificatory schemes to apprehend the other and, simultaneously, which role everyone involved beholds. This, in turn, determines one's appropriate and/or expected behaviour in that particular situation. How one perceives the other – that is, the categorisation in which one places the other – influences how he or she responds to the other. It influences their interaction. Moreover, the other does the same. There is a reciprocity of typification within the interaction. It also should be mentioned that individuals' earlier experiences lead to predefinitions of situations. In other words, people never engage in encounters as blank pages. They hold expectations in regard to the typifications in use and act upon those expectations. These original typifications can be disputed during the interaction which leads to a change in the typificatory scheme. Consequently, this also results in a change in interaction.

This also illustrates that the social and objective reality are intertwined and cannot be regarded independently from one another. People learn, observe, give meaning to what they perceive, and consequently, internalise these meanings. It makes sure the individual firstly understands the other person, and secondly, the world as a social reality in general. Because this takes place reciprocally, all individuals involved define the social situation they are in.

Externalisation, Objectivation and Internalisation

The previous section highlighted the interplay between the subjective and objective reality and, with that, how society should be regarded as a social construct. Berger and Luckmann (1966) explain how exactly this takes place through three underlying and interplaying mechanisms. They argue namely that society is best understood in terms of externalisation, objectivation, internalisation, and their interplay. With externalisation, they mean the process of acting and behaving as a person, which radiates outward into the outside world and can be observed by others. The individual sends its being into the world and because it can be viewed by others, it becomes external. It can be regarded as the projection of the meanings, actions, and so forth of the individual.

Objectivation, here, means that what is observed is made into an existing object. This is not meant in a literal manner. It does not need to be physical in order to be able to be objectified. For example, routines, are objectified since they can be observed and given meaning to. Language is of great importance for objectivation mechanisms. Through language, people can name what they observe. This is how reality is generated and how order is managed and maintained. It results in the typification and legitimation of the observed. Ultimately, it supports the understanding of the social world.

The third mechanism is internalisation, which can be defined as the process "by which the objectivated social world is retrojected into the consciousness in the course of socialization" (Berger & Luckmann, 1966, p. 135). In other words, it refers to the manner in which the world is experienced by an individual, which defines in what form it becomes a part of that individual. This happens through socialisation, or in other words, getting familiar with the ways and norms in the social environments. What is observed is objectified and thereafter ingrained in the individual. It becomes part of the individual.

These three processes take place continuously in a dialectical manner. That is why reality can be regarded as both an objective and a subjective reality: "Society is a human product. Society is an objective reality. Man is a social product" (Berger & Luckmann, 1966, p. 136). This train of thought does not only apply to society in general, but also to the individual, which will receive higher emphasis in this study. Conclusively, individuals externalise their own being into their social world and simultaneously internalises that social world – to which they themselves contributed via externalisation – as an objective reality. Even though I have given my own explication here, following Berger and Luckmann (1966), for why the world should be viewed as socially constructed and as an interplay between subjective and objective reality, it is still best summarised by the authors themselves:

> Typically, the real relationship between man and his world is reversed in consciousness. Man, the producer of a world, is apprehended as its product, and human activity as an epiphenomenon of nonhuman processes. Human meanings are no longer understood as world-producing but as being, in their turn, products of the 'nature of things'. It must be emphasized that reification is a modality of consciousness, more precisely, a modality of man's objectification of the human world. Even while apprehending the world in reified terms, man continues to produce it. That is, man is capable paradoxically of producing a reality that denies him. (Berger & Luckmann, 1966, p. 190)

Socialisation

As shortly mentioned previously, internalisation takes place through socialisation. From the moment people are born into the already existing world, they are taught the workings of this world by others. Especially when still being young, it concerns significant others, like primary caregivers. Through socialisation into an existing world, children learn of the social world, which they perceive as the objective reality. The reality is self-evident. Socialisation plays an important role in becoming a member of society. It "may thus be defined as the comprehensive and consistent induction of an individual into the objective world of a society or a sector of it" (Berger & Luckmann, 1966, p. 271). Simpler said, it can be regarded as the introduction of the individual into society. Socialisation can be further understood in terms of primary and secondary socialisation. Primary socialisation is essentially the first socialisation of a child in which it learns to understand its social environment. Secondary socialisation takes place when an individual, who is already socialised during childhood, is introduced to new areas of society.

Primary socialisation happens through significant others, like primary caregivers. The child will learn of the social world their parents live in. That which parents teach their children reproduces the current status quo in relation to what the parents' themselves have been taught (Goffman, 1976). The child will perceive this world as the only existing reality. Furthermore, the child will copy the behaviour of its significant others and internalises their practices and behaviours. Identification with these primary caretakes takes place, which means that the child internalises the beliefs and practices of the primary caretakers. Through this identification with significant others, children start to form their own identity (Berger & Luckmann, 1966). They get to know their world and consequently their own place within this social world. Parents respond to their children in a particular manner (Goffman, 1976) based

on how the parents perceive their child (Berger & Luckmann, 1966). When it comes to gender, for example, from the moment they are born, children are treated in a certain fashion based on their genitals (Goffman, 1977). They immediately experience typification as either male or female and are responded to accordingly. This is merely one example of a typification that takes place. The child internalises these perceptions and starts to act correspondingly (Berger & Luckmann, 1966). So, the start of identity formation "entails a dialectic between identification by others and self-identification, between objectively assigned and subjectively appropriated identity" (Berger & Luckmann, 1966, p. 274).

Furthermore, existing norms are transferred from the significant others to the child. These norms or rules can later be reiterated by other significant others. That is further strengthened by an existing adult-child relationship, in which other adults often copy the original relationship between the child and the parents (Goffman, 1976). Adults are there to teach children and show them how they are expected to behave. Behaviours, manners and rules taught by the parents are echoed by other adults. This results in the rule becoming known as a general norm to the child. Consequently, this contributes to the formation of a more general identity instead of an identity solely in relation to the significant other (Berger & Luckmann, 1966). Even though this general identity is subjectively formed – namely, through interactions with and observations of others – it is apprehended as something objective. So, "this newly coherent identity incorporates within itself all the various internalized roles and attitudes" (Berger & Luckmann, 1966, p. 276).

This is also where primary socialisation ends and secondary socialisation starts. Secondary socialisation refers to the internalisation of institutional social structures (Berger & Luckmann, 1966). Individuals are born into their own social world. This social world is established through a shared and recognised arrangement of rules and social order. Rules exist regarding how things should be done and what is to be expected of the people living in that social world. However, there are many versions of this social world, based on which one you have been introduced to. Norms – or perhaps more accurate, normalities – which were thought to be general and applicable for everyone, can vary for different realities.

After primary socialisation, the child realises that the social world introduced by its parents is not the only world existing. That world is dependent on the social and physical location of the parents (Berger & Luckmann, 1966). Another important notion is that the child cannot choose its significant others. This means that the child initially internalises the world of its significant others as the only existing, and therefore, real world (Berger & Luckmann, 1966). Only in secondary socialisation, the individual becomes aware of the

existence of more realities than the one known to him or her. In other words, identity formation is not something fixed. Depending on one's encounters and social relations, one's view can be affected and consequently one's identity as well.

Social Identity Approach

In the previous section, the theorists focussed mainly on explaining how our views of the world – and with that social identities – are socially constructed. Yet, it does not necessarily focus on what this entails for social interactions between people and groups. The social identity approach delves further into the relationship between identity and social interactions and has been highly influential in the understanding of intergroup relations, stereotyping and discrimination.

The social identity approach is comprised of two theories, namely the social identity theory and the self-categorisation theory (Ellemers, 2010). The social identity theory was formulated to explain the relations and interactions between groups and more specifically, the underpinnings of ingroup favouritism and outgroup discrimination. It can be seen as a theory explaining social conflict and competition. The self-categorisation theory was developed later to additionally take into account the intragroup relations (i.e. the relations between people within groups) and to establish a more substantial framework for social groups. This theory focusses mainly on group formation and interactions. These two theories supplement each other and are best understood when combined. Therefore, in this section, I will discuss the main principles of the social identity approach without making an explicit distinction between the social identity theory and the self-categorisation theory.

Identities and Categorisation

The social world is complex with an infinite amount of inputs. To make it more comprehensible, and to not overburden their mental capacities, people make use of social categorisations to give meaning to social situations (Ellemers, 2010). *Social situations* can be defined as "physical arenas anywhere within which persons present are in perceptual range of one another, subject to mutual monitoring" (Goffman, 1976, p. 69). The influence of categorisations and this mutual monitoring has already become clear in the previous section as the reciprocity of typification within interactions. Where typification (Berger & Luckmann, 1966) can be applied to what is observed more generally, social categorisation focusses specifically on people's belongingness to groups. That is to say, social categorisation is the placement of individuals in groups. A group, in this sense, should be

regarded as several individuals who feel that they – together – belong to the same social category and who place value on this shared collective membership (Tajfel & Turner, 1979). Belonging to a group or groups "help people define who they are and how they relate to others" (Ellemers, 2010, p. 797). This belonging to a group only exists in relation to not belonging to other groups (Tajfel, 1974). The foundation of social categorisations is, therefore, comparison. Through comparison, the ingroup and the outgroup are established, based upon the similarities shared with one group and differentiations from other groups. In other words, it defines 'us' and 'them'.

As was the case with typifications as well, the categorisations serve as a way to organise the world around us (Tajfel & Turner, 1979) and with that, provide guidelines for how to respond to and act in certain environments and situations. By observing the other, the individual forms an image of the other person and simultaneously how this other person relates to him- or herself. Simultaneously, through comparison, individuals determine their own place in their social environment (Turner, 1975; Turner et al., 1987). Thus, to understand the social environment, people place others in social groups and define their own place in relation to this categorisation: either as being a member of the same group or not. Therefore, social categorisation is always comparative and relational (Spears, 2011) and never exists independently. An ingroup is only an ingroup based on shared characteristics in light of other groups present in the environment (Turner, 1975).

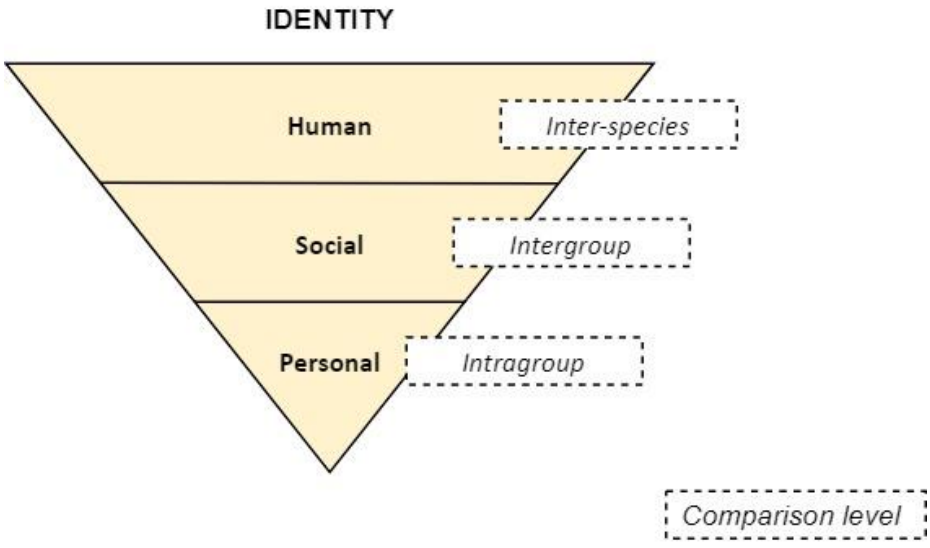
Again, social categorisation establishes a sense of the individual's own place in this world. That is because people do not only use those social categories for others but also for themselves. Defining one's own place within the social environment through comparison is also called self-categorisation. By comparing oneself to other individuals, people know their own place within a particular situation (Turner et al., 1987) which makes sure that they know how to respond and behave. It is also closely related to *social identification*, which entails that people's own sense of self is highly dependent on how they view and relate to others (Ellemers, 2010). Stets and Burke (2000) even argue that self-categorisation and identification refer to the same principle, namely that of the individual reflexively categorising or typifying him- or herself with regard to other social categorisations. As a result, an identity emerges.

Self-categorisation happens at three different levels relevant to the social self-concept (Turner et al., 1987). It can be regarded as identities existing in different levels of abstraction (Spears, 2011). The more abstract the level, the more the category encompasses (Turner et al., 1987) since it can be applied to a broader range of people. At the most abstract level, an

individual categorises him- or herself as a human being through comparison with other species. That leads to a human identity. At the next level, the individual makes comparisons at an intergroup level. So, at this level, differentiation between ingroups and outgroups lead to a social identity and the self-categorisation as an ingroup member. It leads to a sense of self in terms of the group to which they are a member of and have placed emotional value on (Ellemers, 2010; Tajfel, 1974). At the third level, self-categorisation takes place by comparison at an intragroup level. In other words, the individual compares him- or herself to other members of the ingroup. This is the personal identity: "Those characteristics that differentiate one individual from others within a given social context" (Brewer, 1991, p. 476), which feel, to a certain extent, unchangeable (Fearon, 1999). This is what can be regarded as making individuals unique individuals. Furthermore, within each abstraction level, finer ordering can be made (Turner et al., 1987). In other words, within each level, different categorisations are possible regarding the inclusiveness of the categorisations. For instance, the self-categorisation of European and Dutch person would both fall in the abstraction level of social identity. Yet, the categorisation of European is placed higher in the triangle, as portrayed in Figure 1, (more towards the level of human identity) than Dutch person.

Figure 1

Identities at Different Levels of Abstraction Originating From Comparison at Different Levels



This also means that there is more than one self or self-concept depending on different contexts. Berger and Luckmann (1966) already touched upon people taking on different roles depending on the social situation. Yet, it is not entirely clear whether they regarded these roles as a part of one identity even though they do state that identities can change based on

different experience and available knowledge. Others (e.g., Brewer, 1991; Spears, 2011; Turner et al., 1987) state profoundly that people have more than one social identity. Which of one's many identities comes to the foreground depends on the context. This can be explained by *identity salience* (Spears, 2011). Identity salience refers to the conditions in which certain self-categorisations are activated and hence influences the individuals' behaviour and attitude (Turner et al., 1987). It is based on the interaction between the traits of both the perceiver and the situation. Therefore, it is a result of how accessible the relevant categorisation is and how well it fits (Spears, 2011; Stets & Burke, 2000). In other words, self-identification is relational (Spears, 2011) and situational (Turner et al., 1987). Self-categorisation, as it takes place through comparison, is impossible without a reference category, namely the other.

However, that does not mean that a new self-categorisation can suddenly arise based on the situation at hand. In order to be accessible in the first place, the self-categorisations need to be present already to be able to come to the foreground (Turner et al., 1987). Moreover, personal identities and social identities should not be regarded as fully separate entities. Nor as a one-way relation from a personal identity towards a social identity. Instead, it should be regarded as being more fluid, since a group identity and its attributes can influence one's personal identity (in a context where individuals compare themselves with other individuals) (Spears, 2011) as well as the other way around.

Berger and Luckmann's typifications and Tajfel and Turner's social categorisations show great similarities. Both concepts indicate that the observation and classification of the other individuals are used to understand the social context one is in. This, in turn, affects the interaction between the individuals involved. Yet, there might be a slight difference between the two concepts. As mentioned previously, typifications are about the classification of that what is observed more generally, which means that it is not merely the classification of individuals but also of their interactions, routines, et cetera. Moreover, this also means that several typifications can be applied simultaneously. I, for example, can be observed as a woman, a European, and a student all at once by the observer. In short, it entails giving meaning to what is observed (independent of it being people per se). Social categorisations, however, does focus on the classification of individuals. Furthermore, the social categorisation seems to be more fixed once the appropriate one fitting the context is identified. This is because the context one is in will trigger the most salient social category. So, even though I can still be classified as a woman, a European or a student, it will depend on the social context I find myself in which one of them fits best and, therefore, how I will be regarded.

Continua of Behaviour and Beliefs

A starting point of explaining intergroup relations based on identities is the continuum between *interpersonal* and *intergroup* behaviour (Tajfel & Turner, 1979). Both ends suggest an absolute form and do not exist in reality. The pure form of interpersonal behaviour would concern interactions between people which are solely influenced by the individuals' characteristics. These interactions would not be influenced by group memberships or social categorisations. Meanwhile, interactions in the pure form of intergroup behaviour are affected solely by the individuals' group memberships independent of the individuals' personal characteristics and traits as a unique person. Even though the pure forms do not exist in reality, people's behaviour can be explained as being somewhere on this continuum, leaning more towards one end or the other. For example, nearing the pure form of an interaction on the interpersonal end would be the relationship between long-time friends, whereas the interactions between soldiers from opposing armies during a battle could be an example nearing the pure form of an interaction on the intergroup end of the continuum (Tajfel & Turner, 1979).

This can be further explored by another continuum, namely that of *social change* and *social mobility*, which is overlapping with and can be said to be precedent to the intergroup-interpersonal continuum (Tajfel & Turner, 1979). These two ends reflect the individuals' beliefs about "the nature and the structure of the relations between social groups in their society" (Tajfel & Turner, 1979, p. 35). Social mobility is characterised by the belief that group membership is fluid instead of fixed. That means that the individual believes that he or she can easily switch groups. There are no group boundaries (Ellemers, 2010). Contrarily, the belief of *social change* arises from the idea that stratification between groups is fixed. These beliefs greatly influence how people deal with dissatisfying ingroup memberships. When people hold the belief of social mobility and are not content with a particular group membership, they believe that they can become a member of a different social group. Moving from one group to another depends on one's own traits, talents, and so forth. On the other hand, when people hold the belief of social change, they believe that one cannot individually switch social groups. Instead, it is believed that it is possible to change the social group, and therefore, its status itself. Also, in this case, the belief system needs to be viewed as a continuum where individuals' beliefs fall somewhere between the social mobility and social change beliefs. To which end one's beliefs tend to lean can depend on the context or personal instances as well as depending on the triggered social identity.

Behaviour is influenced by an individual's belief system. An increased belief of social mobility will tend to move more towards the interpersonal end of the continuum compared to someone who holds a belief more towards the end of social change and, therefore, will more likely interact in accordance to the intergroup end. That is why the social mobility-change continuum can be regarded as an antecedent of the intergroup-interpersonal behaviour (see Figure 2 for a visualisation). Yet, these continua cannot be translated one-on-one. Therefore, in the visualisation, the continua are portrayed as overlapping indicating a causal relationship, yet, simultaneously, still being two separate continua. The belief system of social change is greatly related to severe conflicts between groups as social change is believed nearly impossible and when, in a rare occasion, it does occur, the individual 'leaving' the group is frowned upon (Tajfel & Turner, 1979). Sanctions follow and the individual is perceived as a traitor, for example.

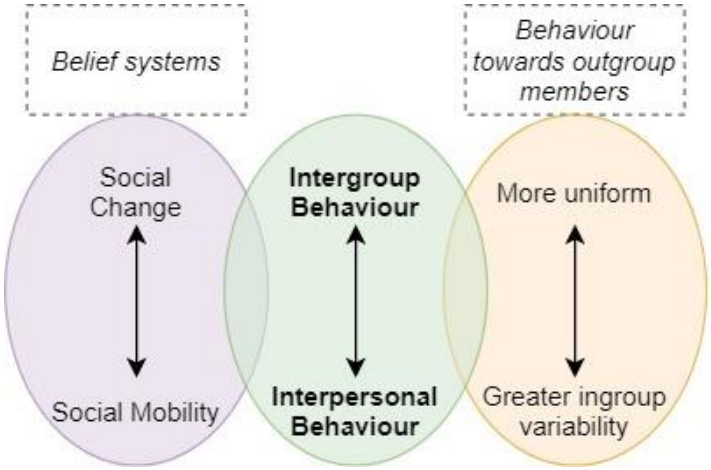
These two continua can be used as an explanation for what Tajfel and Turner (1979) call major consequences of social behaviour, which they in itself also present as another continuum (see Figure 2). Again, this continuum overlaps the previous continua and can be regarded as a result, but is also still a separate continuum in itself. The nearer the group members are to the intergroup behaviour end of the continuum as well as the end of social change belief, the more uniform they are in their behaviour towards members of the outgroup. Being nearer to the other two opposite ends corresponds with a greater variety in behaviour towards members of the outgroup. Moreover, the closer members are to the uniformity end, the more they will treat members of the outgroup as the social category they are perceived to represent instead of acknowledging their individual and personal traits. This can also be called group stereotyping, which ultimately, leads to discrimination. I will further elaborate on this in Chapter 3.

These continua should be regarded as associated with the relative positions for intergroup comparisons. Some groups are subjectively lower in status than other groups (Tajfel & Turner, 1979). Since people strive for a positive identity (Ellemers, 2010), three responses to a potential threatened identity can be identified, namely a) *individual mobility*, b) *social creativity*, and c) *social competition*. Individual mobility is linked to holding the social mobility belief and indicates the attempt to leave the dissatisfactory ingroup, usually upwards. This is an individualistic approach because it will not lead to a change for the inferior group as a whole (Spears, 2011). The other two responses stem from beholding a social change belief. *Social creativity* focusses redefining the situation for comparison (Tajfel & Turner, 1979). More specifically, this can refer to changing the dimension of comparison,

changing the values assigned to the social category into positive ones, or changing the frame of reference. The last response, *social competition*, comprises trying to change the status of the social category altogether. This latter response will often undoubtedly result in conflict. Yet, the other two responses can sometimes resolve intergroup conflicts.

Figure 2

Visualisation of the Semi-Overlapping Continua of Beliefs and Behaviours



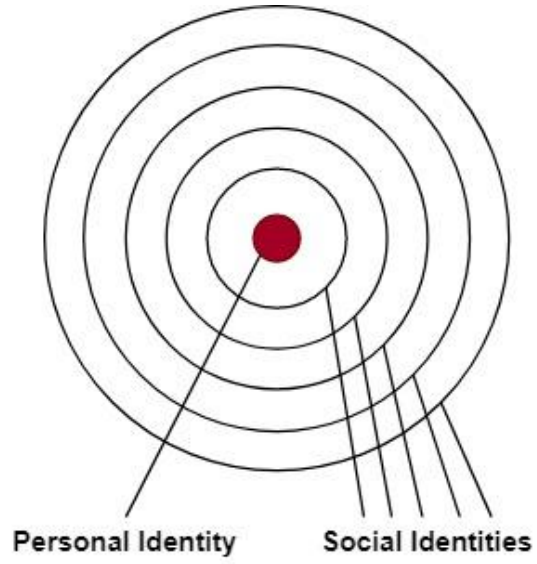
Optimal Distinctiveness Theory

While the social identity approach focusses extensively on intergroup relations and distinctiveness in relation to other groups, it does not necessarily explain how a work group with diverse people and their own social identities, can still function together as a cohesive group of people. This approach mainly explains the underlying processes of social categorisation into groups (Spears, 2011) and the activation of social identities resulting in intergroup differentiations (Brewer, 2012). It focusses on the consequences but to a lesser extent to identifications within the ingroups. Brewer's optimal distinctiveness theory could be regarded as the linking pin as it examines the "driver for the process of *identification* with ingroups, particularly chronic, long-term identification" (Brewer, 2012, p. 88; original emphasis). She also argues that even though Tajfel and Turner give an extensive explanation of social identity, the origins were not elaborated on. In this study, social identity is explained as a social construct, which contributes to the foundation of the social identity theory. Through (self-)categorisation and interaction with others, people make sense of the world around them, while simultaneously being able to grasp their own place in this social world.

Brewer (1991) draws upon Tajfel and Turner's concept of the social identity. She follows the conceptualisation that social identities go further than the self of the individual. As mentioned before, people have a personal identity which makes them distinct from any other individual. People also have social identities, in which the individual feels and is seen as part of a group. Where Figure 1 portrays a simplified illustration of the different global dimensions of identity, Brewer focusses more on the personal and social identities and portrays these as circles (see Figure 3). Every circle represents a new frame of reference for comparison, which is based on the context one is in. Similar to levels of abstraction, the further away the circle is from the personal identity, the more inclusive the particular social identity is. Which frame of reference is being activated depends on the identity salience of the situation. By portraying it as an expanding circle, Brewer wants to illustrate that "the self-concept is *expandable and contractable* across different levels of social identity with associated *transformations* in the definition of self and the basis for self-evaluation" (Brewer, 1991, p. 476, original emphasis).

Figure 3

Personal and Social Identities as Different Layers



Note. Adapted from "The Social Self: On Being the Same and Different at the Same Time," by M. B. Brewer, 1991, *Personality and Social Psychology Bulletin, 17*(5), p. 476.

Brewer (1991) argues that people all have a need for being unique and different from others, while simultaneously wanting to be validated and similar to others. This leads to tension and people strive for a balance between those opposing needs. When there is too much of one need, the other need is activated (Brewer, 2012). According to Brewer (1991),

balance can be found and explained through the social identity approach. Belonging to an ingroup provides the need for similarity and validation within the ingroup. Through comparison at an intergroup level, the need for uniqueness and differentiation is met. This conceptualisation (see Figure 4) can be applied to each point of reference for categorisation. Inclusion, in this instance, refers to the level of abstraction, or in other words, the inclusiveness of the social category. The needs indicate both the needs for assimilation and differentiation. The steepness of the opposing needs can vary per individual. This depends on the cultural norms, the individual socialisation and recent experience (Brewer, 1991). The perfect balance between differentiation and assimilation – when the needs are satisfied equally – is the point of *optimal distinctiveness*. The personal identity usually does not satisfy the point of equilibrium of these competing needs (Brewer, 1991). This balance is sought by the individual but also perceived and evaluated by others. Leaning too much towards one of the ends of the spectrum will lead to rejection from others because either the particular individual is too distinct or not distinct enough. This is another example of how the interplay between the social categorisations of others and self-categorisation within the social identity approach takes place. Furthermore, it should also be regarded in its relational manner. Which of one's social identities meets the point of optimal distinctiveness is again dependent on the social context, which triggers the best fitting social category (Brewer, 2012). This also entails that when a person leans to too much differentiation, a more inclusive (i.e., more general) social category can be sought out to still meet the balance for assimilation and differentiation (Brewer, 1991).

As shown here – and in accordance with the social identity approach – the optimal distinctiveness theory also requires clear boundaries to ensure differentiation. By having these clear boundaries between the ingroup and outgroup, or in other words, having a shared 'enemy' (Tajfel, 1974), belongingness within the group is strengthened. This, in turn, assures commitment to the group (Brewer, 1991). It is this shared identity with an ingroup that differentiates itself sufficiently from outgroups, which is dominant instead of the personal identity.

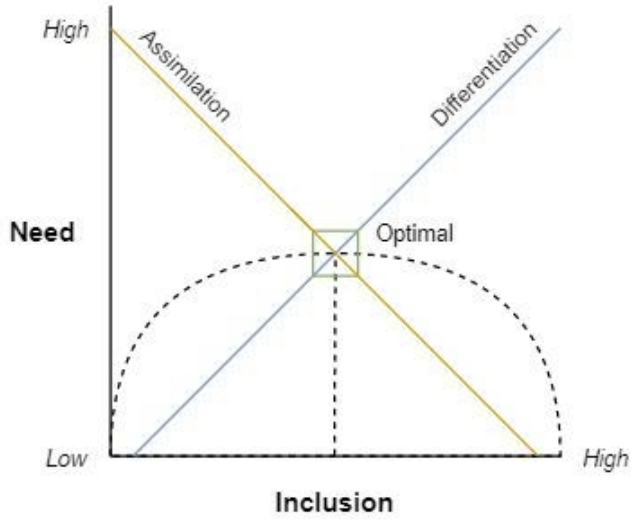
The optimal distinctiveness theory is best understood in the light of three main principles (Brewer, 2012), namely that a) optimal distinctiveness is *context-specific*, b) optimal distinctiveness is a *dynamic equilibrium*, and c) identity motives fluctuate across situation, culture and individuals. The importance of the context has already been profoundly described in the previous sections since it serves as the trigger for which social category is most salient based on the situation at hand. Consequently, it also sets the stage for the extent

to which both the assimilation and differentiation needs are activated. In some contexts, a more specific social identity comes closer to optimal distinctiveness, whereas, in other contexts, a broader categorisation is necessary to reach the point of equilibrium. For example, sometimes my social identity of a student is activated, whereas, in other circumstances, it is further specified as a student in social sciences.

Yet, optimal distinctiveness should also be regarded as a dynamic equilibrium, meaning that even within a particular context, the point of equilibrium is not fixed. One's needs regarding assimilation and differentiation within a social group can change over time. A new employee, for example, might have a greater activated need for assimilation compared to differentiation when first arriving in the new work team. The new employee in this example first needs to establish his or her belongingness to the work group. Later, when the employee has established his or her position within the work group, the need for group distinctiveness might be activated instead in order to maintain or strengthen his or her group belongingness. Moreover, it is also dynamic because the group boundaries itself can change over time becoming more encompassing or more exclusive.

Figure 4

The Optimal Distinctiveness Model



Note. Adapted from "The Social Self: On Being the Same and Different at the Same Time," by M. B. Brewer, 1991, *Personality and Social Psychology Bulletin, 17*(5), p. 477.

Furthermore, the assimilation-differentiation needs vary per situation, individual and culture as well. Some individuals might be more sensitive to a loss of inclusiveness than others, for example. It can also be influenced by the current situation or even interaction.

Taking these principles into account, Figure 4 should therefore be regarded as the optimal distinctiveness model of one particular individual. Thus, the optimal distinctiveness theory accounts for individual and cultural differences and approaches to groups and changes. In conclusion, the optimal distinctiveness theory provides a conceptualisation in which intergroup differences are welcomed instead of eradicated in order to prevent intergroup conflict (Brewer, 2012). Furthermore, it accommodates the complexity of the world by acknowledging the many ways in which identity needs can be met.

> Hence, having multiple memberships has the potential to reduce the likelihood that one's social world can be reduced to a single ingroup-outgroup distinction. To the extent that we recognize the multiplicity and complexity of our own group identities, we may enhance the capacity for acceptance of intergroup differences and life in a pluralistic social system. (Brewer, 2012, p. 95)

3. Previous Studies

In this chapter, I will elaborate on the already existing literature in the field of diversity and inclusion. First, some negative consequences are explored, which can take place when there is diversity within the organisation to at least some degree but no inclusion. Thereafter, I will further delve into the concept of inclusion according to the literature and its potential antecedents and work outcomes.

Stereotyping and Discrimination

As has become apparent in the previous chapter, intergroup relations need to be regarded in light of a constructed social reality and categorisations into the in- and outgroup (activated by the particular social context at hand). Identities are a result of an interplay between social categorisations by both the individual him- or herself and others. These categorisations contribute to a sense of belonging to the ingroup while providing guidance for how to act in certain social encounters. Based on the social categorisation, people receive "different treatment, acquire different experience, enjoy and suffer different expectations" (Goffman, 1977, p. 303). This can manifest itself in positive approaches but also in negative ones. So, while categorisations can create a sense of belonging and an enhancement of one's self-esteem, these categorisations have a downside as well. Social identities and categorisations are also at play within organisations, which results in the interactions within organisations being influenced by relative memberships (Mor Barak et al., 1998).

The social identity approach is also closely related to the similarity-attraction hypothesis, which states that people are attracted to others who are similar to themselves (Auster & Prasad, 2016). This hypothesis has been used regularly in the organisation literature. Especially in regard to recruitment and selection procedures in combination with homogeneity, because it explains why recruiters (subconsciously) hire interviewees belonging to their personal ingroup. However, this hypothesis is not only valid for recruitment practices but can also be applied to understand relations and interactions between people within organisations. It can, for example, be as simple as serving as an explanation for why certain employees receive certain tasks while others do not or the frequency of praises for some compared to others.

The social identity approach further illustrates how social categorisations of people into groups *can* lead to ingroup favouritism and discrimination against people perceived as members of the outgroup (Turner, 1975, p. 5). Can is purposefully emphasised here because

even when an individual is the only one representing a certain social category (e.g., a woman among men, a bicultural person in an all-white department) it also still depends on salience. The context prescribes which social category is suitable and is, therefore, activated. Usually, in a work context, the social identity of the professional is triggered (Gonzalez & DeNisi, 2009) meaning that other social identities are less relevant. However, in some circumstances within the work context, the social categories of, for example, gender and ethnicity might become salient resulting in being prominent to work identities. In those instances, there is a higher probability of exclusion practices taking place.

Besides, as mentioned previously, people place value on the membership to the ingroup (Tajfel & Turner, 1979). Even valuing the ingroup is done through comparison with the perceived value of the outgroup (Ellemers, 2010). People have an intrinsic need for positive social identities. Yet, some social categorisations have a higher social standing than others. Since it is important for people to see themselves in a positive light, they tend to emphasise the positive aspects of their ingroup. This can lead to an emphasis on the more negatively regarded traits of the outgroups or in the minimisation of the more positive traits (Ellemers, 2010). Moreover, differentiation is also highly related to power structures (Tajfel & Turner, 1979) and maintaining superiority (Ellemers, 2010; Goffman, 1977). People from a disadvantaged group will try to improve the position of their group, while people of an advantaged group will try to maintain the status quo. Thus, categorisation and comparison entail the hierarchisation of individuals by observing whether an individual complies to or deviates from the norm of the ingroup (Van Laer & Janssens, 2011). In turn, this influence people's behaviours and attitudes towards others. Especially when – as seen previously – individuals hold a belief of social change as well as tend to portray more intergroup behaviour, they will more likely be uniform in their behaviour towards outgroup members. That is because the outgroup members are seen as solely a member of the outgroup and not as an individual with unique characteristics.

In the workplace, this can manifest itself in negative stereotypes and discrimination towards members of the outgroup(s) (Van Knippenberg & Schippers, 2007). Stereotypes stem from the normalisations people have internalised through socialisation. People behave in accordance with their social category fitting the social context because that is how they should act. Consequently, people also have expectations about how an individual should behave according to the social category they have ascribed that individual to. On paper, a clear distinction can be made between descriptive and prescriptive stereotypes. Descriptive stereotypes refer to the beliefs about how people are and what characteristics they behold

based on the social category they belong to (are placed in by either themselves or others) (Bobbitt-Zeher, 2011; Heilman, 2001). Prescriptive norms concern the beliefs about how people *should* be and *should not* be according to their social category and the characteristics they *should* and *should not* possess (Bobbitt-Zeher, 2011). Yet, in practice, the boundary is less clear (Heilman, 2001). For instance, certain characteristics are favoured in the workplace. However, when these characteristics are not believed fitting for the assigned category, employees might still be criticised for possessing and or exercising them. A more concrete example would be that of a female manager. Men are associated with holding leadership positions since, based on the descriptive stereotypes, they are better qualified for a leading position than females. A woman in the position of manager, therefore, simultaneously violates the descriptive and the prescriptive stereotype. According to the prescriptive stereotype, she should not possess characteristics considered to be masculine. Even though she has proven herself suitable for the position, she can still be penalised (e.g., not receiving a pay rise) based on not fulfilling the stereotypes assigned to her social category.

Subtle Discrimination

The manner in which discrimination and stereotyping manifests itself varies considerably. It might express itself in outright hostility but can also be embedded in more subtle forms. Jones et al. (2017) argue that overt and subtle discrimination should be seen as two ends of a spectrum in order to understand discriminatory behaviour. Overt discrimination can be defined as obviously unfair treatment with clear outcomes (Van Laer & Janssens, 2011). The more overt forms of discrimination have overall received more attention (Deitch et al., 2003; Van Laer & Janssens, 2011) and are more commonly known by the public. Overt discrimination is often associated with being intentional and more easily recognisable since the outcomes are more visible. Moreover, forms of overt discrimination can generally be disputed on legal grounds (Van Laer & Janssens, 2011, p. 1205). It also has more visible outcomes (Van Laer & Janssens, 2011), for example, specifically not hiring applicants based on their ethnic backgrounds. Other examples of more overt forms of discrimination are expulsion, harassment and unequal material and/or working conditions (Bobbitt-Zeher, 2011).

Subtle discrimination, on the other hand, is not as easily recognised nor as clear-cut. More specifically, subtle discrimination refers to the unfair treatment of marginalised group members based on that membership (Jones et al., 2017). This can take place subconsciously and is generally ambiguous in its meaning or intent. It is often unclear whether certain

negative behaviours or comments are based on one's marginalised position or on something unrelated, like being new in the team. Therefore, it is often vague whether discrimination took place at all. Especially because there is generally another plausible justification for the occurred behaviour (Jones et al., 2017). Because of its ambiguous and latent nature, it takes place more frequently than overt discrimination (Deitch et al., 2003). It usually occurs in everyday interactions (Van Laer & Janssens, 2011) and as a consequence, it is also referred to as everyday discrimination (Deitch et al., 2003). Moreover, subtle discrimination is not always acknowledged as discrimination in practice. That is partially due to that it regularly takes place unintentionally or even subconsciously.

Even though it is more common for subtle discrimination to be unintentional, it does not mean that overt discrimination necessarily takes place with the intent to harm the other. For example, a highly racist joke is obviously hurtful for the recipient but the 'joker' could be fully unaware of the harm nor did he or she intend to hurt the recipient (De Vries et al., 2017). The latter can also be referred to as subconscious bias, meaning that the individual is not aware of the prejudices and stereotypes he or she beholds towards (particular) marginalised groups. Contrarily, more subtle forms of discrimination can also be intentional. An example of subtle but nonetheless intentional discrimination is purposefully withholding information from a perceived outsider to hinder that colleague in completing a work task.

It is also this more subtle discrimination that happens within the workplace. Van Laer and Janssens (2011) identified four processes within subtle discrimination, namely a) normalisation, b) legitimisation of only the individual, c) legitimisation as the Other, and d) naturalisation. *Normalisation* is about emphasising differences. Following the optimal distinctiveness theory, that is not a problem in itself. However, in their study, Van Laer and Janssens (2011) found that emphasis on differences is associated with judgement. Individuals from an ethnic minority group receive questions about their background from majority members. Often, this emanates from curiosity, but these individuals simultaneously have the feeling that they must defend or justify themselves. They read judgement between the lines due to the dominant norm being challenged.

The *legitimisation of only the individual* refers to distancing the individual from the marginalised group, whereas the *legitimisation as the Other* indicates that the individual is only seen as part of the marginalised group. One often occurring example of the former is complimenting the particular individual on how well he or she speaks the language of the country of residence (Van Laer & Janssens, 2011). This obviously originates from the stereotype that people with an ethnic minority background do not speak the language well.

Another problem of distancing the individual of the marginalised group is that part of the individual's identity is unacknowledged. By saying that 'you are different from them', the individual is set apart from the group he or she self-identifies with (Andriessen et al., 2017). One of their respondents puts his finger on the issue at hand convincingly and it summarises this process well: "From the moment that you're successful, they attribute that to individual capacities, and from the moment that it's a negative experience, that's linked to the group" (van Laer & Janssens, 2011, p. 1215). This is also referred to as *subtyping*, which means that the subgroup is not regarded as representing the bigger group (Andriessen et al., 2017). By detaching the successes from the bigger group, the negative stereotypes can continue to exist. The difficulty here is that it is often accompanied by or formatted within a compliment (Van Laer & Janssens, 2011). That makes it harder to challenge, especially because the majority members complimenting do not mean ill. Yet, the opposite effect is accomplished and the minority member might feel that a part of his or her identity is not seen or acknowledged.

On the other hand, in the case of *legitimisation of the other*, the individual's differing identity is acknowledged. However, it is only that part of the individual that is acknowledged and legitimised (Van Laer & Janssens, 2011). The minority member is regarded solely as a member of the social category. This results in being approached as an outgroup member. As has become apparent through the social identity approach, perceiving an individual merely in the light of membership to an outgroup, will generally lead to exclusion.

Naturalisation, in this instance, refers to intolerant behaviour is being allowed by members of the majority who appear tolerant towards marginalised individuals. An example of naturalisation is laughing along with discriminatory jokes (Van Laer & Janssens, 2011). The discriminatory joke may hurt the subject regardless of whether it was consciously aimed at the percipient. Yet, the joke being approved by seemingly tolerant others is perceived as even more painful. Especially when supervisors are part of the onlookers. Moreover, jokes are often brushed away as 'just jokes'. In other words, "jokes are ways to discriminate in a safe way, and naturalize the views expressed through it" (Van Laer & Janssens, 2011, p. 1218). Yet, it downplays the severity of the potential consequence.

The difficulty of those processes is that it is often without malicious intent. People are unaware of the harm seemingly small and perhaps even well-intended remarks can cause. Consequently, it becomes difficult to tackle. It is harder to challenge people for their behaviour and/or actions when their intentions are good even though the outcome is unwanted. Besides, when being challenged, the majority member can fall back upon that it was meant well (Van Laer & Janssens, 2011). Sometimes, speaking up is even met with

animosity and a defensive stance from the majority member. That stance is taken because the minority member should receive it as how it was intended. What makes it even more difficult is that even "people who are strongly motivated not to be racist are subject to automatic cognitive activation of stereotypes that can unconsciously influence behavior" (Deitch et al., 2003, p. 1317). The stereotypes resulting from social categorisation are already internalised to such extent that people are actively aware of beholding said stereotypes.

It is also important to point out that even though more covert forms of discriminatory behaviour is referred to as subtle, the effects are not necessarily subtle (Deitch et al., 2003; Jones et al., 2017). Subtle instances still have extensive influence. For instance, women who reported instances of sexual harassment, like jokes, but did not specify them as actual sexual harassment experienced negative consequences to the same extent as women who did call it by its name (Schneider et al. (1997); as in Deitch et al., 2003).

> The ultimate effect of such small exclusionary acts [of subtle discrimination] can be that minority professionals will never feel at home at work, potentially endangering their motivation, the way they perform and the way they are evaluated. (Van Laer & Janssens, 2011, pp. 1219–1220).

Furthermore, subtle discrimination also influences the perceptions of employees regarding their organisation in general. Mor Barak et al. (1998), for example, found a discrepancy in the evaluation of the diversity management of the organisation between members of the majority group and marginalised groups (more specifically, ethnic minorities and women). The majority thought their organisation was fair and inclusive because on paper every employee had the same chances. Not being subjected to subtle discrimination themselves and unaware of the potential consequences, they did not apprehend that their marginalised colleagues had different experiences, and, therefore, did perceive the same organisation as fair and inclusive to a lesser extent. However, subtle discrimination does not only affect the perceptions and opinions of the subjects but also the bystanders (Jones et al., 2017), or in other words, the colleagues. It can lead to negative feelings towards the organisation altogether or a reduction in performance in general. All in all, subtle discrimination can lead to negative consequences on the individual, team, and organisational level. This knowledge can serve as an additional incentive to reduce (subtle) discrimination and foster inclusion instead.

Diversity Perspective in Organisations

In earlier studies and approaches, as mentioned before, the focus lay on increasing diversity within organisations. This stemmed from the belief that bringing in higher numbers of people from originally marginalised groups would result in less discrimination against these individuals (Ely & Thomas, 2001). Accordingly, this could lead to improved work performance of the work group. However, others argued that this increased representation would lead to a majority feeling threatened, which brings about the opposite result (Bobbitt-Zeher, 2011). This is also referred to as *backlash* (Ely & Thomas, 2001). Furthermore, categorisations can lead to clear boundaries between 'us' and 'them', which could harm collaboration within the work group. Because of the fact that the demographics of the workforce are changing and diversification is unavoidable (Çelik et al., 2011; Dwertmann & Boehm, 2016), it is important to distinguish when diversity results in negative effects and, even more importantly, when it does not. It has become clear that a focus on diversity alone is not sufficient to ensure the benefits. Inclusion is needed in order to prevent negative outcomes resulting from diversity.

Even though literature has shown that diversity can lead to both negative and positive consequences for organisations, there seemed to be a pattern as to when which occurs. Ely and Thomas (2001) argue that team performance in relation to diversity is influenced by the *diversity perspective* of the team, which is defined as "group members' normative beliefs and expectations about . . . diversity in a work group" (Ely & Thomas, 2001, p. 234). They mainly focus on cultural diversity but this reasoning is applicable to other aspects of diversity as well. Thus, the performance of the work group is influenced by the normative beliefs the members hold regarding the value of diversity and the expectations about how diversity affects the group itself. The diversity perspective could express itself explicitly in the form of policies, for example, or more implicitly articulated in the way employees are approached by superiors and how they approach each other (Ely & Thomas, 2001).

According to Ely and Thomas (2001), this diversity perspective can be further categorised into three types, namely the perspectives of a) *integration and learning*, b) *access and legitimacy*, and c) *discrimination and fairness*. These perspectives influence each in a different manner the extent to which employees perform well within their work group and consequently, to what degree benefits are realised through diversity. That is because these perspectives wield different reasoning as to why increased diversity is aimed for. It does not necessarily mean that one perspective is better than the other. However, depending on the motivations of the organisation for aiming at diversity, one diversity perspective might be

better suitable than the other. It is, therefore, important for the organisation to clarify their goals and motivations (Çelik, 2018b). To clarify this is not only important for the organisation itself but also for the employees. Intentions which are formulated clearly by the organisation prevent a mismatch with the expectations of the employees.

Integration-and-Learning Perspective

The integration-and-learning perspective takes the notion that diverse individuals bring unique views and skills to the work group as a starting point, which could be used as beneficial resources (Ely & Thomas, 2001). Ultimately, it will lead to improved performance of the organisation (Çelik, 2018a). This approach is thus about integrating differences and learning from each attribution. When a team is highly homogeneous in characteristics and perspectives, the members will comprehend and approach a situation or problem in a similar manner. Hence, these situations and problems will consistently be tackled the same way. With a greater variety of perspectives and approaches, a work team is less likely to fall into tunnel vision. The members learn from one another and these lessons are integrated into the way they work. Diversity is an asset for the development of the employees as well as the organisation. This can also lead to heavy discussion, and sometimes also to processes initially being slightly slower. However, "the perspective seemed to contain a self-correcting mechanism that both reinforced the vision [of the organisation] and maintained its usefulness to the organization" (Ely & Thomas, 2001, p. 248). Openness and room for discussion are key to this perspective. As a result, in order to achieve the intended benefits, organisations handling out of this approach, are willing to adapt themselves (Çelik, 2018a). They acknowledge that some changes are needed for creating an environment where everyone can use their own full and unique potential. Learning from one another is central.

Access-and-Legitimacy Perspective

The access-and-legitimacy perspective comes forth out of the acknowledgement that the market of the organisation is diverse (Çelik, 2018b; Ely & Thomas, 2001). The reasoning behind the aim for increased diversity is that if their workforce reflects their market, it is easier to gain access and legitimacy to that market. In other words, it provides an enhanced connection between the organisation and the target groups. Having a diverse workforce ensures that there is more knowledge available in regards to the wants and needs of the customers, which can, therefore, be better anticipated and acted upon (Çelik, 2018a).

As with the previous perspective, the different viewpoints and characteristics coming along with a diversity of employees are acknowledged and valued. However, these employees are often not incorporated in the organisation, as with the previous perspective (Ely & Thomas, 2001). Usually, acting from this perspective results in only diversifying the departments of the organisation which are in close contact with the target group because of underlying aims for economic benefits (Çelik, 2018b). That way, the costumers recognise themselves in the employees of the organisation and there is a better understanding of the wants and needs of the costumers. So, diversity from this perspective is all about opening doors that would otherwise have been closed. Depending on the type of organisation and the variety of the target group, this reasoning can lead, therefore, to more diverse teams at the lower levels of the organisation or to segregation on the work floor. In the latter scenario, the example organisation might hire more diverse personnel but will place them in certain teams based on their characteristics. As a result, the demographics of the organisation come across as diverse, while the teams are still primarily homogeneous.

Discrimination-and-Fairness Perspective

The discrimination-and-fairness perspective stems from a moral belief that all members of society need to be treated fairly and just (Ely & Thomas, 2001). The emphasis within this perspective lays on equal opportunities in recruitment and promotion processes and diminishing prejudices and discrimination (Çelik, 2018a). Where the previous two perspectives aimed for diversity to ensure benefits for the organisation, this perspective does not. Here, diversity is a goal in itself and differences between people are not actively acknowledged. Since the overarching belief entails that all employees are fully equal and should, therefore, be treated that way, there seems to be little room for pointing out differences.

Organisations acting based on this perspective aspire to be a reflection of society (Çelik, 2018b). However, Ely and Thomas (2001) found that this perspective has barely any influence on the work outcomes of the organisation. Acting and building upon the notion that everyone is the same also made visible a pitfall. This notion, namely, did not affect and/or change the existing norms within the organisation. That means that all employees have to adapt to the existing norms already embedded in the organisation. In other words, they have to adapt to the standards of the majority, since these are established ones already established.

Furthermore, leaving little room for differences can contribute to conflicts. Turning a blind eye to differences or not acknowledging them, even though it comes from a well-

intended perspective of everyone being fully equal, can lead to a different kind of oppression. In the organisation studied by Ely and Thomas (2001) which adapted this perspective, employees felt like they had to walk on their toes. So, although the intentions of this perspective are well-placed, there existed an area of tension. The employees approached all matters with greater care out of fear for saying or doing the wrong thing. For instance, the line between whether certain decisions against employees of colour were made based on their performance or their colour, was perceived as a thin and subjective one. White people were afraid to be seen as racist and that in itself resulted in the avoidance of confrontation. Furthermore, employees of colour stated that they, therefore, received less feedback, for example. "Because it provided only a fairness-unfairness lens for viewing differences in point of view that fell, for whatever reasons, along race lines, this perspective seemed to foster the very kinds of tensions it sought to quell" (Ely & Thomas, 2001, p. 253).

Belongingness-Uniqueness Framework

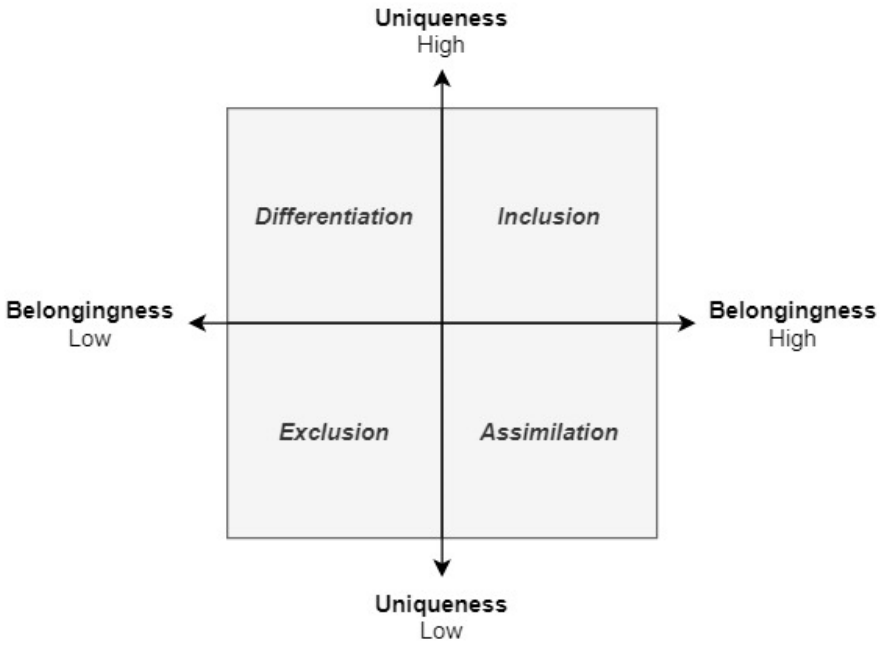
Although Ely and Thomas' (2001) work is mainly about diversity and how diversity can lead to benefits, it harbours relevant insights. They found that even though all three perspectives can result in more diversity on the work floor, only the integration-and-learning approach results in continued benefits coming from diversity. That is because the benefits of diversity are acknowledged and valued, which seem to be positively affecting diverse work groups (see Van Knippenberg & Schippers, 2007). More specifically, within this perspective, the diverse range of social identities, and with that, differences are acknowledged, celebrated, and used for improvements and new insights (Ely & Thomas, 2001). Employees within organisations applying the integration-and-learning perspective feel respected and valued for who they are.

Therefore, the integration-and-learning perspective is recognised as fostering inclusion (Çelik, 2018b). That is because this perspective already recognised the value of the combination of both belongingness and uniqueness (Shore et al., 2011). Shore et al. (2011) observed that, within the inclusion literature, belongingness and uniqueness were two frequently occurring themes. Yet, they were rarely put together explicitly. Uniqueness and belongingness were regarded as mutually exclusive concepts (Chung et al., 2020). Moreover, the belongingness component has received more attention than the uniqueness component (Chung et al., 2020; Shore et al., 2011). Creating a sense of belonging is more naturally thought of in relation to inclusion. However, solely focussing on belongingness might result in individuals suppressing all unique traits and experiences composing their identities (Shore et al., 2011). On the contrary, only concentrating on the value of uniqueness can result in

interactions merely based on stereotypes. However, as seen in the previous chapter, the optimal distinctiveness theory makes a link between them possible by emphasising people's need to reach an equilibrium between assimilation and differentiation. Moreover, both the optimal distinctiveness theory and diversity perspectives illustrate the importance of focussing on both belongingness and uniqueness. In particular when an organisation strives for positive work outcomes. Both are needed in order to establish the perception of inclusion on the work floor.

Figure 5

Inclusion Framework



Note. Adapted from "Inclusion and Diversity in Work Groups: A Review and Model for Future Research," by L. M. Shore, A. E. Randel, B. G. Chung, M. A. Dean, K. H. Ehrhart, and G. Singh, 2011, *Journal of Management, 37*(4), p. 1266 (https://doi.org/10.1177/0149206310385943).

Belongingness and uniqueness should be regarded as two concepts concocting a spectrum (see Figure 5). The extent to which individuals' needs are met in relation to uniqueness and belongingness can signify which mechanisms are at play within the particular work group and/or organisation in general. The least desired situation within the workplace is that of *exclusion*. Exclusion in reference to this spectrum means that there is neither a feeling of belongingness nor uniqueness being valued. In this case, the boundaries between the ingroup and the outgroup(s) are robust and common ground is not sought. Employees who are categorised as different from the own ingroup, for example, those who do not fit the

category of white males, are more likely to be excluded (Mor Barak & Cherin, 1998). As seen at the start of this chapter, exclusion in itself can be a form of discrimination. Being excluded harbours several negative consequences on an organisational level, like higher turnover rates (De Vries et al., 2017; Mor Barak et al., 2016) and group conflicts (Van Knippenberg et al., 2004). Furthermore, on an individual level, the members of the outgroup(s) have higher chances of being mocked, as seen at the beginning of this chapter, which consequently leads to negative outcomes for the organisation as well.

Research on diversity in the workforce had a tendency to focus on exclusion practices, and how to tackle them (Boekhorst, 2015). Furthermore, exclusion was mainly regarded from solely a belongingness point of view (Shore et al., 2011). Thus, an employee did not feel part of the work group because colleagues did not accept him or her as being part of the group. Yet, it is because of those unique characteristics that social categorisation puts that employee in the outgroup. So, in the case of exclusion, not experiencing the feeling of belongingness is affected by a low or lacking feeling of being valued due to unique characteristics (Shore et al., 2011). In other words, the employee does not feel part of the work team because of his or her unique traits. It is, therefore, also important to focus on uniqueness and what that means for exclusion practices in order to facilitate the transformation into inclusion.

When there is a low value of unique characteristics but high belongingness, we can speak of *assimilation* (Shore et al., 2011). What happens within this aspect, for example, is that diverse personnel are being recruited but will only be accepted in the work group when conforming to the ingroup. In other words, the unique characteristics are being put aside and while it might look to the observer like there is a diverse work team, the inner workings of the team are still highly homogeneous. Differences are neutralised (Ghorashi & Ponzoni, 2014). In the Netherlands, the general opinion was that the ethnic minority, for example, needed to assimilate in order to solve the existing problems and conflicts (Waldring et al., 2014). This demand leads to a further demarcation of the intergroup boundaries. Those who confirmed and assimilated were accepted into the ingroup but those who did not were excluded. This can take place both consciously and subconsciously.

Assimilation can be a result of the organisation applying a discrimination-and-fairness perspective, for example, because there is no room for the acknowledgement of differences. Assimilation into the ingroup of the majority or norm simultaneously means that people who do not originally belong to that ingroup have to put aside their internalised social category. They have to ‘cross’ boundaries and must either leave behind or hide parts of their identity. They also risk becoming an outsider of their initial ingroup without the security of ever being

complete regarded as an insider of the new ingroup (Waldring et al., 2014). However, assimilation can also be initiated by the outgroup member. When holding a social mobility belief, individual mobilisation can be applied as a response to the negative approaches based on the social categorisation. The inferior group is left behind for what the individual hopes to be a better one. In these instances where there is assimilation, it might feel or look like there is a positive environment and that the employees get along to a great extent. Yet, it does not result in the benefits desired by having a diverse workforce. Moreover, the employees who refuse to conform will not be accepted by the ingroup.

The reverse is also possible, namely a high value in uniqueness and low belongingness. This is called *differentiation* (Shore et al., 2011). Employees are being valued for their unique characteristics because it is considered as leading to benefits for the organisation. For example, an employee with a particular cultural background is better equipped to communicate with clients with the same cultural background compared to employees without that cultural background. Furthermore, to continue upon this example, having said unique individual employed might lead to new clients. That is because these clients feel now represented by that organisation compared to organisations who do not have employees with a similar cultural background. Diversity, therefore, can be seen and used as an advantage over companies or organisations within the same industry (Shore et al., 2011).

However, even though there is a high value for uniqueness, the need for belongingness might not be met. On an individual level, these unique employees might still be regarded as outgroup members because they do not meet the majority's self-categorisation. They could be part of the work team but simultaneously still be excluded. On an organisational level, it could also be that those employees with unique characteristics are placed in certain work groups or departments consisting of employees with similar characteristics. Consequently, they are still not part of the organisational ingroup. Regardless of whether they feel belongingness to their work group, for example, they could still be subject to isolation and discrimination within the organisation. This happens mainly in organisations applying an access-and-legitimacy perspective, where uniqueness is used to reach particular markets (Ely & Thomas, 2001; Shore et al., 2011). Moreover, especially in a bigger organisation, this can lead to great divisions between groups. People who share similar characteristics will seek one another out and create their own ingroup within the organisation. These employees who are considered as the outgroup by the majority can still foster a sense of belonging within an organisation due to having found their own marginalised ingroup with

similar colleagues who will accept them for who they are. However, that does not mean that the organisation itself is inclusive.

Inclusion is reached when there is both high belongingness *and* high value in uniqueness (Shore et al., 2011). Differences are acknowledged and appreciated as well as accepted creating a feeling of belonging. Every member is treated as an insider of the work group and one's unique traits are acknowledged as something that every other member of the team can benefit from. This will lead to improved group outcomes and, eventually, to benefits for the organisation. As mentioned previously, this approach is in line with the application of the integration-and-learning perspective.

It is also important to note that from this definition of inclusion, it is the team that ensures whether members are included (Chung et al., 2020; Jansen et al., 2014) and not the individual who is actively ensuring his or her connection to the group. "That is, perceived inclusion is determined by the signals that the individual receives from the group concerning his or her position within the group" (Jansen et al., 2014, p. 372). Naturally, it is not as black-and-white as the individual being an entirely passive entity in regards to becoming part of the group. However, initially, there are differences in the openness of teams towards new employees, for example. Yet, this simultaneously entails that inclusion is regarded from the viewpoint of the individual (Jansen et al., 2014). Only when the needs of the individual regarding belongingness and uniqueness are fulfilled, one can speak of having reached inclusion.

Work Group Inclusion

Inclusion can be regarded on multiple levels. In this study, I will focus on work group inclusion, while also taking into account inclusion at an organisational level. A work group or team, in this context, refers to "smaller work units where employees share the same direct supervisor or manager and who regularly interact with one another to accomplish work objectives" (Brimhall, 2019, p. 33). It is important to look at inclusion on the level of the work group as it "is likely a more proximal influence than inclusion at the organizational level" (Chung et al., 2020, p. 76). The team is a more salient entity than the organisation (Guillaume et al., 2014) because following the line of the social identity approach, the particular social identity of the work group is easier and more frequently triggered. The interactions the employees have with his or her colleagues are often more readily typified as the social reality of having to finish a task together. Within this interaction, the social reality of the organisation is not necessary in order to make sense of that interaction. Being

colleagues within the same work group is often sufficient. Therefore, the work group level is most probable to influence work outcomes.

When applying this definition of inclusion – where the need for a combination of belongingness and uniqueness are taken into account – the individual is the central focus point. The individual needs to experience that he or she is part of the work group (belongs to the work group) and valued for his or her unique contributions. Therefore, what is being studied in this particular stream within inclusion research, is the individual perception of inclusion (Jansen et al., 2014). It is someone's experiences in the proximal work surroundings that indicates whether the employee encounters inclusion (Hackman, 1992; as in Chung et al., 2020). Moreover, the experiences within the work team itself is probably a higher indicator for this experience than organisation-wide encounters.

In this study, I will also focus on perceived inclusion according to the employee. First of all, it is in line with the optimal distinctiveness theory, which highlights the needs of the individual within a group (Shore et al., 2011). Furthermore, the perceptions of the employees are the most important indicators which lead to the desired benefits. The climate of an organisation reflects its goals and motivations on the employees. Yet, it is the experiences of the employees regarding the organisation which leads to employee commitment (Mor Barak & Cherin, 1998). An organisation might view itself as inclusive but if the employees do not agree, there is potential for conflicts, lower commitment and so forth. Therefore, it is essential to place importance on their experiences, also in order to regard whether policies and practices put in place by the organisation itself work as intended. Furthermore, the extent to which inclusion is perceived is likely more dependable on the work group than the social category or categories one belongs to. A work team that has the tendency to discriminate against marginalised people will not be regarded as being greatly inclusive, while another work team valuing every member and make them feel that they belong there, will be (Mor Barak et al., 1998). These two work groups can even exist within the same organisation.

This simultaneously touches upon another relevant part of the argument. It is not only beneficial for companies and organisations to know how included their employees feel. They also require insights into which factors and mechanisms influence their employees' perceptions concerning inclusion. Examining perceived work group inclusion means evaluating it on a micro-level (Mor Barak & Cherin, 1998). Yet, the macro-level – or organisation level – also plays a role (Davidson & Ferdman, 2002), which can influence these micro-level perceptions. It is the interaction between the organisation and individual level which is crucial (Davidson & Ferdman, 2002). Shore et al. (2011) proposed that an inclusive

climate within the organisation, inclusive leadership and inclusive practices could influence the employees' perception of inclusion within the work group. According to Chung et al.'s (2020) study, the organisation's diversity climate and leader inclusiveness do indeed predict perceived work group inclusion. However, when looking at the climate of the organisation and applied leadership style, there also exists no unison regarding what these constructs should entail exactly. Therefore, I will discuss these two constructs in more detail below, while covering some relevant and important studies.

The Climate of the Organisation

As mentioned before, the climate of an organisation reflects its goals and motivations on the employees. The climate of an organisation is of great importance since it influences the relationship between the employee and the organisation. A positive climate leads to greater commitment, for example (Y. Li et al., 2019). Yet, the extent to which the climate is deemed positive depends on how the climate is perceived by the employees (Mor Barak & Cherin, 1998). Without taking the perceptions of the employees into account, no valid assertion about the climate can be made. The actual climate of an organisation should, therefore, be defined as the shared perceptions of the employees within the organisation about the organisation (Gonzalez & DeNisi, 2009). A *diversity climate*, more specifically, can be exemplified as the overall perceptions of employees to how accepting the organisation is of diversity (Mor Barak et al., 1998). The manner in which diversity is approached by the organisation, depends on the diversity perspective of the organisation (Ely & Thomas, 2001), as stated before, which impacts the shared perceptions regarding the climate.

Based on previous literature and studies, Shore et al. (2011) regard an inclusiveness climate as consisting of fairness systems and a diversity climate. Yet, one could argue that diversity climate as used in several studies has already integrated fairness in the construct. Others again (e.g., Y. Li et al., 2019) view inclusion climate as being part of a diversity climate. Whether diversity climate is part of an inclusiveness climate or the other way around, scholars (e.g., Mor Barak et al., 1998; Nishii, 2013; Shore et al., 2011) agree that fairness practices are of great importance for an inclusive (and diverse) organisation climate. Shore et al. (2011, p. 1277; original emphasis) define an inclusiveness climate as

> one in which policies, procedures and actions of organizational agents are consistent with fair treatment of *all* social groups, with particular attention to groups that have had fewer opportunities historically and that are stigmatized in the societies in which they live.

An emphasis is placed on historically marginalised groups (e.g., ethnic minorities, women, and older individuals) because they especially often feel precluded from these organisational behaviours, like fair treatment (Mor Barak & Cherin, 1998). Although, that does not mean that the majority is or should be neglected. An organisation climate is only inclusive when everyone, regardless of background and/or other characteristics, perceives that they belong, are treated fairly, and that feel they are being valued (Dwertmann & Boehm, 2016; Nishii, 2013). When the majority members experience that their positions are being threatened by, for example, policies of the organisation in favour of marginalised employees, they will be less positive about the potential of diversity for the organisation and themselves (Mor Barak et al., 1998). That is because they feel neglected or excluded and fear *reverse discrimination*. In order to secure their own position, they will place increased emphasis on their ingroup membership and their positive attributes. Meanwhile, their positive attributes are strengthened through comparison with the outgroup and the focus on their negative characteristics and inferior position. This in turn leads to a stronger polarisation between employees within work groups. In light of this, it is, therefore, important to explicitly emphasise the value of every individual employee, regardless of whether or not they are part of the majority group. In other words, effective inclusion is experienced by both minority and majority members. Additionally, this also refers to taking into account both the perceptions of members of marginalised groups as well as majority group members in regard to inclusion and an inclusive organisation climate.

Shore et al.'s (2011) definition of the inclusiveness climate also greatly focusses on fair treatment. Yet, as we have seen earlier, fair treatment alone does not necessarily lead to the desired outcomes. It depends on the manner in which fair treatment is sought. Focussing on equality while neglecting differences can lead to assimilation or a lessened experience of an open environment for discussion (Ely & Thomas, 2001). Therefore, fair treatment is *one* of the premises for an inclusiveness climate.

Furthermore, their definition does not directly address the need for belongingness and valued uniqueness. Using Shore et al.'s (2011) two components for inclusion, Boekhorst (2015) states that a "*climate for inclusion* is defined as the shared perception of the work environment including the practices, policies, and procedures that guide a shared understanding that inclusive behaviors, which foster belongingness and uniqueness, are expected, supported, and rewarded" (p. 242; original emphasis). Several studies argue that these inclusive behaviours more specifically consist of (the earlier mentioned) fair treatment in implemented practices (e.g., Y. Li et al., 2019; Mor Barak et al., 1998), openness for and

integration of differences (Nishii, 2013; see Shore et al., 2011), and involvement in decision-making practices (Mor Barak & Cherin, 1998; Nishii, 2013). When combined, these behaviours and practices contribute to an organisation's climate for inclusion. Following this line of reasoning, an inclusive organisation climate is more than a diversity climate because "compared to diversity climate, which tends to focus on the fairness of personnel practices and the treatment of minority employees, inclusion focuses more broadly on the engagement of whole selves and learning from divergent perspectives" (Nishii, 2013, p. 1760). Climates for inclusion are also argued to decrease negative effects coming from social categorisations because it focusses on all members being ingroup members (Dwertmann & Boehm, 2016).

For instance, Nishii (2013) found that in a climate that is high in inclusiveness, there was less conflict within gender-diverse work groups both regarding relation conflicts between colleagues and clashing ideas or opinions when working on a task. Yet, this study indicates a direct connection between organisation climate and group conflict. However, it could be that an inclusiveness organisation climate improves the experienced inclusion by individual employees within a work team and that that leads to less group conflict. Therefore, in this study, I will examine whether an inclusiveness climate influences the perceived work group inclusion according to the employees.

H1: A climate for inclusion influences the extent to which employees perceive work group inclusion.

Furthermore, several studies suspect that team leadership also influences the individual's perceived work group inclusion. Nishii (2013), for example, found great differences between work units regarding perceived climate for inclusion, which could indicate the importance of immediate team leaders. Therefore, in the next section, I will investigate leadership and its potential meaning for the individual perception of work group inclusion.

Leadership

"Leadership is the process of influencing other people so that they are motivated to contribute to the achievement of group goals" (Haslam & Ellemers, 2011, p. 725). Different leadership styles also influence the work group in a different manner. Team leaders influence the perceptions and experiences of employees concerning the work group (Brimhall et al., 2017; Shore et al., 2011). They can influence the internal interactions and positions within the team

(Nembhard & Edmondson, 2006). Team leaders construct the boundaries of the work group. In other words, they determine which practices are encouraged and which are reprimanded. Leader behaviours are of great importance in this matter because they are indicators of those boundaries. It exceeds merely preventing (subconscious) bias and discrimination (Randel et al., 2018). Moreover, the team leader functions as a role model (Boekhorst, 2015; Carmeli et al., 2010; Randel et al., 2018). He or she will show behaviour that reflects upon the work group. Yet, it goes beyond how the supervisor interacts with each member separately. These interactions are viewed by other team members and will, therefore, indicate which behaviours are expected within the work group (Boekhorst, 2015). Work group members will adopt this behaviour. Because leadership has been recognised as having a considerate influence on the work group, it is also perceived as an antecedent of perceived work group inclusion (Shore et al., 2011).

Considering that different leadership styles have different outcomes, studies have been examining what kind of leadership style and/or behaviours fosters work group inclusion. In this light, many different leadership styles have been investigated (Ashikali et al., 2020; Randel et al., 2018). One leadership type studied is leader-member exchange (LMX) (e.g., Brimhall et al., 2017; Nishii & Mayer, 2009). LMX reflects the quality of the relationship between a team leader and a team member (Nishii & Mayer, 2009). A high-quality relation expresses itself in "mutual trust, respect, and obligation" (Nishii & Mayer, 2009, p. 1414) and influences how a team member positively evaluates him- or herself and is evaluated positively by other team members (Brimhall et al., 2017). A high-quality LMX was found to positively affect perceived work group inclusion (Brimhall et al., 2017) and when the leader established high-quality relationships with each member of the work group, that also positively influenced group outcomes and resulted in fewer turnovers (Nishii & Mayer, 2009). However, Dwertmann and Boehm (2016) also found results emphasising that employees and their supervisors have expectations of each other, which are influenced by social categorisations leading to negative stereotypes. Within the LMX, if either the team member or the team leader was negatively influenced by stereotypes about belonging to a marginalised group – in their study, having a disability – the quality of that LMX lessened. Yet, the quality of LMX did not decrease when there was a positive climate for inclusion within the work group.

Sharing decision-making responsibilities can be regarded as one of the aspects for inclusive leadership contributing to a feeling of belongingness (Randel et al., 2018) and the general condition of the team leader's LMX relations with the team members demonstrates to

which degree he or she does share decision-making responsibilities (Nishii & Mayer, 2009). So, LMX should be regarded as a part of inclusive leadership (Brimhall et al., 2017) without covering all its aspects.

Another leadership style that has been perceived as fostering an inclusive environment is the authentic leadership style (Boekhorst, 2015). Characterising this leadership style is morality. The leader portrays his or her values and beliefs and acts accordingly. In other words, this style can be defined as leading by example because these kinds of leaders stay close to their beliefs (Walumbwa et al., 2008). Inherently, this emphasises the importance of role modelling. Similar behaviour is encouraged and opposing behaviour might be frowned upon or even reprimanded. However, this type of leadership style requires a personally ingrained value for inclusion in order to achieve inclusion. Therefore, it might not directly affect work group inclusion but indirectly through inclusive role modelling (Boekhorst, 2015). Moreover, it does not necessarily focus on employees' needs for belongingness and appraisal of uniqueness (Randel et al., 2018).

A leadership style that can be characterised as acknowledging differences, is that of transformational leadership (TFL) (Çelik, 2018a), which has been widely studied (Brimhall, 2019). TFL is also characterised as being goal orientated because it focusses on getting everyone to pull together to reach a common goal. A team leader with this type of leadership can be further described as being a charismatic person, focussing on the individual, while "increas[ing] employee motivation, trust, and satisfaction by bringing people together and changing their thinking" (Çelik, 2018a, p. 149). A transformational leader motivates team members to perform beyond expectations. This leadership style has been both criticised and applauded when it comes to fostering inclusion (Brimhall, 2019). Arguments for appraisal are that TFL acknowledges the individual team members and their unique characteristics (Çelik et al., 2011) as well as their possible contributions to reaching the collective goals. Moreover, striving towards these collective goals together could also foster a sense of belongingness in the team. Higher levels of TFL, therefore, is suggested to be positively influencing perceived inclusion (Brimhall, 2019). Furthermore, studies (e.g., Çelik, 2018a; Çelik et al., 2011) found that employees' affective commitment was positively affected by the transformational leadership style and their intention to leave was affected negatively. So, when transformational leadership was used, employees were more committed to the organisation and had less intention to leave. Additionally, these studies emphasise the importance of the acknowledgement and encouragement of uniqueness by the team leader.

Nembhard and Edmondson (2006, p. 947; original emphasis) were the first to coin "*leadership inclusiveness*, defined as words and deeds by a leader or leaders that indicate an *invitation* and *appreciation* for others' contributions". While their leadership inclusiveness does touch upon the uniqueness component of inclusion, mainly status differences and how to overcome them have inspired their conceptualisation (Randel et al., 2018). Moreover, their conceptualisation is made in light of cross-disciplinary teams, while the focus in this study is upon diverse work teams in general. Still, one of their findings was that greater leader inclusiveness leads to more psychological safety (Nembhard & Edmondson, 2006). While psychological safety does not equal work group inclusion, it can be regarded as one of its aspects. Psychological safety ensures that team members feel comfortable to voice their opinions, ideas, disagreements and so forth (Nembhard & Edmondson, 2006) and that people feel at ease to be themselves (Edmondson, 1999, as in Carmeli et al., 2010). This, in turn, can improve team performance.

Randel et al. (2016) also found that leadership inclusiveness has an effect on positive team relations. They investigated the relation between (perceived) leader inclusiveness and self-reported helping behaviour of the employee. They found, among other things, that inclusive leadership moderated by psychological diversity climate has a significant relation with work group-directed helping behaviour. In other words, when experiencing a high psychological diversity climate, high leader inclusiveness led to a higher score on the work group-directed helping behaviour. Work group directed helping behaviour is not the same as an individuals' perception of inclusion in the work group. However, it does portray positive team relations, and therefore, suggest that leadership inclusiveness is important for positive team outcomes. Regardless of the makeup of the team.

So, these studies suggest that one way or another, leadership behaviour will influence (parts of) employees' perceptions of inclusion in the work group. Nevertheless, even though other forms of leadership might have proven effective, as we have seen above, not enough focus has been placed upon the employee's need for belongingness and uniqueness being valued (Randel et al., 2018). So, in order to fill some of the gaps within the literature concerning inclusive leadership, Randel and colleagues (2018) have put forward a theoretical framework regarding inclusive leadership and what it entails. They "conclude that inclusive leadership, that involves a set of behaviors aimed at supporting team members' full integration as well as establishing an open norm for unique identities, is required to successfully foster inclusiveness" (Ashikali et al., 2020, p. 3). They argue that it would not only be beneficial to diverse work teams but also homogeneous ones.

Because this inclusive leadership acknowledges the individual's need for both belongingness and uniqueness, it can be assumed that it influences perceived work group inclusion by the employee, which also focuses on these two components. Therefore, I formulated the following hypothesis:

H2: Inclusive leadership influences the extent to which employees perceive work group inclusion.

Yet, the interest in perceived work group inclusion and how this can be positively affected depends to a great extent on the positive contributions diversity and inclusion might bring to the organisation. Therefore, work group outcomes have also received substantial attention.

Work outcomes

Shore et al. (2011) assumed that when meeting the needs for both belongingness and uniqueness, the effects of perceived work group inclusion would be more consistent regarding work group outcomes on an individual level. Mor Barak et al. (2016) conducted a meta-analysis in which they, among other things, examined studies covering the relationship between perceptions of organisational diversity efforts and both positive and negative consequences. The perceptions of organisational diversity efforts included diversity management and a climate for inclusion. They found that perceived inclusion on an organisational may erase or dim boundaries originating from social categorisations. When there is no climate for inclusion (either on the level of the work group or the organisation), distrust and miscommunication arises, which in turn, result in group conflict and turnover (Mor Barak et al., 2016).

Several studies have further explored how inclusion on the work floor influences organisational performance. Shore et al. (2011) have also proposed several positive work outcomes for perceived work group inclusion, namely high-quality relations, job satisfaction, intention to stay, job performance, organisational citizenship, organisational commitment, well-being, creativity and career opportunities. Some of these outcomes originate from the perspective of the organisation, while others are more focussed on the experiences of the employees and have, therefore, an individual approach.

In this study, I will focus on the outcomes on an individual level due to the set-up of this study. The intention to leave and organisational commitment portray the employees' ties

with the organisation (Çelik et al., 2011) and, combined, they provide insight into the strength of these ties. Gonzalez and DeNisi (2009) also argue that especially affective organisational commitment and a lower intention to leave, as well as identification with the organisation, indicate attachment to the organisation. Organisational commitment consists of three types, namely affective, continuance and normative commitment (N. J. Allen & Meyer, 1990). Affective commitment is "emotional attachment to the organization such that the strongly committed individual identifies with, is involved in, and enjoys membership in, the organization" (N. J. Allen & Meyer, 1990, p. 2). It differs from the other forms of commitment because affective commitment indicates commitment for the reason of that the employee *wants* to, whereas continuance commitment describes ties because of a *need to* and normative commitment because of an *ought* to do so (N. J. Allen & Meyer, 1990). It is, therefore, affective commitment that was found predominantly linked to outcomes on an organisational level (Gonzalez & DeNisi, 2009).

Job satisfaction is also of great importance and closely related to these two outcomes. When there exists a sense of belonging, the job is more likely to be perceived as positive and fulfilling. Consequently, this will increase the likeliness of employees to stay as well as strengthening the commitment to the organisation. This is also in line with the social identity approach. Identification with the ingroup leads to more commitment and a decreased intention to leave the group (Ellemers, Spears & Doosje, 1997; as in Stets & Burke, 2000). Furthermore, besides that inclusion is likely to result in increased job satisfaction, research focussing on exclusion and discrimination also found that subtle discrimination at least partially accounts for lower job satisfaction (e.g., Black employees; Deitch et al., 2003).

In the public sector in the Netherlands, there is a higher turnover of employees with a non-western migration background compared to employees without a migration background (Çelik, 2018a). One of the main reasons found was that these employees "do not feel at home in these organizations" (Çelik, 2018a, p. 146), which again indicates the importance of inclusion. When an organisation does not provide and/or create inclusion, there is a high risk of losing good and diverse personnel.

Several studies confirm that a climate for inclusion positively affects the bond (e.g., affective commitment and retention) of the employee with the organisation (Çelik, 2018a; Çelik et al., 2013). However, when following Shore et al.'s (2011), this relationship is influenced by perceived work group inclusion, which serves as a mediator. It could be that in previously mentioned research, the effects found are due to or strengthened through non-measured work group inclusion. So, even though effects were found, these effects cannot be

guaranteed to be direct effects. Therefore, one of the assumptions made here is that there is a relationship between organisational climate and work outcomes, but this relationship is stronger through perceived work group inclusion.

H3: Perceived work group inclusion mediates the effect of inclusiveness climate on a) job satisfaction, b) intention to leave (negatively), and c) affective commitment.

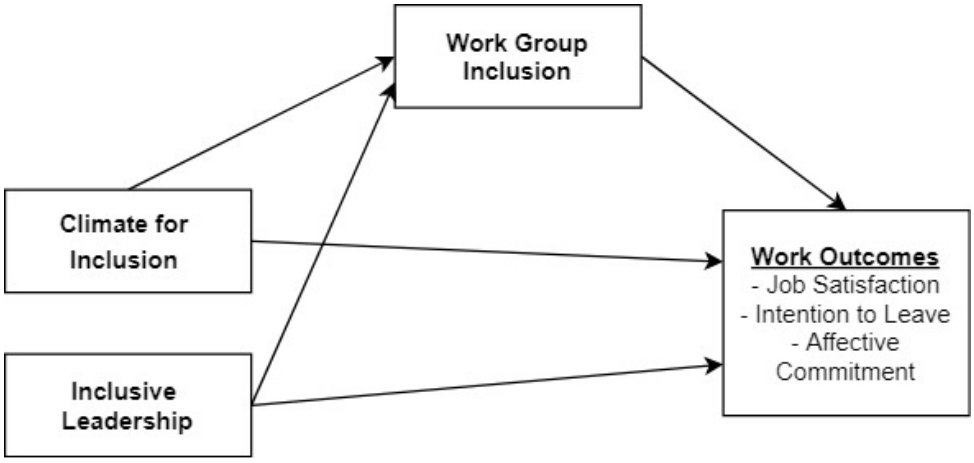
The same train of thought can be applied to leadership. Carmeli et al. (2010), for example, found that psychological safety mediated the relationship between leadership inclusiveness and work group creativity. As discussed earlier, psychological safety can be regarded as an aspect of inclusion and therefore, it is safe to assume that perceived work group inclusion mediates the effect of inclusive leadership on job satisfaction, intention to leave and affective commitment. This results in the following hypotheses:

H4: Perceived work group inclusion mediates the effect of inclusive leadership on a) job satisfaction, b) intention to leave (negatively), and c) affective commitment.

Combining these formulated hypotheses, I have constructed a conceptual model which is visualised in Figure 6.

Figure 6

A conceptual model of work group inclusion and its antecedents and outcomes based on the hypotheses formulated in this study



4. Methodology

The purpose of this study is to investigate how a climate for inclusion and inclusive leadership influence perceived work group inclusion, and how this, in turn, affects the work outcomes job satisfaction, intention to leave and affective commitment. In this chapter, I will elaborate on the procedures and choices made in order to provide an answer to the research question.

Sampling Procedures

Data is collected through a convenience sample and a snowball effect. The survey is distributed through my personal network via LinkedIn, Facebook and WhatsApp groups with the request to further share it among others. The respondents were made aware that participation was completely voluntary and that data was collected anonymously.

This resulted in an initial 208 participants who started the questionnaire. Several work-related demographics were used to ensure that the participants fit the criteria for the research purpose (e.g., working in a team). Respondents who did not meet these criteria were excluded from the study. One of these indicating variables was the *current work situation*. The participants who are currently unemployed or retired were asked if they have been unemployed for shorter or longer than a year. This was based on the assumption that being unemployed or retired for shorter than a year would still result in sufficient accuracy when recalling their experiences in their latest job.[1] No respondents indicated to be retired and all of the respondents being currently unemployed (n = 13) reported to be so for shorter than a year and were thus included. They were asked to fill in the questionnaire based on their latest job. Participants who clarified as self-employed were not included in the study.

Further distinctions were based on whether someone fulfilled a top management function or not as well as whether the participant worked in a team. The reasoning for this is that this study investigates the perceptions regarding inclusion on the work floor. Top management could be one of the antecedents influencing the perceptions and, therefore, are less relevant for this study. Participants in a team-leading role were only included when they themselves worked in a team of colleagues at the same level. All in all, this resulted in 140 participants who started on the actual measures.

[1] This was also done to include employees who had just recently lost their jobs due to COVID-19.

Measures

The survey was provided in both Dutch and English to accommodate a wider variety of employees in the Dutch workforce. The scales used were originally in English. The items were translated in Dutch by an associate and myself independently. Afterwards, the translations were compared. In the cases where the translations differed to a great extent, we discussed our motives for certain phrasings. These items were revised, which led to the final version of the questionnaire. The questionnaire was also reviewed by an HR member of a big organisation in the Netherlands and three reviewers who were asked to test and critically assess the survey before distribution. This did not lead to major alterations, except for one item of the Climate for Inclusion Scale, which I will discuss below. The English version of the questionnaire can be found in the Appendix: Questionnaire (English version).

All constructs are measured on a scale from 1 (*Strongly disagree*) to 6 (*Strongly agree*). This was done to probe the participant to answer instead of allowing a neutral reaction (Mor Barak & Cherin, 1998). Moreover, all items were automatically randomised per construct for each respondent. The different constructs were presented on different pages to provide the respondent with consistency and to prevent confusion while responding to the items. The items measuring job satisfaction and the intention to leave are an exception to this. These items were put together to maintain consistency of the number of items presented in one box. Respondents could only continue to the following page when all items were responded to.

Perceived work group inclusion. Work group inclusion from the perspective of the employee was measured using Chung et al.'s (2020) Work Group Inclusion Measure With Belongingness and Uniqueness Components, which consists of 10 items. The Cronbach's alpha for this inventory is .83 (N = 139), which is adequate and would not further increase by deleting one of the items. Therefore, all items are included in the following analyses.

Climate for inclusion. The inclusiveness of the organisation's climate was measured with Nishii's (2013) shortened version of the Climate for Inclusion Scale, consisting of 15 items. This scale covers three dimensions, namely (a) foundation of equitable employment practices (5 items), (b) integration of differences (6 items), and (c) inclusion in decision making (4 items). One of the items of the second dimension ('*In this organisation, people often share and learn about one another as people*') was replaced by another one of the same dimension from the full version of the inventory. This decision was based on the received feedback from two reviewers who both independently argued that the translated version of that particular item was confusing and could lead to misinterpretation. A better suitable

translation which would hold the original intention of the item, was not found. Therefore, it was deemed better to use another item from the second dimension instead (namely '*In this organisation, employees are comfortable being themselves*'). The item was chosen based on having a higher factor score on the second dimension (Nishii, 2013), and falls within the uniqueness and belongingness aspect of this research. The shortened version was chosen because the feedback from the reviewer working in a big organisation indicated that some of the items were found difficult to understand and that the length could scare people off. The reliability analysis for this 15-item inventory measuring the climate for inclusion is .90 (N = 130), which is great. It could be slightly improved but since the alpha is already greatly sufficient, this is deemed unnecessary.

Inclusive leadership. Inclusive leadership was measured using a scale proposed and tested by Ashikali (2019; as in Ashikali et al., 2020). This measure consists of 13 items. The items of this measure were originally formulated with regards to cultural diversity. This study focusses on more aspects of diversity which resulted in altering several statements to also cover aspects like gender and age. The Cronbach's alpha for this scale measuring inclusive leadership is .89 (N = 121), which is adequate again. Here also, the alpha would not increase by deleting any of the items.

Job satisfaction. Job satisfaction was measured through three items, namely *'All in all, I am satisfied with my job'*, *'In general, I don't like my job'* (reverse-scored), and *'In general, I like working here'* (Mitchell et al., 2001). After reversing the second item, the reliability analysis shows a highly sufficient Cronbach's alpha of .86 (N = 118), which cannot be further improved by deleting one of the items.

Intention to leave. The intention to leave the current job is measured using the items '*I have recently spent some time looking for another job*', '*During the next year, I will probably look for a new job outside this company*', and '*I often think about quitting*' (Rusbult et al., 1988). In this case, a higher score on this construct would indicate less contentment. The Cronbach's alpha for the three items measuring leave intention is .90 (N = 118).

Affective commitment. The self-reported commitment of employees was measured through the Affective Commitment Scale opted by Allen and Mayer (1990) consisting of eight items (half of which are reverse-scored). The Cronbach's alpha is .76 (N = 117), which is slightly lower than the original reliability of .87 found by Allen and Mayer. Yet, it is sufficient and cannot be further increased if any of the items were to be deleted.

Control variables. To assure that perceived work group inclusion and the work outcomes could be predicted solely by the antecedents, and consistent with previous studies, I

controlled for gender (male = 0 and female = 1)[2], age, migration background, working fulltime or part-time, and team size. Having a migration background was measured following the specification of Statistics Netherlands (CBS): people are considered as having a migration background when they themselves and/or at least one of their parents have been born outside of the Netherlands (Centraal Bureau voor de Statistiek, 2020). Therefore, respondents were asked to self-report their country of birth as well as the countries of birth of their parents. The respondents were also asked to self-report the number of hours they worked on average per week (excluding overtime and unpaid hours). According to the CBS, a job consisting of an average of 35 hours a week or more, is considered a fulltime job (Centraal Bureau voor de Statistiek, 2020). Anything less than 35 hours is considered a part-time job. Furthermore, the team size of the employee's work group was asked (excluding the direct team leader or supervisor).

These control variables were included because previous literature showed that these variables can affect both perceived inclusion and work outcomes negatively (e.g., exclusion due to gender, ethnic background or age) or positively (e.g., higher commitment due to more hours of being involved in the organisation). Furthermore, there is also support for effects of, for example, gender, cultural background and age affecting the perceptions regarding organisation climate, adapted leadership style and inclusion on team-level separately (e.g., Gonzalez & DeNisi, 2009). Consequently, adjusting for these variables can lead to a more accurate examination of the possible effects of the independent variables on the dependent variables as stated in the hypotheses.

Preliminary Data Analyses

IBM SPSS Statistics was used for data analysis. Prior to conducting the analyses to test the hypotheses, the data is assessed. Of the 208 participants who initially started the questionnaire, 140 met the criteria for being included in the study and started on the items. Unfortunately, along the way, several participants dropped out, which lead to 117 participants in total who fully completed the questionnaire. This drop out could be due to forcing the respondents to pick an answer. Another explanation could be that the statements have been formulated in a fashion that made it difficult to answer. The possible reasons behind

[2] Gender was measured as *man*, *woman* or *other*. However, since none of the participants identified themselves as other than man or women, this variable was transformed into a dichotomous variable.

respondents' drop-out are further described in Chapter 6. However, according to Tabachnick and Fidell (2007b; as in P. Allen & Bennett, 2012), the *N* in this study should ideally be minimally 114 for testing the full models, which means that 117 is sufficient for the aims of this study (assuming medium-sized effects).

Before interpreting the results of the multiple regression analyses, the assumptions were checked. During these initial checks, one other respondent was removed from the dataset. Through examining the plots for outliers and influential cases, it became clear that the respondent had given the same score for each statement of the inclusion constructs. Furthermore, this respondent acted as an outlier for the measure of climate for inclusion. That provided me with sufficient arguments to delete the particular participant from the analysis. The following descriptives and analyses[3] will, therefore, cover the resulting number of participants of 116, which is still sufficient.

According to the Shapiro-Wilk test, the assumption of normality is not violated for perceived work group inclusion ($p = .392$), inclusive leadership ($p = .380$), and affective commitment ($p = .050$). For the other continuous variables, the assumption of normality is violated when solely consulting the Shapiro-Wilk Test. Yet, examining the histograms and plots, the departures seem to be mild relatively mild. An exception was age. This assumption of normality for age was violated according to both the Shapiro-Wilk test ($p < .001$) and the histograms and plots. Therefore, to overcome this violation of normality, I will perform a robust multiple regression using bootstrapping. Bootstrapping is also already automatically included in the PROCESS macro of Hayes (2018) which will be used to test the mediation models.

Next, the normal probability plot of standardised residuals and the scatterplot of standardised residuals against standardised predicted values were examined, which indicated that the assumptions of normality, linearity and homoscedasticity of residuals were not violated. The multivariate outliers were reviewed next. The Mahalanobis distance did not exceed the critical χ^2 of 22.458 for $df = 6$ (at $\alpha = .001$) for any of the cases in the dataset, indicating that these outliers are of no concern. Nor was the Cook's distance of 1 exceeded. The relatively high tolerances and the VIF's all being around 1, expressed multicollinearity would not interfere with the predictions on the outcome variables.

[3] The reliability analyses from the previous section were conducted including all available responses but excluding this particular participant as well.

Furthermore, as mentioned previously, adjusting for the abovementioned control variables can lead to a more accurate examination of the possible effects of the predictors on the outcomes. However, these control variables could also portray some implicit underlying mechanisms which have not been accounted for in the hypotheses. Therefore, I will report the results for both the analyses without and with control variables (Meehl, 1971; as in Spector & Brannick, 2011). In other words, this way, I will try to rule out alternative hypotheses (Spector & Brannick, 2011).

5. Analysis and Results

Description of the Population

As will become apparent in this section, the sample population is quite homogeneous. The respondents are primarily higher educated, young women without a migration background. Therefore, it will be hard to make generalisations to all employees in the Netherlands. This will be further discussed in Chapter 6. Table 1 portrays the descriptive statistics of the sample population, which I will describe more in-depth below.

Table 1

Descriptive Statistics of the Respondent Demographics (N = 116): Minimum, Maximum, Mean (M) or Proportion (p), and Standard Deviation (SD)

Variable	Min	Max	*M/p*	*SD*
Individual characteristics				
Man (vs woman)	0	1	.27	
Age (in years)	20	69	30.87	12.41
Higher education	0	1	.85	
Migration background	0	1	.21	
Work-related characteristics				
Average work hours (per week)	4	50	27.73	11.56
Fulltime job (vs part-time)	0	1	.37	
Team size (in number of people)	2	75	11.28	10.26
Small team (vs large team)	0	1	.55	
Organisation size				
1 to 4 people			.02	
5 to 9 people			.09	
10 to 19 people			.18	
20 to 49 people			.17	
50 to 99 people			.10	
100 to 249 people			.14	
250 or more people			.31	

The majority of the respondents identified themselves as *woman*, namely 73%, and were highly education (85%). The sample population is also relatively young. Most of the respondents (22%) are 25 years old. The average age is 31 years old (*SD* = 12.41). Of the

respondents, 21% has a migration background, meaning that they themselves and/or at least one of their parents have been born outside of the Netherlands. When specifying this further, the category of respondents with a migration background is equally divided between having a western migration background and having a non-western migration background (both 10%) compared to 79% of the respondents without a migration background[4].

Furthermore, the majority of the respondents were currently employed (71%) or identified themselves as students with a side job (27%). Most of the participants, namely 22%, self-reported that they work 40 hours a week on average. According to the earlier mentioned categorisation, 37% of the participants are employed fulltime (35 or more hours a week on average). Almost half of the participants were employed in non-commercial services (47%), like healthcare and education. Moreover, most of the respondents worked in teams consisting of five employees (excluding the direct supervisor), namely 11%. Based on the median (8), the team size was categorised in either being a small (2 to 8) or a large team (9 or more).

Table 2

Descriptive Statistics and Correlations of the Independent and Dependent Variables (N = 116)

Variables	*M*	*SD*	1	2	3	4	5	6
1. Work group inclusion	4.70	0.56						
2. Inclusiveness climate	4.26	0.65	.37**					
3. Inclusive leadership	4.16	0.73	.41**	.56**				
4. Job satisfaction	4.74	0.89	.46**	.44**	.35**			
5. Intention to leave	3.10	1.58	-.35**	-.49**	-.27*	-.71**		
6. Affective commitment	3.65	0.73	.36**	.37**	.32**	.55**	-.52**	

*$p < .01$. **$p < .001$.

Work Group Inclusion as Dependent Variable

Table 2 portrays the descriptives of the dependent and independent variables used in this study. The first notable aspect concerning the descriptives of the variables, is that the

[4] This distinction is again based on the guidelines of the CBS. A western migration background is defined as a migration background stemming from one of the countries in Europe (excluding Turkey), North-America and Oceania, and Indonesia and Japan. Consequently, a non-western migration background is regarded as a migration background stemming from one of the countries in Africa, Latin-America and Asia (excluding Indonesia and Japan) or Turkey (Centraal Bureau voor de Statistiek, 2020).

employees within this study are reasonably positive when it comes to experiencing inclusion at their workplaces and how they feel about their organisation and jobs. This will be further explored in Chapter 6.

Hypothesis 1 stated that inclusiveness climate would influence the extent to which employees perceive work group inclusion. A multiple regression analysis with hierarchical entry and bootstrapping was employed to test this hypothesis. Table 3 portrays the unstandardized (*b*) and standardised (β) regression coefficients for each predictor in both entries. Model 1 indicates the effects of inclusiveness climate on perceived work group inclusion, whereas Model 2 adds the statistical control for gender, age, migration background, fulltime vs. part-time job, and a small work team vs. a large team. Climate for inclusion alone accounts for 14% of the variance in perceived work group inclusion. This variability is significant, $R^2 = .14$, adjusted $R^2 = .13$, $F(1, 114) = 18.42$, $p < .001$. By adding the control variables, an extra 14% of variance was accounted for, $\Delta R^2 = .14$, $\Delta F(5, 109) = 4.37$, $p = .001$. In other words, taking all predictors together, they account for 28% of the variance in perceived work group inclusion, $R^2 = .28$, adjusted $R^2 = .24$, $F(6, 109) = 7.16$, $p < .001$. This indicates a large effect (Cohen, 1988; as in P. Allen & Bennett, 2012).

Table 3

Hierarchical Multiple Regression Analysis of the Employees' Perceived Work Group Inclusion (1-6) With Climate for Inclusion as a Predictor and Statistically Controlled for Demographics (N =116)

	Perceived Work Group Inclusion							
	Model 1				Model 2			
Predictors	*b*	β	*SE*	[95% CI]	*b*	β	*SE*	[95% CI]
Intercept	3.34**		0.36	[2.64, 4.07]	3.20**		0.37	[2.49, 3.94]
Climate for inclusion	0.32**	.37	0.08	[0.14, 0.48]	0.27**	.31	0.08	[0.10, 0.42]
Control variables								
Gender[a]					-0.08	-.07	0.11	[-0.29, 0.11]
Age[b]					0.01**	.19	0.00	[0.00, 0.02]
Migration background[c]					0.18**	.13	0.12	[-0.05, 0.42]
Fulltime job[c]					0.30	.26	0.11	[0.10, 0.48]
Small team[c]					0.04	.04	0.08	[-0.13, 0.21]

Note. CI = confidence interval. b = unstandardized. β = standardised.

[a]Reference category is *male*. [b] The lower bound of the CI slightly exceeds zero without rounding it. [c]Reference category is *no*.

*$p < .05$. **$p < .01$. ***$p < .001$.

As shown in Table 3, the climate for inclusion seems to significantly predict perceived work group inclusion (Model 1). With an increase in the average score regarding inclusiveness climate, work group inclusion as perceived by the employees increases as well (b = 0.32, p = .001). The extent to which it increases is slightly lower when statistically controlling for the background variables (b = 0.27, p = .003; Model 2), but still significant. So, even after adding the control variables, the climate for inclusion is still able to predict perceived work group inclusion. Therefore, H1 is confirmed.

In addition, when controlling for the demographics, the analysis also shows that age and being enrolled in a fulltime job are significant predictors of perceived work group inclusion, respectively p = .004, and p = .007. The score on perceived team inclusion by the employee is likely to increase with the employee's age, with an 0.01 increase for every year in rising age. Respondents working more than 35 hours per week on average seem to predict more perceived work group inclusion (b = 0.30) compared to the respondents having a part-time job.

The same analysis was conducted using inclusive leadership instead of climate for inclusion, since Hypothesis 2 states that inclusive leadership affects employees' perceived work group inclusion (Table 4). Inclusive leadership accounts for a significant percentage (17%) of variance in perceived work group inclusion, R^2 = .17, adjusted R^2 = .16, F(1, 114) = 23.16, p < .001. An additional 13% of variance was accounted for when including the control variables, ΔR^2 = .13, ΔF(5, 109) = 4.20, p = .002. All taken together, the predictors account for 30% of the variance in perceived work group inclusion, R^2 = .30, adjusted R^2 = .27, F(6, 109) = 7.90, p < .001.

This analysis shows similar results as seen for the organisation's climate for inclusion. Both with and without statistically controlling for the demographics, inclusive leadership significantly predicts perceived work group inclusion. The effect is slightly lower again when the control variables are added, with a regression coefficient of b = 0.32 without the control variables, p = .001, and b = 0.27 with the control variables, p = .001. Thus, when controlling for the demographic characteristics, an increased score of reported inclusive leadership is positively predicting an increase in the score of perceived work group inclusion. In other words, H2 is also confirmed. Additionally, also in this instance, an increase in age and having a fulltime job (compared to a part-time job) predict a higher score on perceived work group inclusion (respectively b = 0.01, p = .009, and b = 0.30, p = .005).

Table 4

Hierarchical Multiple Regression Analysis of the Employees' Perceived Work Group Inclusion (1-6) With Inclusive Leadership as a Predictor and Statistically Controlling for Demographics (N =116)

	Perceived Work Group Inclusion							
	Model 1				Model 2			
Predictors	*b*	β	*SE*	[95% CI]	*b*	β	*SE*	[95% CI]
Intercept	3.39**		0.33	[2.74, 4.01]	3.21**		0.37	[2.61, 3.83]
Inclusive leadership	0.32**	.41	0.08	[0.16, 0.48]	0.27**	.35	0.07	[0.11, 0.42]
Control variables								
Gender[a]					-0.05	-.04	0.10	[-0.25, 0.15]
Age[b]					0.01**	.17	0.00	[0.00, 0.01]
Migration background[c]					0.15**	.11	0.13	[-0.10, 0.41]
Fulltime job[c]					0.30	.26	0.10	[0.09, 0.50]
Small team[c]					0.08	.08	0.08	[-0.08, 0.24]

Note. CI = confidence interval. b = unstandardized. β = standardised.

[a]Reference category is *male*. [b] The lower bound of the CI slightly exceeds zero without rounding it. [c]Reference category is *no*.

*p < .05. **p < .01. ***p < .001.

To further investigate the influence of both inclusiveness climate and inclusive leadership on perceived work group inclusion, an additional hierarchical multiple regression analysis with bootstrapping was conducted with both climate for inclusion and inclusive leadership as predictors simultaneously (Table 5). This model without the control variables accounts for 20% of the variability in perceived work group inclusion, R^2 = .20, adjusted R^2 = .19, $F(2, 113) = 14.06$, p < .001. With the addition of the control variables, the accounted variance in perceived work group inclusion increased with 13%, ΔR^2 = .13, $\Delta F(5, 108)$ = 3.98, p = .002. All combined, the predictors account for 32% of the variance in perceived work group inclusion, R^2 = .32, adjusted R^2 = .28, $F(7, 108) = 7.39$, p < .001.

When neglecting the control variables, both climate for inclusion and inclusive leadership still show a positive effect on perceived work group inclusion. Yet, this positive effect is only statistically significant for inclusive leadership (p =. 102 and p = .020, respectively; see Table 5 Model 1). So, when both the climate for inclusion and inclusive leadership are accounted for, only inclusive leadership seems to predict perceived work group inclusion. When adjusting for the for gender, age, migration background, having a fulltime job, and working in a relatively small team, inclusive leadership is still a significant predictor of perceived work group inclusion (b = 0.19; p = .033). This suggests that – independently –

inclusiveness climate and inclusive leadership do have a positive influence on perceived work group inclusion but also that inclusive leadership seems to be of more importance for inclusion in the work group perceived by the employees than the climate for inclusion, especially when taken together. This strengthens the argument of confirming H2 but also suggests that the confirmation of H1 should be approached with caution.

Table 5

Multiple Regression Analysis of the Employees' Perceived Work Group Inclusion (1-6) With Climate for Inclusion and Inclusive Leadership as Predictors and Statistically Controlled for Demographics (N =116)

	Perceived Work Group Inclusion							
	Model 1				Model 2			
Predictors	*b*	β	*SE*	[95% CI]	*b*	β	*SE*	[95% CI]
Intercept	3.00**		0.35	[2.40, 3.60]	2.91**		0.38	[2.22, 3.63]
Climate for inclusion	0.18	.21	0.11	[-0.03, 0.41]	0.15	0.18	0.11	[-0.06, 0.36]
Inclusive leadership	0.23*	.30	0.10	[0.04, 0.42]	0.19*	0.25	0.10	[0.01, 0.38]
Control variables								
Gender[a]					-0.07	-.05	0.11	[-0.29, 0.16]
Age[b]					0.01**	0.17	0.00	[0.00, 0.01]
Migration background[c]					0.15	0.11	0.13	[-0.10, 0.37]
Fulltime job[c]					0.29**	0.25	0.10	[0.10, 0.49]
Small team[c]					0.07	0.07	0.08	[-0.10, 0.23]

Note. CI = confidence interval. b = unstandardized. β = standardised.
[a]Reference category is *male*. [b]The lower bound of the CI slightly exceeds zero without rounding it. [c]Reference category is *no*.
*$p < .05$. **$p < .01$. ***$p < .001$.

Work Group Inclusion as a Mediator

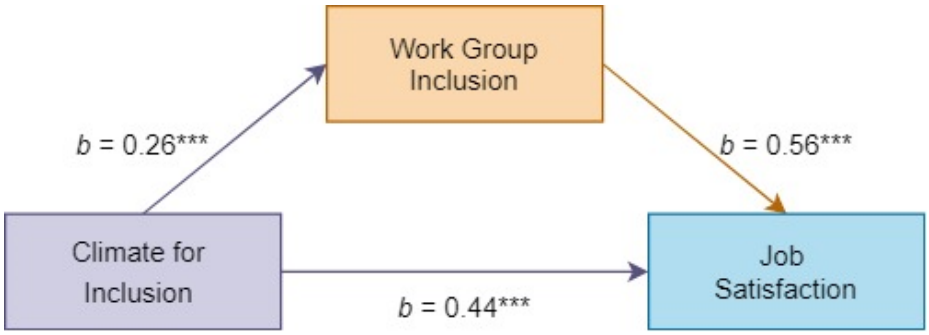
Multiple regression analyses with mediation, using PROCESS, were used to investigate the relationship between the climate for inclusion and/or inclusive leadership and the work group outcomes through perceived work group inclusion. To improve legibility, I will first report the results of the analysis without the control variables described solely in the text. Thereafter, the results including the control variables gender, age, migration background, having a fulltime job and working in a small team will be portrayed with the support of figures.

The first analysis examines the relationship between the climate for inclusion and job satisfaction through perceived work group inclusion. Climate for inclusion and perceived

work group inclusion account for 30% of the variability in job satisfaction, R^2 = .30, F(2, 113) = 24.07, p < .001. Without including the mediator, there is a total direct effect of climate for inclusion on job satisfaction, b = 0.61, t = 5.25, p < .001, BCa CI [0.38, 0.83], which means that job satisfaction can be predicted through climate for inclusion. The analyses in the previous section already showed that there is a direct effect of climate for inclusion on perceived work group inclusion, b = 0.32, BCa CI [0.17, 0.47] (Table 3). There is also a significant direct effect of climate for inclusion on job satisfaction, b = 0.43, BCa CI [0.20, 0.66] as well as for work group inclusion on job satisfaction, b = 0.56, BCa CI [0.29, 0.82]. A significant indirect effect of climate for inclusion and job satisfaction through perceived work group inclusion was also found, b = 0.18, BCa CI [0.07, 0.35]. This is further supported by the Sobel test, which also indicates a significant indirect effect, b = 0.18, p = .004. In other words, there likely exists a genuine indirect effect, indicating that the effect of climate for inclusion on job satisfaction is partially mediated by perceived work group inclusion.

Figure 7

Mediation Model of Climate for Inclusion as a Predictor of Job Satisfaction, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



*p < .05. **p < .01. ***p < .001.

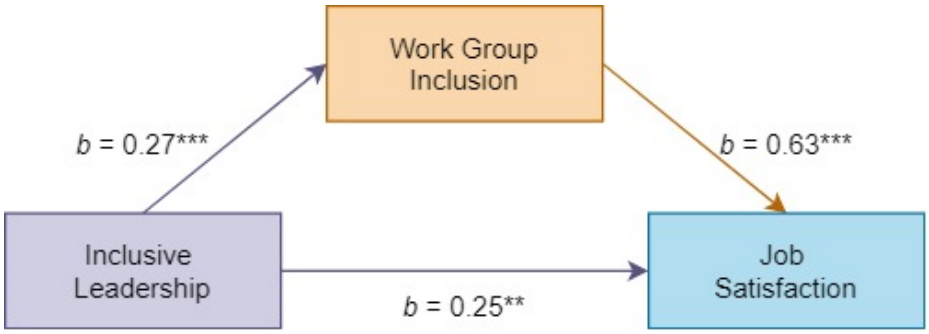
The same results are found when controlling for the demographic characteristics. Figure 7 portrays the direct effects of the mediated model when controlling for these variables. The variance in job satisfaction explained with the addition of the control variables increases barely, R^2 = .31, F(7, 108) = 6.83, p < .001. Aside from the effects of the control variables age and having a fulltime job on perceived work group inclusion, as seen in the previous section, the other demographic characteristics – gender, age, migration background, holding a fulltime job and working in a small team – do not predict job satisfaction (p = .294, p = .848, p = .880, p = .614, and p = .805, respectively). Without the work group inclusion as a mediator, there is a significant total direct effect of climate for inclusion on job satisfaction,

b = .59, BCa CI [0.36, 0.83]. There is also a significant indirect effect of the climate on job satisfaction through perceived work group inclusion, *b* = 0.15, BCa CI [0.03, 0.32]. The assumption that the influence of climate for inclusion on job satisfaction is mediated through perceived work group inclusion (H3a) is, therefore, supported.

Hypothesis 4a stated that perceived work group inclusion would serve as a mediator for the relationship between inclusive leadership and job satisfaction. Alone, inclusive leadership and perceived work group inclusion significantly account for 25% of the variety in job satisfaction, R^2 = .25, $F(2, 113) = 18.40$, $p < .001$. First of all, there is significant total direct effect of inclusive leadership on job satisfaction, *b* = 0.43, *t* = 3.99, $p < .001$, BCa CI [0.22, 0.64]. With the mediator, job satisfaction is still significantly influenced by inclusive leadership, but the effect is slightly smaller, *b* = 0.26, BCa CI [0.02, 0.46]. This suggests a mediated effect, which is supported by the analysis. There is namely a significant indirect effect of inclusive leadership on job satisfaction through work group inclusion, *b* = 0.19, BCa CI [0.08, 0.34].

Figure 8

Mediation Model of Inclusive Leadership as a Predictor of Job Satisfaction, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



*$p < .05$. **$p < .01$. ***$p < .001$.

Similar results are found when accounting for the control variables. See Figure 8 for the direct effects of the mediated model. There is essentially no change in the percentage of variability in job satisfaction that can be explained by the predictors when adding the control variables compared to excluding them, R^2 = .25, $F(7, 108) = 5.16$, $p < .001$. The total direct effect without work group inclusion as mediator is virtually the same as in the previous analysis, *b* = 0.41, *t* = 3.67, $p < .001$, BCa CI [0.19, 0.64]. The same goes for the indirect effect indicating that the effect of inclusive leadership on job satisfaction is partially mediated

through perceived work group inclusion, b = 0.17, BCa CI [0.04, 0.33]. Thus, H4a is supported.

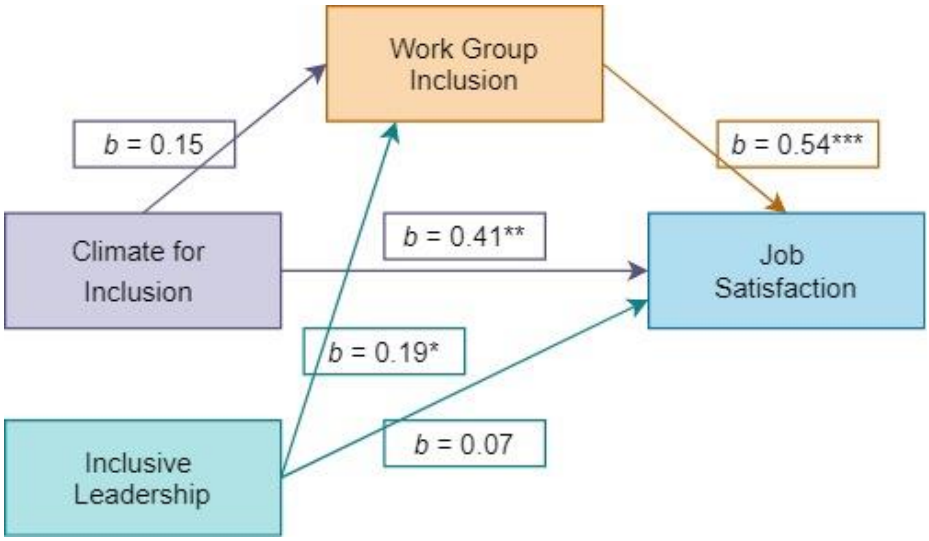
To further examine the influence of the potential antecedents on job satisfaction, and inspired by the results testing Hypotheses 1 and 2, additional multiple regressions with mediation were performed. The first analyses explore whether there is still a (partial) mediation effect of perceived work group inclusion on the climate for inclusion predicting job satisfaction. Yet, in this instance, the model accounts for inclusive leadership. Together, the three variables can explain 30% of the variance in job satisfaction, R^2 = .30, F(3, 112) = 16.05, p < .001. Examining the direct effects of climate for inclusion, inclusive leadership and (the mediator) work group inclusion on job satisfaction – and therefore, controlling for one another – both climate for inclusion and perceived work group inclusion still have a significant positive effect on job satisfaction, b = 0.39, BCa CI [0.13, 0.66], and b = 0.54, BCa CI [0.26, 0.82], respectively. Yet, inclusive leadership does no longer have a significant direct effect on job satisfaction, b = 0.07, [-0.17, 0.31]. Meanwhile, similar conclusions can be drawn for the total direct effects without the mediator. There is a significant total direct effect of climate for inclusion on job satisfaction, b = 0.49, t = 3.56, p < .001, BCa CI [0.22, 0.76], although, not for inclusive leadership, b = 0.19, t = 1.52, p = .133, BCa CI [-0.06, 0.43]. Moreover, when controlling for inclusive leadership, there is also no longer a significant indirect effect of climate for inclusion on job satisfaction through work group inclusion, b = 0.10, BCa CI [-0.02, 0.26].

The same conclusions can be drawn after adjusting for the other control variables. The variability in job satisfaction can be explained for 31% by these variables together, R^2 = .31, F(8, 107) = 5.98, p < .001, which is only slightly higher than without the demographic control variables. Figure 9 portrays the direct effects of climate for inclusion and perceived work group inclusion on job satisfaction when controlling for inclusive leadership. The total direct effect of climate for inclusion on job satisfaction is still significant, b = 0.49, t = 3.48, p < .001, BCa CI [0.21, 0.77], whereas this is not the case for inclusive leadership, b = 0.17, t = 1.35, p = .18, BCa CI [-0.08, 0.43]. Neither is there a significant indirect effect on job satisfaction for the climate for inclusion, b = 0.08, BCa CI [-0.03, -0.25]. Contrarily, upon specifying inclusive leadership as the main predictor for job satisfaction and climate for inclusion as a control variable, there is an indirect effect of inclusive leadership through work group inclusion, b = 0.10, BCa CI [0.01, 0.26], even though inclusive leadership is not

directly influencing job satisfaction.[5] So, even though H3a and H4a initially seemed to be supported, interpretation should be met with caution. These latter results indicate namely that both hypotheses can only be supported partially. There seems to be an effect of climate for inclusion on job satisfaction but without mediation, and while there is no direct effect of inclusive leadership, there is a mediation effect through perceived work group inclusion on job satisfaction.

Figure 9

Mediation Model of Climate for Inclusion on Job Satisfaction, Mediated Through Perceived Work Group Inclusion and Controlled for Inclusive Leadership



Note. The demographic control variables are also accounted for in this model.

*p < .05. **p < .01. ***p < .001.

H3b and H4b concern themselves with the relationship between climate for inclusion and inclusive leadership on the intention to leave respectively through perceived work group inclusion. Climate for inclusion and perceived work group inclusion account for a significant amount of the variety of the intention to leave, R^2 = .27, F(2, 113) = 21.10, p < .001. There is a significant total direct effect of climate for inclusion on the intention to leave, which is negative, b = -1.19, t = -6.00, p < .001, BCa CI [-1.58, -0.80]. This means that the climate for inclusion functions as a predictor of the intention to leave. When the score of climate for

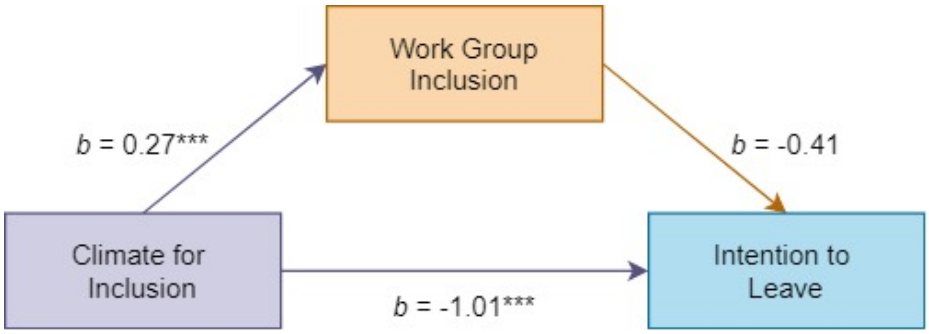
[5] The indirect effect of inclusive leadership on job satisfaction through perceived work group inclusion is also significant when only adjusting for climate for inclusion (without the other control variables), b = 0.12, BCa CI [0.02, 0.27].

inclusion increases, the score indicating the intention to leave declines. The direct effect when taking the mediator into account is slightly lower but still significant, b = -1.02, [-1.43, -0.60]. There is also a significant indirect effect of climate for inclusion on the intention to leave through work group inclusion, b = -0.17, BCa CI [-0.39, -0.03], with the direct effect of work group inclusion being negative as well, b = -0.55, BCa CI [-1.03, -0.06].

Figure 10 shows the direct effects of the variables in this mediation model upon including the demographic characteristics. Together, the variables are able to explain 29% of the variability in the intention to leave, R^2 = .29, $F(7, 108) = 6.42$, $p < .001$. There is a significant total direct effect of climate for inclusion on the intention to leave, b = -1.12, t = -5.53, $p < .001$, BCa CI [-1.52, -0.72]. However, as shown in Figure 10, there is no longer a significant direct effect of work group inclusion on the intention to leave, b = -0.41, BCa CI [-0.95, 0.13]. This also indicates that there is no longer a significant indirect effect of the climate for inclusion on the intention to leave through the perceived work group inclusion, b = -0.11, BCa CI [-0.32, 0.02]. Thus, H3b is not supported. The intention to leave can be predicted through the climate for inclusion but this effect is not mediated through perceived work group inclusion.

Figure 10

Mediation Model of the Climate for Inclusion as a Predictor of the Intention to Leave, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



*$p < .05$. **$p < .01$. ***$p < .001$.

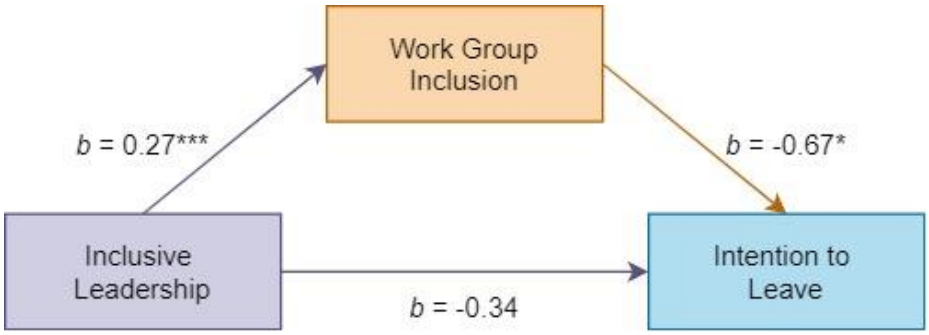
Inclusive leadership and perceived work group inclusion account for a relatively lower yet significant amount of variability in the intention to leave, R^2 = .14, $F(2, 113) = 9.16$, $p < .001$. The total direct effect of inclusive leadership on the intention to leave is significant, b = -.579, t = -2.945, p = .004, BCa CI [-0.97, -0.19]; whereas the direct effect with the mediator is not, b = -0.32, BCa CI [-0.73, 0.09]. Furthermore, there is a statistically significant indirect effect of inclusive leadership on the intention to leave through perceived

work group inclusion based on the bootstrapped confidence intervals, b = -0.26, BCa CI [-0.51, -0.07]. This suggests that there is a full mediation effect of inclusive leadership on the intention to leave through perceived work group inclusion. A higher score on inclusive leadership predicts a higher score on perceived work group inclusion, which in turn predicts a decrease in the intention to leave.

Upon accounting for the control variables, an additional 3% of variance in the intention to leave can be explained, R^2 = .17, F(7, 108) = 3.08, p = .005. Again, there is a significant total effect of inclusive leadership on the intention to leave (without mediator), b = -0.51, t = -2.54, p = .012, BCa CI [-0.91, -0.11], but as illustrated in Figure 11, there is no significant direct effect when work group inclusion is added as mediator, b = -0.34, BCa CI [-0.76, 0.09]. Nevertheless, there is still a significant indirect, b = -0.18, BCa CI [-0.43, -0.01], however small, indicating that there is full mediation of inclusive leadership on the intention to leave through perceived work group inclusion. H4b can, therefore, be confirmed.

Figure 11

Mediation Model of Inclusive Leadership as a Predictor of the Intention to Leave, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



*p < .05. **p < .01. ***p < .001.

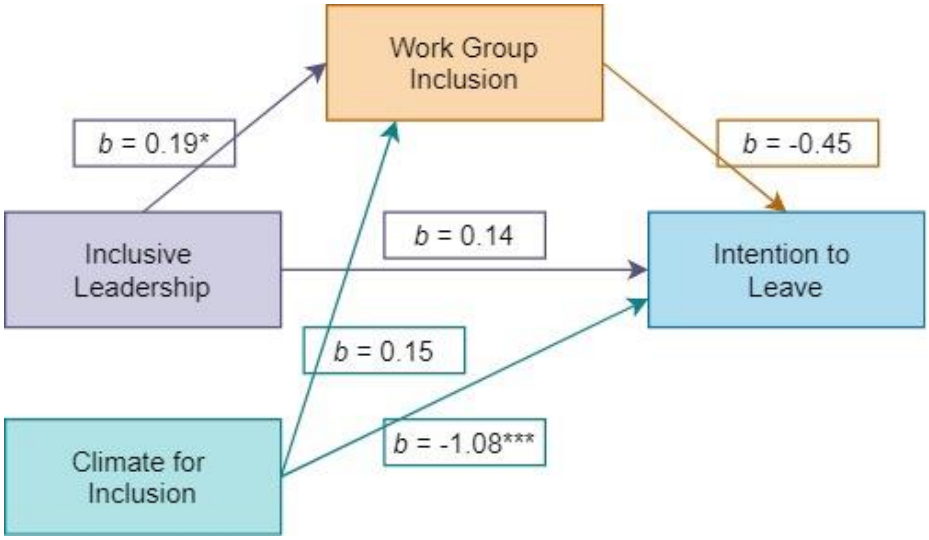
In this instance, I have also employed further analyses to examine the effects on the intention to leave when the climate for inclusion and inclusive leadership are both accounted for. The three inclusion variables can explain 28% of the variance in the intention to leave, R^2 = .28, F(3, 112) = 14.17, p < .001, which adds only 1% compared to when inclusive leadership is not included. In line with this low percentage, there is no longer a significant total effect of inclusive leadership on the intention to leave, b = -0.02, t = 0.09, p = .932, BCa CI [-0.41, 0.44], whereas there is for the climate for inclusion, b = -1.20, t = -5.02, p < .001, BCa CI [-1.68, -0.73]. However, even when the climate for inclusion is adjusted for, there is

still a significant indirect effect of inclusive leadership on the intention to leave through perceived work group inclusion, b = -0.13, BCa CI [-0.38, -0.01].

Yet, when the demographic variables are controlled for as well, there is no longer a significant direct effect of perceived work group inclusion on the intention to leave, b = -0.45, BCa CI [-1.01, 0.10] (see Figure 12). This means that there is no longer a significant mediation effect in regard to the intention to leave (b = -0.09, BCa CI [-0.31, 0.01]). That suggests that H4b should be rejected after all. Nonetheless, adjusting for the demographic control variables only accounts for an additional 2% of the variance in the intention to leave that can be explained by the variables, R^2 = .30, F(8, 107) = 5.63, p < .001. Therefore, I conclude that H4b is neither confirmed nor rejected and should be further investigated.

Figure 12

Mediation Model of Inclusive Leadership on Job Satisfaction, Mediated Through Perceived Work Group Inclusion and Controlled for Climate for Inclusion



Note. The demographic control variables are also accounted for in this model.
*p < .05. **p < .01. ***p < .001.

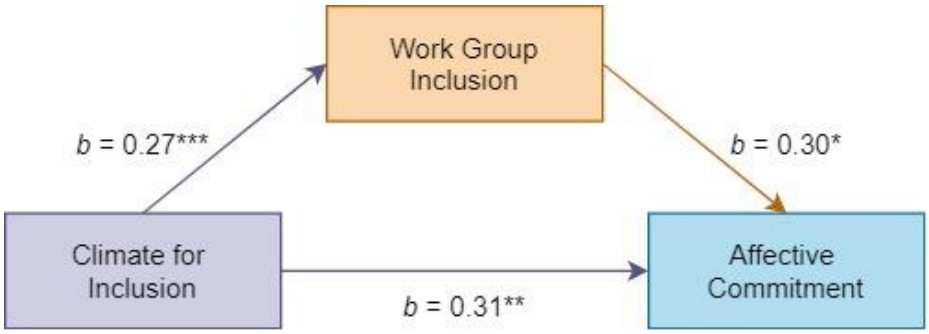
H3c states that perceived work group inclusion mediates the effect for climate for inclusion on affective commitment. Of the variance in affective commitment, 19% can be explained by the climate for inclusion and perceived work group inclusion, R^2 = .19, F(2, 113) = 13.46, p < .001. Without perceived work group inclusion, the climate for inclusion significantly predicts affective commitment, b = 0.41, t = 4.21, p < .001, BCa CI [0.22, 0.61]. The direct effect with work group inclusion, is slightly lower but still significant, b = 0.31, BCa CI [0.10, 0.51]. There is also a significant direct effect of work group inclusion on

affective commitment, b = 0.34, BCa CI [0.10, 0.58]. The significant indirect effect, b = 0.11, BCa CI [0.03, 0.22], indicates that the effect of climate for inclusion on affective commitment is partially mediated through perceived work group inclusion.

The demographic control variables account for a supplementary 4% of the variance in affective commitment that can be accounted for by the model, R^2 = .23, $F(7, 108) = 4.59$, $p <$ .001. The total direct effect of climate for inclusion on affective commitment is significant, b = 0.38, t = 3.86, $p <$ .001, BCa CI [0.19, 0.58]. This effect is stronger than the direct effect when the mediator is included, as displayed in Figure 13. The indirect effect of climate for inclusion on affective commitment through perceived work group inclusion, is significant again, b = 0.08, BCa CI [0.04, 0.17], indicating that there is still partial mediation. This confirms H3c.

Figure 13

Mediation Model of the Climate for Inclusion as a Predictor of Affective Commitment, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



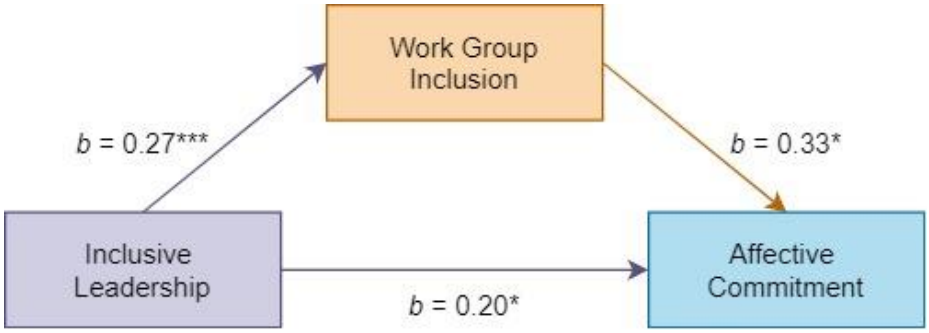
*p < .05. **p < .01. ***p < .001.

The final hypothesis articulates that the influence of inclusive leadership on affective commitment is mediated through perceived work group inclusion (H4c). The percentage of variability in affective commitment that can be explained changes slightly when replacing climate for inclusion with inclusive leadership, R^2 = .17, $F(2, 113) = 11.19$, $p <$ .001. Without taking into account the mediator, inclusive leadership is a significant predictor of affective commitment, b = 0.32, t = 3.61, $p <$ .001, BCa CI [0.15, 0.50]. Including the mediator leads to a decrease in the direct effect of inclusive leadership. Nevertheless, this effect is still significant, b = 0.21, BCa CI [0.03, 0.40]. The significant indirect effect found, b = 0.11, BCa CI [0.03, 0.20], expresses that the influence of inclusive leadership on affective commitment is partially mediated through perceived work group inclusion.

The results are relatively similar when accounting for the demographic characteristics. The variability in affective commitment that can be explained by the model increases with a scarce 3%, R^2 = .20, F(7, 108) = 3.81, p = .001. Figure 14 portrays the direct effects of the model while being adjusted for the control variables. The total effect of inclusive leadership on affective commitment is still significant, b = 0.28, t = 3.06, p = .003, BCa CI [0.47, 0.39], as well as the indirect effect through perceived work group inclusion, b = 0.09, BCa CI [0.01, 0.17]. H4c could, therefore, be confirmed.

Figure 14

Mediation Model of Inclusive Leadership as a Predictor of Affective Commitment, Mediated by Perceived Work Group Inclusion and Controlled for Demographics



*p < .05. **p < .01. ***p < .001.

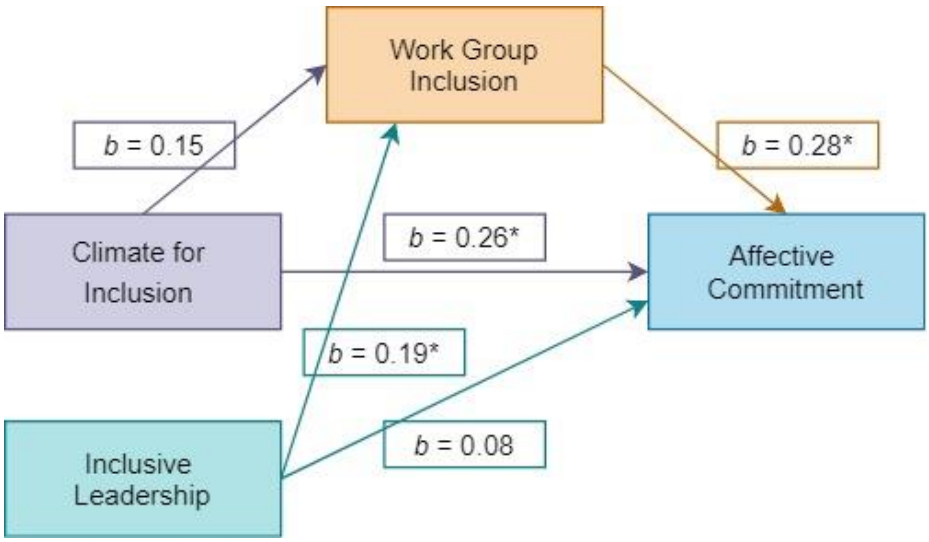
Yet again, when further exploring the effects of the climate for inclusion and inclusive leadership combined, different results arise. Together with perceived work group inclusion, they account for 20% of the variance in affective commitment, R^2 = .20, F(3, 112) = 9.26, p < .001. As with the other work outcomes, there is no longer a significant total direct effect of inclusive leadership, b = 0.17, t = 1.62, p = .107, BCa CI [-0.04, 0.38]. The climate for inclusion, however, is still a significant predictor of affective commitment, b = 0.31, t = 2.63, p = .010, BCa CI [0.08, 0.54]. Even though the direct effect of the climate for inclusion decreases when the mediator is added, b = 0.25, BCa CI [0.02, 0.48], there is again no longer a significant indirect effect on affective commitment mediated through perceived work group inclusion, b = 0.06, BCa CI [-0.01, 0.17].

When adjusting for the other control variables, there is also no longer a direct effect of climate for inclusion on perceived work group inclusion, as already established in the previous paragraphs. This direct effect, along with the other direct effects, and controlled for the demographic variables, are displayed in Figure 15. Of the variability in affective commitment, 23% can be explained by this model, R^2 = .23, F(8, 107) = 4.07, p < .001. Upon

accounting for inclusive leadership and the other control variables, there is still both a significant total direct effect of climate for inclusion on affective commitment, $b = 0.31$, $t = 2.58$, $p = .011$, BCa CI [0.07, 0.54], and a direct effect when the mediator is included, $b = 0.26$, BCa CI [0.03, 0.50]. However, there is no longer a significant indirect effect for the climate for inclusion, $b = 0.04$, BCa CI [-0.02, 0.14]; nor a significant total direct effect of inclusive leadership on affective commitment, $b = 0.13$, $t = 1.24$, $p = .216$, BCa CI [-0.08, 0.35]. As was the case for the intention to leave as well, without accounting for the demographic characteristics, there is a significant indirect effect of inclusive leadership on affective commitment through perceived work group inclusion, $b = 0.07$, BCa CI [0.01, 0.15], but no longer when these control variables are adjusted for, $b = 0.06$, BCa CI [-0.01, 0.13]. However, the significant indirect effect found without the control variables is only barely significant according to the bootstrapped confidence intervals. When looking at the Sobel Test, this effect is considered as non-significant, $p = .067$. These results suggest that even though H3c and H4c both seemed to be confirmed initially, H4c should be rejected entirely and H3c should be confirmed only partially. Affective commitment can indeed be predicted by the climate for inclusion but this relation is not mediated through perceived work group inclusion.

Figure 15

Mediation Model of the Climate for Inclusion on Affective Commitment, Mediated Through Perceived Work Group Inclusion and Controlled for Inclusive Leadership



Note. The demographic control variables are also accounted for in this model.

*$p < .05$. **$p < .01$. ***$p < .001$.

6. Discussion and Limitations

The purpose of this study was to empirically substantiate the theoretical framework proposed by Shore et al. (2011) by examining the relationship of the climate for inclusion and inclusive leadership on perceived work group inclusion, and how this, in turn, affects the work outcomes job satisfaction, the intention to leave, and affective commitment. This is done so with an emphasis on both the need for belongingness and valued uniqueness. The results in the previous section show that most of the initial hypotheses are confirmed. Independently, both the climate for inclusion and inclusive leadership influence the perceptions of the employees as to how inclusive their work teams are. In turn, they did also affect the work outcomes mediated through perceived work group inclusion.

The only hypothesis that was initially already partially rejected was H3b. When the control variables were taken into account, the intention to leave is still influenced by the climate for inclusion but is no longer mediated through work group inclusion. There was no longer a direct effect of perceived work group inclusion on the intention to leave. That could indicate that one of these demographic characteristics is in reality influencing the intention to leave. Perhaps not directly but through some other latent variables being connected to those demographic variables. For example, young employees might have the intention to leave not because their work team is not inclusive (enough) but because of new or better possibilities elsewhere or increased knowledge of which occupation might suit them best. In this study, the intention to leave did not seem immediately influenced by one of the tested characteristics but there could exist mediation or moderation. Further research is needed to investigate how these demographics – and potentially others as well – influence the intention to leave.

Overall, these first outcomes support that the theoretical framework laid down by Shore et al. (2011) is likely to be correct; at least for the antecedents and consequences examined in this study. However, this framework should be regarded as a starting point. The results, namely, also show that inclusion on the work floor and its outcomes are much more complex than this framework suggests at first sight. Besides the new questions raised through rejecting H3b, further examination of the constructs and its effects show that even though a climate for inclusion and inclusive leadership each individually influence perceived work group inclusion by the employees, when at play simultaneously, the effect of the climate for inclusion seems to disappear. This means that inclusive leadership is a more profound indicator of inclusion on team-level perceived by the employee. For organisations, this would imply that it is better to focus on training their managers to adopt an inclusive leadership style

with a focus on stimulating both belongingness and uniqueness than on improving the general climate for inclusion. Yet, it is also important to investigate the role of other leadership styles and how this relates to perceived work group inclusion in combination with a climate for inclusion within the organisation.

Nonetheless, when regarding the work outcomes, the outcomes seem to be even more ambiguous. Again, independently, both the climate for inclusion and inclusive leadership do positively affect job satisfaction and affective commitment directly as well as being mediated through perceived work group inclusion. So, inclusion on the work floor seems to lead to more satisfaction regarding the job and more emotional commitment towards the organisation. It is slightly different for the intention to leave. Individually, the climate for inclusion is also a predictor of the intention to leave but without being (partially) mediated through perceived work group inclusion. Yet, without considering the climate for inclusion, there is full mediation of inclusive leadership on the intention to leave through perceived work group inclusion. In other words, a more inclusive leadership style results in more perceived work group inclusion, which leads to a lessened intention to leave.

However, when taking both the climate for inclusion and inclusive leadership into account, also the results regarding the work outcomes are ambiguous. The climate for inclusion affects job satisfaction, the intention to leave and affective commitment directly. Contrarily, inclusive leadership seems to only affect job satisfaction and this effect is also fully mediated through work group inclusion perceived by the employee. Moreover, the effect on job satisfaction by perceived work group inclusion is higher than the direct effect of the climate for inclusion, which might advocate that the climate for inclusion is of slightly less importance for stimulating the employees' satisfaction for their job.

Contrarily, to diminish the intention to leave, the organisation's climate for inclusion is of higher consequence. Perceived work group inclusion and with that, inclusive leadership, seem to be irrelevant when the organisation's climate is considered. A similar conclusion can be drawn for affective commitment. The climate for inclusion seems again of more value. Nevertheless, the direct effect of perceived work group inclusion is of similar size. This raises the question of whether the antecedents in the framework should indeed be regarded as antecedents of perceived work group inclusion leading to the outcomes. Future research should investigate whether there exists moderation to some extent. Furthermore, by following the theoretical framework, I have followed an assumed direction of organisation climate influencing perceived work group inclusion. However, it could also take place the other way around. It could be that when the work group is deemed more inclusive, attitudes concerning

the organisation could improve as well (Nishii, 2013). The work group is part of the organisation and their relation could also depend on the specific mechanisms within the organisation, for example, whether employees have contact with colleagues outside of their team. So, in addition to investigating whether there exists some form of moderation, future research can also examine whether team inclusion and organisational inclusion are related differently, for instance, work group inclusion as influencing the extent to which the organisation is regarded as inclusive.

The same question can be raised for the work outcomes investigated here. In line with Shore et al.'s (2011) theoretical framework, I have examined organisational commitment, job satisfaction and intention to leave as separate constructs. However, some scholars (e.g., N. J. Allen & Meyer, 1990) argue that the intention to leave is negatively affected by, for example, organisational commitment. Future research could, therefore, also investigate to what extent the work outcomes are related to one another.

Furthermore, although the literature has shown that the general motives of the organisation for why they aspire diversity are an important indicator of whether or not they will achieve inclusion (e.g., Ely & Thomas, 2001), this study shows that the benefits aimed at matter too. So, it might help an organisation to identify specifically which outcomes they hope to achieve as different outcomes might call for a different emphasis. For example, as has become clear in this study, trying to stimulate retention might call for focussing on enhancing the climate for inclusion on an organisational level, while job satisfaction requires more inclusion on a team level and managers handling an inclusive leadership style to stimulate the latter.

Limitations and Recommendations for Future Research

The results of this study should be further interpreted in light of some limitations. First of all, the sample population is fairly homogeneous, especially regarding education and cultural background. These demographics were asked at the end of the survey because the attention span might reduce throughout the questionnaire and answering background questions requires less focus from the respondent. However, as mentioned previously, there has been a substantial dropout of respondents during the questionnaire. By asking these demographics at the end, it is uncertain whether there is a difference in the demographics of the respondents who did finish the survey and those who did not.

Furthermore, the reviewers – in particular, the HR manager from the organisation[6] – suggested that some of the items could be hard to understand instantly and are potentially more tailored towards people holding a higher education and/or have higher language skills (whether it is Dutch or English). So, while conducting a survey about inclusion perceptions, it could be argued that the questionnaire itself is perhaps not as inclusive as it should be. Yet, due to time constraints and limited means, I have not been able to rephrase the items or to reformulate the constructs themselves while still ensuring reliability and validity. Nonetheless, I am convinced that these constructs do measure inclusion and are – especially with the focus on both belongingness and uniqueness – of great importance to the field of diversity and inclusion research. Therefore, more empirical research is needed to formulate measures that are more inclusively.

Moreover, when delving into the conceptualisation of these constructs, it should be reviewed whether perceived work group inclusion as formulated in the Work Group Inclusion Measure With Belongingness and Uniqueness Components (Chung et al., 2020), is essentially measuring work group inclusion or, instead, work group identification. As established before, it is the work group that holds the agency as to whether an individual is included or not. Therefore, it is important to measure inclusion as "the signals that the individual receives from the group concerning his or her position within the work group [resulting in] items in which the group is defined as the source and the individual as the target" (Jansen et al., 2014, p. 372). When the individual is taken as the actor, as has been the case with some of the items measuring perceived work group inclusion in this study (e.g., '*I belong in my work group*'), Jansen et al. (2014) argue that social identification is measured instead of inclusion. On the other hand, these constructs might be measuring similar aspects. Therefore, further research could investigate the relationship between social identification and inclusion as to whether a distinction should be made in order to improve the practical guidelines for organisations.

Furthermore, it was also slightly surprising that the scores in general regarding inclusion on the different aspects were quite high (see Table 2). Thus, overall, the respondents in this study felt relatively included within their work team and their organisation. Since the exact makeup of their organisation and team are unknown, it could be that the work groups of the respondents are relatively homogeneous. Following the reasoning

[6] This organisation consists of over 500 employees from various backgrounds and all levels of education.

of the social identity approach, people tend to prefer their team to be homogeneous, which could lead to higher job satisfaction (Bae et al., 2017). In contrast, more heterogeneity in teams could lead to, for example, higher turnovers. As mentioned previously, these higher turnover rates are more likely to be related to cases when there is diversity but no inclusion. This strengthens the argument that in future research, the makeup of the team and/or organisation should be enclosed. It would be even better when the makeup in the team is considered in light of both belongingness and uniqueness. That is because even if a work group is relatively diverse, there could be assimilation instead of inclusion. Without incorporating this distinction between assimilation and inclusion, it might seem that inclusion goals are met, while in practice, this does not result in the desired outcomes.

Furthermore, since this data was collected through a convenience sample, it is also possible that people who are relatively satisfied with their jobs are the ones responding to this questionnaire. Therefore, it could be that the population sample is way more satisfied than the actual population, even when generalising it to the same subpopulation this sample might represent instead of the actual workforce. Thus, future research should also focus on getting a completer image of the makeup of the team, as well as the team members identifying themselves as similar or dissimilar to their team.

7. Conclusion

Nevertheless, all in all, this study does indicate that a focus on inclusion in one way or another is important for achieving positive work outcomes. Depending on which outcomes the organisation strives for, it might be better to focus on one aspect more profoundly. This study, therefore, contributes to the existing literature by filling in some gaps originating from Shore et al.'s (2011) theoretical framework and creating some more concrete openings for future research. Furthermore, it supports previous studies and the assumption that inclusion, while focussing on both belongingness and the positive contributions that uniqueness can bring, results in positive work outcomes. Additionally, this study goes beyond the learning-and-integration perspective, by hinting at that it is not sufficient for organisations to merely establish their motivations for inclusion in general. They also have to establish what exactly it is that they hope to achieve specifically by ensuring inclusion because the specific work outcomes require different focus points and a different approach.

However, this study also illustrates that the theoretical framework as laid down by Shore et al. (2011), does not do justice to the complexity of the social world. Therefore, more research is needed in order to create further understanding of how these concepts are related and intertwined. Furthermore, other potential impacts should be included to cover for the most likely occurrences of inclusion practices in the real world.

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Appendix: Questionnaire (English version)

Introductory text

First of all, I would like to thank you for your participation. For my master thesis at the Southern University of Denmark, I am investigating inclusion in the workplace in the Netherlands. The purpose of this study is to gain insight into employees' experiences of inclusion within their team and the organisation in general.

The questionnaire will take approximately 10 minutes to complete. All responses provided will be entirely anonymous and treated with confidentiality. Responses will only be used for this study.

If you have any questions and/or remarks, please contact me via e-mail: jvand18@student.sdu.dk.

Many thanks again for your time and effort,

Jule van den Berg

Work-related background questions

Which of the following categories describes your current situation best?

(1) ❑ Employed
(2) ❑ Student with side job
(3) ❑ Self-employed
(4) ❑ Unemployed
(5) ❑ Retired
(6) ❑ Other

[*The following question only appeared when the first work-related background question was responded to with* 'Unemployed'.]

At this moment, are you unemployed for shorter or longer than a year?

(1) ❑ Shorter than 1 year
(2) ❑ Longer than 1 year

[*The following question only appeared when the first work-related background question was responded to with* 'Retired'.]

At this moment, have you been retired for shorter or longer than a year?[7]

(1) ❑ Shorter than 1 year

(2) ❑ Longer than 1 year

[*Being unemployed or retired for longer than a year resulted in exclusion from the study.*]

Instruction text for respondents who self-reported to be either unemployed or retired

Complete this questionnaire for your most recent job. In case you had multiple jobs at the same time, please complete this questionnaire for the job you spent the most time on.

General instruction text

In case you have multiple jobs, complete this questionnaire for the job you spend the most time on.

<u>Work-related background questions (continued)</u>

How many hours do you work in total per week on average (excluding overtime and unpaid hours)?

Rounded to whole hours.

—

In which sector do you mainly work?

(1) ❑ Agriculture and fishing

(2) ❑ Manufacturing

(3) ❑ Construction

(4) ❑ Wholesale and retail trade

[7] None of the respondents self-reported to be so. Therefore, this response option has been excluded from the analysis.

(5) ❑ Transportation and storage
(6) ❑ Accommodation and hospitality
(7) ❑ Information and communication
(8) ❑ Financial institutions
(9) ❑ Renting, buying, selling real estate
(10) ❑ Business services (excluding employment agencies)
(11) ❑ Employment agencies
(12) ❑ Public administration and services
(13) ❑ Education
(14) ❑ Health and social work activities
(15) ❑ Culture, recreation, other services
(16) ❑ Other

How many people approximately work in your organisation?
If your organisation has more than one location, please indicate only the number of people from the location you work at.

(1) ❑ 1 – 4
(2) ❑ 5 – 9
(3) ❑ 10 – 19
(4) ❑ 20 – 49
(5) ❑ 50 – 99
(6) ❑ 100 – 249
(7) ❑ 250 or more

Which of the following categories describes your role within your organisation best?

(1) ❑ Executive
(2) ❑ Manager/team leader
(3) ❑ Top management

Do you work in a team?

(1) ❑ Yes
(0) ❑ No

Instruction text for respondents who self-reported to be team leaders

When questions or statements refer to your team, please respond to these statements while thinking of your team in which the members have (largely) the same set of tasks. For example, your team consisting of colleague team leaders.

General instruction text

When your team leader/manager is mentioned, your direct supervisor is meant. Please keep this in mind while completing the questionnaire.

Work-related background questions (continued)

How big is the team you work in (excluding your supervisor/team leader)?

In the number of people.

___

General instruction about items

Hereafter, you will be given a number of statements. Please indicate the degree to which you agree or disagree with each of the statements.

Perceived Work Group Inclusion

The statements below are about perceived involvement in your work team (not including your team leader/manager).

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
I am treated as a valued member of my work group.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I can bring aspects of myself to this work group that others in the group don't have in common with me.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I belong in my work group.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
People in my work group listen to me even when my views are dissimilar.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I am connected to my work group.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I believe that my work group is where I am meant to be.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I feel that people really care about me in my work group.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
While at work, I am comfortable expressing opinions that diverge from my group.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I can share a perspective on work issues that is different from my group members.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
When my group's perspective becomes too narrow, I am able to bring up a new point of view.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

Climate for Inclusion

The following statements are about your experiences with the culture of your organisation.

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
This organisation has a fair promotion process.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In this organisation, employees are comfortable being themselves.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In this organisation, employee input is actively sought.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
The performance review process is fair in this organisation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation is characterised by a non-threatening environment in which people can reveal their "true" selves.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation values work-life balance.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In this organisation, everyone's ideas for how to do things better are given serious consideration.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
This organisation invests in the development of all of its employees.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
Employees in this organisation receive "equal pay for equal work".	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation provides safe ways for employees to voice their grievances.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation commits resources to ensuring that employees are able to resolve conflicts effectively.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
Employees of this organisation are valued for who they are as people, not just for the jobs that they fill.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation has a culture in which employees appreciate the differences that people bring to the workplace.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In this organisation, employees' insights are used to rethink or redefine work practices.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
Top management exercises the belief that problem-solving is improved when input from different roles, ranks, and functions is considered.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

Inclusive Leadership

These statements are about your perceptions of your team leader's/manager's leadership.

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
My team leader encourages me to discuss diverse viewpoints and perspective to problem solving with colleagues.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader makes sure I have the opportunity to express diverse viewpoints.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader stimulates me to exchange different ideas with colleagues.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader encourages me to use colleagues' diverse backgrounds (like ethnicity, gender, age, etc.) for problem solving.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader makes sure that I use colleagues' diverse backgrounds (like ethnicity, gender, age, etc.) as a source for creativity and innovation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader stimulates me to learn from colleagues' backgrounds (like ethnicity, gender, age, etc.).	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader stimulates me to actively participate in the team.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
My team leader makes sure I am treated as an equal member of the team.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader tries to prevent me to think in negative stereotypes about other colleagues.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader tries to prevent employees to form groups that could exclude other colleagues.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader makes sure that I have the opportunity to be myself in the team.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader communicates the benefits of diversity for the team to employees.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
My team leader makes sure I have the opportunity to have a voice in the team.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

Job Satisfaction and Intention to Leave

The statements below are about how you feel about your work.

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
All in all, I am satisfied with my job.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In general, I don't like my job.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
In general, I like working here.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I have recently spent some time looking for another job.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
During the next year, I will probably look for a new job outside this company.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I often think about quitting.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

Affective Commitment

The following statements are about how you feel about your organisation.

	Strongly disagree	*Moderately disagree*	*Somewhat disagree*	*Somewhat agree*	*Moderately agree*	*Strongly agree*
I would be very happy to spend the rest of my career with this organisation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I enjoy discussing my organisation with people outside it.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I really feel as if this organisation's problems are my own.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I think that I could easily become as attached to another organisation as I am to this one.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I do not feel like "part of the family" at my organisation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I do not feel "emotionally attached" to this organisation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
This organisation has a great deal of personal meaning for me.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑
I do not feel a strong sense of belonging to my organisation.	(1) ❑	(2) ❑	(3) ❑	(4) ❑	(5) ❑	(6) ❑

Demographics

These were the last substantive questions. I would like to conclude with some questions about your personal background.

What is your gender?

(1) ❑ Man

(2) ❑ Woman

(3) ❑ Other

What is your age?

__

What is your highest completed education?

(1) ❑ Primary education

(2) ❑ Secondary education

(3) ❑ Vocational education

(4) ❑ Higher education

What is your country of birth?

_____

What is the country of birth of your father?

_____

What is the country of birth of your mother?

_____

Concluding questionnaire text

There are no further questions. Thank you very much for participating in this research. If you have any questions, suggestions and/or remarks, feel free to add them in the box below.

Please do not forget to complete this questionnaire by clicking on "Finish" below.

_____

_____

_____

_____

_____

_____

Message when the respondent did not fall in the population sample

Unfortunately, you do not fall within the target group of this questionnaire. Nevertheless, thank you sincerely for considering to participate. You can close this window.