ABSTRACT

Title of Dissertation:       COLLEGE IMPACT ON SOCIAL PERSPECTIVE
                            TAKING: MEASURING THE EFFECT OF
                            FRATERNITY/SORORITY AFFILIATION

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The purpose of this study was to explore the relationship between

fraternity/sorority affiliation and social perspective taking. Social perspective taking

(SPT) is the ability to see how things look both cognitively and emotionally from

another's point of view, and SPT has been determined to be a necessary but not sufficient

prerequisite for moral reasoning. As individuals go to college and their social

environments become more complex, it is reasonable to expect this change will stimulate

the consideration of perspectives that are different than their own and lead to higher-level

moral reasoning.  One aspect of the college experience that has the potential to foster

moral development and its developmental predecessor, SPT, is fraternity/sorority

affiliation.  Fraternities and sororities are values-based organizations that should be

enhancing the moral development of members, as evidenced by frequent inclusion of

moral and ethical principles in their founding values.

The 2009 Multi-institutional Study of Leadership (MSL) served as the dataset for

this study. The MSL was designed to examine the influences of higher education on

college student leadership development, including leadership-related outcomes such as

cognitive skills and social perspective taking. Within this dataset, a sample of 44,207 participants completed the SPT scale. Using an adapted version of Astin's (1993) Input-Environment-Outcome college impact model as the conceptual framework for this study, six research questions were analyzed to determine the relationship between SPT scores and several environmental variables. Analyses of variance and blocked hierarchical regression were used to analyze the data.

Based on the findings of the current study, it is clear fraternities and sororities attract students with lower SPT scores. In addition, fraternity/sorority affiliation has a statistically significant negative association with SPT scores. It is therefore incumbent on national fraternity/sorority headquarters, as well as colleges and universities, to identify ways to foster social perspective taking skills among members of fraternities and sororities. The current study found that taking part in socio-cultural issues discussions, regularly doing community service, participating in service or advocacy groups, and getting involved in several student organizations all contribute to higher SPT skills.

COLLEGE IMPACT ON SOCIAL PERSPECTIVE TAKING:
MEASURING THE EFFECT OF FRATERNITY/SORORITY AFFILIATION


By


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## Dedication

To my mother, who always wanted a doctor in the house. To my wife, who always wanted me back in the house. And to my daughters, who always wanted a treehouse.

honored to have crossed the finish line only seconds behind you after such a long race. You were an awesome running mate.

I also owe a tremendous debt to the faculty who served as "course officials" – always keeping me headed in the right direction, always there to provide clarification and direction, and always ready to intervene whenever I began to stray from the path. Thank you to all of the faculty, and special thanks to Susan Jones, Stephen Quaye, Vivian Boyd, Sharon Fries-Britt, Gretchen Metzelaars, Jeff Harring, Melanie Killen, Corbin Campbell, and Rhondie Voorhees. Special thanks also to my committee – Robin Sawyer, Dennis Kivlighan, John Dugan, Kim Griffin, and Julie Park. Two faculty members in particular – my "personal trainers" if you will – deserve additional recognition and appreciation for being exceptionally important in keeping me on task and on course – my advisor Susan Komives and my chair Julie Park. Thank you both for your patience and fortitude in working with me over the years! Sorry it took so long!

As the miles wore on and the years passed, I relied heavily on other "runners" – most notably my cohort, Claire Robbins, Nicole Long, Beth Niehaus, and Donna Lim, as well as other cohorts that came and went while I plodded along, "passing me by" as they finished their own marathons in faster times. There is a certain comradery that forms among doctoral students, similar I assume to the bond that forms among marathon runners. Suffice it to say, we all "feel the pain" of the marathon in similar ways and help make meaning of the experience with each passing mile. Thank you to each and every doctoral student with whom I "ran" during the past eight years – your influence was more important than you know!

Table of Contents

viii

List of Tables

## List of Figures

**CHAPTER 1**

**Summary of the Study**

As individuals go to college and their social environments become more complex, it is reasonable to expect this change will stimulate the consideration of perspectives that are different than their own and, consequently, these individuals will develop higher-level moral reasoning (Eisenberg, Carlo, Murphy, & Van Court, 1995; Mason & Gibbs, 1993; Rest & Narvaez, 1991). One aspect of the college experience that has the potential to foster moral development and its developmental predecessor, social perspective taking (SPT), is fraternity and sorority affiliation. Fraternities and sororities are values-based organizations that should be enhancing the moral development of members, as evidenced by frequent inclusion of moral and ethical principles in the founding values of these groups (Baird's Manual, 1991). Yet frequently these groups are known for activities and behaviors that are not at all reflective of enhanced moral judgment or the ability to see the perspectives of others. The current study will examine the relationship between belonging to a social or multicultural fraternity or sorority and the development of social perspective taking skills. Social perspective taking (SPT) is the ability to see how things look from another person's point of view, and SPT has been determined to be a necessary but not sufficient prerequisite for moral reasoning (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980).

**Introduction**

In December 2014, a fraternity at Clemson University was suspended after members hosted a racially insensitive party where white students dressed as gang

1

members at what the fraternity called a "Cripmas party" (Ward, 2014).  Events like this raise important questions: How was this event allowed to occur by the individuals holding leadership positions in the chapter?  Were there members in the chapter who knew deep down the party should not have happened, but were too scared to say anything for fear of being ostracized by their "brothers?"  Were members so insulated in their fraternity experience they did not think about how this theme would be considered by others on campus, especially students of color?

Unfortunately, examples of immoral behavior abound when it comes to college fraternities and sororities.  In September 2014, a fraternity at the University of Wisconsin-Milwaukee was suspended for allegations of drugging partygoers with the date rape drug, Rhohypnol (Mejia, 2014).  In October 2014, an academic scandal was reported at the University of North Carolina-Chapel Hill that involved more than 700 fraternity and sorority members (Glum, 2014).  And in January 2015, a pledge of a fraternity at West Virginia University died from alcohol poisoning after what police are investigating as a hazing crime (Quinn, 2015).  Hosting parties with racially insensitive themes, facilitating rape, cheating the system, and encouraging - or worse, forcing - dangerous consumption of alcohol can all be considered examples of immoral behavior.  Of course there are also countless examples of immoral behavior among college students who are not members of fraternities and sororities as well.  And to be fair, there are also innumerable examples of noble, altruistic behaviors among college fraternity and sorority members.  Not surprisingly, however, the positive activities garner less media attention, are frequently dismissed as exaggerations, or are simply highlighted by supporters to rebuff accusations of other misdeeds.  No matter how much good fraternities and

sororities do through developing leadership skills, raising money for philanthropy, serving the community, or fostering academic achievement, these noteworthy acts will always be overshadowed by one death from hazing or one fraternity-facilitated rape.

Controversy seems to go hand-in-hand with fraternity and sorority life. From the very origins of the first Greek-letter organizations, these groups have frequently been considered "a disruptive conspiracy against the academic order" (Baird's Manual, 1991, p. I-1) and have "suffered from much ill will from the public because they concealed their activities and in a manner which evokes mistrust in the average American citizen" (p. I-22). For decades, the very mention of the word fraternity has produced a myriad of passionate reactions – albeit mostly negative. According to *Baird's Manual*, opponents to fraternity and sorority life:

> …view the fraternity as inherently and irredeemably corrupt…Left to govern themselves, young men inevitably fall prey to evil, unable to withstand the temptations to misuse authority and to harm their fellow creatures. Granted the moral sanctions of ritual and tradition, they act arbitrarily to suit their own pleasure and convenience, ignoring the demands of justice, honor, and decency. Separated from the larger academic community, they mislead themselves into believing the illusion of their own superiority, acknowledging only themselves and others like themselves as worthy of dignity and respect. Secure in the sanctuary of the chapter house, they are impervious to the enlightened influences that circulate freely and constantly throughout the rest of the academic society. All in all, there is in the nature of young men a capacity for evil, which is

activated by the very nature of the fraternity; therefore, because the fraternity

causes young men to do evil, the fraternity must be abolished. (p. I-4)

The concept of being unaffected by the "enlightened influences that circulate freely and

constantly throughout the rest of the academic society" will be explored repeatedly

throughout the current study, as this idea relates directly to the question of whether

fraternities and sororities help members develop social perspective taking skills.

Most recently, there has been a great deal of attention given to issues involving

fraternities and sororities and what can be considered the perceived decay of moral

sensitivity and the ability to consider the perspectives of others, with coverage in *The

Atlantic*, *The New York Times*, *The Washington Post*, *Rolling Stone* magazine, and

countless other sources questioning the value and relevance of fraternities and sororities

and scrutinizing their activities and behavior. The accusations have persisted through

time, especially related to anti-intellectualism, dangerous hazing, racism, sexism, and an

overactive social life that includes irresponsible behavior, alcohol abuse, and sexual

assault. According to Frank Bruni from *The New York Times*, "fraternities have a

culpability beyond sexual violence and personal injury, and it's the degree to which they

contradict one of the most important missions of higher education: giving students a

breadth of perspectives." (Bruni, 2014).

But it is not just fraternities and sororities that are under fire. In response to

ongoing criticism about the outcomes related to college enrollment and attendance,

several recent studies have questioned the success of colleges and universities in fostering

moral development and SPT skills among college students (Chickering, 2010; Halstead,

2011; Liddell & Cooper, 2012; Lombardo, 2009; Schmidt, 2009). Chickering (2010)

admonished that colleges and universities "have failed to graduate citizens who can function at the levels of cognitive and moral, intellectual, and ethical development that our complex national and global problems require" (p. 3). Other studies, however, have pointed out the potential for colleges and universities to enhance the development of moral reasoning (Dey & Associates, 2010a) and social perspective taking (Dey & Associates, 2010b).

Identifying ways to promote moral development and behavior is a stated purpose of many institutions of higher education. Whiteley (2002) states, "one of the fundamental obligations of the modern college and university is to influence intentionally the moral thinking and action of the next generation of society's leaders and citizens" (p. 5). In fact, seventy-seven of the Princeton Review's top 331 colleges have mission statements that include within their primary goals the development of *personal perspectives, values, and moral character* (Meacham & Gaff, 2006). There exists a disturbing gap, however, between aspiration and reality when it comes to colleges' and universities' ability to facilitate the development of moral reasoning and social perspective taking in college students (Barnhardt, 2014; Dey & Associates, 2010a; 2010b). Dey and Associates (2010b, p. vii) state, "Exploring the nuances of this gap is an important step institutions should take as part of their ongoing work to strengthen their educational program, across the curriculum and cocurriculum."

In order to better understand what students learn during college, Astin (1993) suggested studying the impact of college experiences on student development. To comprehend the development of moral judgment, it is important to first gain an awareness of the prerequisites for moral development. Research has shown that

cognitive development and role-taking (also known as perspective taking or social perspective taking) are both prerequisites for moral reasoning (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980). According to Kohlberg (1976), "Principles of justice or moral principles are themselves essentially principles of role-taking" (p. 398). George H. Mead, another important theorist whose work will be discussed in greater detail later in this study, wrote, "In moral judgments we have to work out a social hypothesis, and one never can do it simply from his own point of view" (1934, p. 387). As Mead acknowledged, one must take into account the perspectives of others in order to identify a moral solution.

**Statement of the Problem**

Comprehensive reviews of research about the impact of fraternities and sororities on moral development of college students have been inconclusive (Baier & Whipple, 1990; King & Mayhew, 2004; Martin, Hevel, Asel, & Pascarella, 2011; Pascarella & Terenzini, 2005; Tripp, 1997; Wilder, Hoyt, Surbeck, Wilder, & Carney, 1986). Some literature has questioned the contributions of fraternities and sororities (Derryberry & Thoma, 2000; Earley, 1998; Kilgannon & Erwin, 1992; McCabe & Trevino, 1997; Perkins, Zimmerman, & Janosik, 2011; Sanders, 1990; Storch & Storch, 2002), while other findings have supported the contributions of Greek-letter organizations to the development of moral thinking (Martin, Hevel, & Asel, 2008; Mathiasen, 2005; Pike, 2000). According to Lindsay, Barnhardt, DeGraw, King, and Baxter Magolda (2007), "scholars are only beginning to understand the interaction of the diverse array of factors that contribute to moral reasoning in particular and moral functioning in general" (p. 4).

6

This lack of understanding of the factors that contribute to moral reasoning deserves attention, especially within fraternities and sororities where values are espoused and inculcated within the organizations.

Gaining a better understanding of whether fraternities and sororities contribute to the moral development of their members is important given how inextricably the values of honesty, integrity and moral rectitude are connected to the stated purpose of these groups. Social perspective taking has been shown to be a prerequisite for moral reasoning. Research, such as this study, that explores the relationship between affiliation with a fraternity or sorority and social perspective taking, can lay the foundation for future research on the potential for fraternity or sorority affiliation to impact moral development. It is important to study the social perspective taking skills of fraternity and sorority members to understand if the prerequisite skills exist to expect moral development. To better understand moral development, we need to better understand social perspective taking.

Fraternities and sororities, by nature of their founding values, have a responsibility to develop members' moral reasoning, but for that to happen, these groups must first develop members' social perspective taking abilities.

The current study examined the college experience in general, and specifically the relationship between fraternity and sorority affiliation, and social perspective taking. Where membership does facilitate perspective taking, then there is evidence to make a stronger case for the potential for fraternities and sororities to foster moral development. "Once individuals have acquired rudimentary perspective taking skills in early and middle childhood, it is likely that both the ability and motivation to take another's

perspective affect individuals' moral reasoning" (Eisenberg, Zhou & Koller, 2001, p. 519).

Virtually no research has been done looking at social perspective taking as an outcome in relation to fraternity and sorority membership, which is surprising because fraternities and sororities have the potential, and responsibility given their mission, to contribute significantly to the development of moral reasoning.  If fraternities and sororities are not contributing to the development of enhanced social perspective taking skills of their members, then efforts must be made to understand why not, as it could be an indication that these organizations are too homogenous or that they support unhealthy normative culture.  Gurin, Dey, Hurtado, and Gurin (2002) found that a homogenous environment led to young people conforming to the perspective of whoever they saw as an authority, without having to engage in the cognitive or emotional effort required in understanding how another person might feel or think.  Milem, Chang, and Antonio (2005) described fraternities and sororities as providing a culture that fails to cause cognitive dissonance or increase members' perspective taking skills because they closely replicate a student's home environment.

The need to educate students about personal and social responsibility – including the importance of democratic outcomes, the ability to engage with civility across differences, and the ability to take the perspectives of others into consideration – has never been greater (Reason, 2011b).  Believing this goal was of paramount importance, the Association of American Colleges and Universities (AAC&U) launched an initiative to raise awareness around five dimensions of personal and social responsibility: 1) striving for excellence; 2) cultivating personal and academic integrity; 3) contributing to

a larger community; 4) taking seriously the perspectives of others; and 5) developing

competence in ethical and moral reasoning and action (O'Neill, 2011).  The current study

seeks to address the fourth and fifth dimensions of the AAC&U initiative.

**Definition of Terms**

   This section will provide several definitions of words or concepts that will be

used throughout this study.  It is important for readers to understand how words and

phrases are being used and what meaning they carry in the current study.

| | |
|---|---|
| *Moral judgment, moral sensitivity, moral reasoning, and moral development*: | Moral development deals with an individual's ability to identify what is right and wrong and make a decision to act in a way that supports what is right.  It is acknowledged through the work of Piaget, Kohlberg, Gilligan, Rest, and others, however, that terms and phrases such as moral sensitivity, moral judgment, moral motivation, moral character, moral reasoning, and moral development can in fact be considered as discreet concepts.  For the purpose of the current study, however, these terms and phrases are used interchangeably. |
| *Role-taking, perspective taking, and social perspective taking:* | Coined by George H. Mead in his 1934 book, *Mind, Self, and Society*, role-taking is the act of putting one's self in the place of another person; |

9

viewing an event or an occurrence from another's perspective. The phrases role-taking, perspective taking, social perspective taking, and SPT are used interchangeably throughout this study, with social perspective taking used most commonly. Perspective taking is defined as "the ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. It is the ability to put oneself in the place of others and recognize that other individuals may have points of view different from one's own. It is often referred to as role-taking in the social cognitive development literature" (Johnson, 1975, p. 241).

*Fraternity/Sorority Affiliation:*     For the purpose of this study, fraternity and sorority affiliation will be defined as belonging to a multi-cultural or social fraternity or sorority and will be used interchangeably with the term Greek (as in, Greeks are members of fraternities and sororities) or Greek-letter organizations. Multi-cultural and multicultural are also used interchangeably and represent the same groups. Fraternities and sororities are founded upon high ideals and

10

|                       |                                                       |
|-----------------------|-------------------------------------------------------|
|                       | principles such as integrity, honor, moral character, |
|                       | and wisdom (Baird, 1991).                             |
| *Sympathy and Empathy* | Sympathy is understanding and caring about the       |
|                       | suffering of others, while empathy implies a deeper   |
|                       | ability to *experience* the suffering of others.  In  |
|                       | some places in this study, theorists or researchers   |
|                       | may use the words interchangeably, but the            |
|                       | distinction should not be lost.                       |

**Purpose of the Study**

Given the importance of perspective taking and its relation to moral development (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980), it is important to learn more about how college students develop and enhance their perspective taking abilities.  The purpose of this study is to determine what relationship, if any, exists between fraternity and sorority affiliation and social perspective taking.  Other factors in the college environment that may contribute to social perspective taking, a prerequisite for moral judgment, in college students will also be examined.

First, the literature will be reviewed to provide a summary of the evolution and history of role-taking and social perspective taking.  Next, the relationship between social perspective taking and moral development will be established.  Using data collected through the 2009 Multi-Institutional Study of Leadership (MSL), factors that contribute to the development of social perspective taking will be identified.  Finally, the ways in

11

which campus involvement, membership in a fraternity or sorority, and gender correlate with SPT will be analyzed.

This study was guided by the conceptual framework of Astin's (1993) Input-Environment-Outcome (IEO) model. A quantitative approach was used to study how the college environment in general, and fraternity/sorority affiliation in particular, relate to social perspective taking. Controlling for input variables (e.g., race, level of parent(s)/guardian(s) education, etc.) and bridge variables (e.g., age), hierarchical linear regressions were conducted to determine the relationship between several independent variables within the college environment (e.g. institutional characteristics, fraternity and sorority affiliation, college grades, academic major, breadth and depth of campus involvement, active member frequency, etc.) and the outcome of the dependent variable, social perspective taking. A modified version of Davis's (1980, 1983) Interpersonal Reactivity Index (IRI) was used to measure Social Perspective Taking within the 2009 MSL.

**Significance of the Study**

This study is significant because it further identified what aspects of the college environment contribute to social perspective taking, a construct that research has shown serves as a prerequisite for moral reasoning (Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Mason & Gibbs, 1993; Walker, 1980; Kohlberg, 1976; Ambron & Irwin, 1975; Keasey, 1971; Selman, 1971a, 1971b, 1976). Once faculty and administrators know more about the types of activities and experiences that contribute to SPT for college students in general, they will ideally be able to foster a more supportive

environment that contributes to the development of students' moral sensitivity and judgment.

There is very little research establishing whether participation and involvement in college or specific college activities contribute to the development of social perspective taking. Based on the research supporting the importance of peer interactions in moral development, one might predict that fraternities and sororities have strong potential to impact the development of moral judgment. However, the relationship between fraternity and sorority affiliation and social perspective taking has not been studied. Furthermore, Dey and Associates (2010b) identified an alarming gap between aspiration and reality when it comes to institutional success in fostering perspective taking. Students and campus professionals in their study identified that promoting perspective taking should be an essential outcome of college, yet not nearly as many believe it is actually happening. Without first developing social perspective taking skills, students are limited in their ability or unable to develop moral reasoning. Thus, this study is significant in that it will shed light on how campus involvement in general relates to social perspective taking, and whether or not a relationship exists between belonging to a fraternity or sorority and the development of social perspective taking.

**Theoretical Perspective**

This study was heavily influenced by the theoretical perspectives of Piaget (1932/1965) and his influential work in the area of moral development. The progression of theories related to social perspective taking is grounded in the work of Piaget. His cognitive stages are considered a necessary but not sufficient condition for parallel stages of moral development. According to Selman (1976), Piaget's cognitive stages were

13

"necessary but not sufficient conditions for the parallel moral stages" (p. 307). Selman also believed the same necessary-but-not-sufficient relationship existed between role-taking stages and moral stages. "Conceptually, role taking can be described as a form of social cognition intermediate between logical and moral thought" (p. 307).

At the basis of Piaget's theory of cognitive development is the transition from egocentrism to decentration. Piaget (1932/1965) theorized that rules form the foundation for moral development. Piaget's work presented compelling evidence that children form a fundamental understanding of justice, fairness and integrity through peer interaction. The foundation of the theory of moral development as put forward by Piaget was the idea that children form the basic understanding of morality through games; more specifically, through the gradual awareness and commitment to rules. He posited that the practice of rules had four stages.

In Stage One, the child has no concept of rules; the sole purpose of play is strictly to satisfy motory interests and desires. The child does, however, know that some things are allowed and some things are forbidden. In Stage Two, the child exhibits a consciousness of obligation. In this stage, the rituals imposed by adults or other children form the basis of a rule. The child must submit to others, as is often reflected in the child's imitation of others. The child learns that other children have rules, but only practices those rules in accordance with his/her own fantasies. Piaget (1932/1965) calls this egocentrism, "a form of behaviour intermediate between purely individual and socialized behaviour" (p. 36). Movement from Stage Two to Stage Three is marked by reciprocal imitation; that is, each child tries to copy what the other child is doing.

Stage Three is marked by a desire for mutual understanding of the rules. For the child, "the pleasure of the game ceases to be muscular and egocentric, and becomes social" (Piaget, 1932/1965, p. 42). Children at Stage Three still do not know the rules in detail, but they begin to seek to regulate the game by a set of mutually agreed upon guidelines. Cooperation begins in this stage, although rules vary each time the game is played. During the last half of Stage Three (the cooperative stage), children are conscious that rules exist and seek to conform to the rules. They view rules as sacred and fixed in stone. Cooperation at first is not strong enough to "repress the mystical attitude to authority" (Piaget, 1932/1965, p. 62), so there is still the belief that rules must be followed because an authority figure has established them. Stage Four is marked by a strong commitment to exploring the rules. At this stage, children experiment with complex rules for the simple sake of making them difficult for other children to follow.

It is also during Stage Four that children reach full consciousness about rules and heteronomy gives way to autonomy. "The rule of a game appears to the child no longer as an external law, sacred in so far as it has been laid down by adults; but as the outcome of a free decision and worthy of respect in the measure that it has enlisted mutual consent" (Piaget, 1932/1965, p. 65). Autonomy is marked by three changes in the ways children play the game. First, the rules can now be changed as long as all children playing the game agree upon the change; second, rules are no longer seen as eternal, to be passed down from one generation to the next; and third, children understand that the origin of the rules of the game is not sacred, but has evolved over time by children just like them. For Piaget (1932/1965), autonomy marked the introduction of the idea of moral universality.

Through studying children's involvement in games, Piaget (1932/1965) emphasized the importance of social relationships in developing morality. He used peers and authority figures to demonstrate how morality develops and posited that at first, children are egocentric, only taking their own views and opinions into consideration and projecting them onto others. Through interaction with other children when adults are not present, a child moves from heteronomy (strict adherence to the rules) to autonomy (children make up their own rules). Children (re)construct rules as opposed to just reproducing them, thus moving from egocentrism to perspective taking – a critical step toward moral reasoning. Piaget proposed that morality shifted from being externally defined (constraint) to being internally or mutually defined (cooperation). He theorized that cooperation and mutual respect were the most important social relations that contributed to the development of reason, and that moral development was the result of interpersonal interactions where children were forced to resolve conflicts in ways that all participants saw as fair. In order to resolve conflict, a sense of other's perspective is necessary.

Piaget (1932/1965) was the first person to propose that "the mutual nature of peer relationships allows for experiences of cooperation, conflict, and negotiation that may facilitate moral development" (Smetana, 2006, p. 133). Piaget's theory provided the foundation for future thinking about justice, fairness, and morality.

Lawrence Kohlberg shared Piaget's opinion that morality is based on peer relationships and peer interaction. According to Kohlberg (1976), "If moral development is fundamentally a process of the restructuring of modes of role-taking, then the fundamental social inputs stimulating moral development may be termed 'role-taking

opportunities.' The first prerequisite for role-taking participation is participation in a group or institution" (p. 399). Kohlberg (1984) developed what he called the sociomoral perspective, which combined the theory of moral development with corresponding social perspectives at each stage. Krebs and Gillmore (1982) summarized the connections between Piaget's theory and Kohlberg's theory succinctly: "According to Kohlberg (1984)…cognitive development is a necessary but not sufficient condition for the growth of role-taking abilities and moral development, and that the development of role-taking abilities is a necessary but not sufficient condition for moral development" (p. 877).

Social perspective taking, then, is the primary link between cognitive development and moral reasoning. As such, it becomes vital for faculty and administrators to understand what aspects of the college environment contribute to the development of social perspective taking. And considering that theorists such as Mead (1934) and Piaget (1932/1965) believed that "the theoretical view of perspective taking has been that it is a fundamental social skill necessary for the formation of normal social attachments" (Franzoi, Davis, & Young, 1985, p. 1586), it makes logical sense to study organizations that are based on social interaction and social attachment (such as fraternities and sororities) as a way to inform our understanding of social perspective taking.

**Research Questions**

This study sought to answer the following six questions:

1. Are there significant differences in social perspective taking scores for men vs. women, sorority women vs. non-sorority women, and fraternity men vs. non-fraternity men?

17

2. Are there significant differences in social perspective taking scores for women vs. social sorority women vs. multicultural sorority women and for men vs. social fraternity men vs. multicultural fraternity men?

3. After controlling for age, gender, racial background, level of parent/guardian education, political affiliation, and SPT quasi-pretest, what aspects of the college environment are associated with social perspective taking?

4. What relationship, if any, exists between belonging to a fraternity or sorority and social perspective taking, while controlling for all student background and institutional characteristics?

5. What aspects of the college environment are associated with social perspective taking for men vs. women?

6. What relationship does belonging to a fraternity have with social perspective taking scores of men compared to the relationship belonging to a sorority has with the social perspective taking scores of women?

**Conclusion**

A poignant example of the importance of social perspective taking occurred on a college campus in Athens, Ohio, in late October 2011. A student organization at Ohio University named "Students Teaching Against Racism in Society" (STARS) created a powerful poster campaign to raise awareness about racially insensitive Halloween costumes. The purpose of STARS is to raise awareness about multicultural issues on campus and in society through peer education by providing workshops and fostering discussions. The controversial ad campaign, cleverly labeled "We're a Culture, Not a

Costume," featured posters of students of various ethnicities holding photos of people

dressed in Halloween costumes that could be construed as culturally insensitive.



The campaign caused a social media frenzy as responses flooded across the

internet.  Two main categories of respondents emerged: people who supported the effort

and praised the student organization, and people who mocked the campaign through

parodies that sparked even more discussion.  According to the university's website, more

than 20% of the undergraduate students at Ohio University are minority students or

students of color (http://www.ohio.edu/focus/, retrieved November 16, 2013).

The campaign provides a case in point of why social perspective taking is such an

important ability in terms of cognitive development for college students.  Understanding

why many students were offended by the costumes requires a person to be able to

understand the perspectives of others.  The college environment should be and often is a

place where such learning occurs.  According to Dey and Associates (2010b), "overall, it

was apparent that college campuses played a major role helping students develop their ability to appreciate the perspectives of others" (p. 18). Further proof of the growing need for more research into social perspective taking can be found in a recent joint initiative launched by the Office of Multicultural Involvement and Community Advocacy and the Department of Resident Life at the University of Maryland. The Inclusive Language Campaign (2012), commonly referred to as the "Words Have Power" campaign, focuses on educating students, faculty and staff on how certain words, phrases, and expressions can be insensitive and offensive to others. According to an article in *CampusReform* (Martinez, 2012), the campaign received $15,000 from the Office of Diversity and Inclusion to challenge students to think about how the words they use might offend others and to get people to consider the perspectives of others. In response to students' tendencies to use language that offended others, the campaign featured posters including such things as "That exam just raped me!" followed by, "Would you say that if you knew…I am a survivor of sexual assault?", or "That's so ghetto!" followed by, "Would you say that if you knew…I grew up in poverty?" The campaign draws attention to the tendency people have to speak or act in insensitive or offensive ways without first taking the points of view and perspectives of others into account.

In light of the research that shows that social perspective taking is a prerequisite for moral reasoning (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980), these examples demonstrate the frequent lack of social perspective taking and reflect the difficulty colleges and universities will have in developing moral sensitivity or moral reasoning among students without first fostering a

greater awareness of social perspective taking.  Thus, gaining a better understanding of how college impacts perspective taking and what factors contribute to its development are critical tasks for scholars and practitioners alike.

**CHAPTER 2**

**Literature Review**

College has been established as a time when traditional-aged students (18 to 22 years old) question who they are and how things should be. According to student development theorists like Chickering (1969) and Perry (1970), college students see the world in growing levels of complexity and embark on the process of forming their own identities. Broadly speaking, there are two types of student development theories: psycho-social and cognitive. Chickering (1969) is an example of a psycho-social theorist; his theories deal with interpersonal and identity development, and focus on how students define themselves, their relationships with others, and what they want to do in life. Perry's (1970) scheme of intellectual and moral development, on the other hand, is an example of a cognitive theory, as is Kohlberg's (1984) theory of moral development. Cognitive theories examine changes in the ways people think and make decisions; they look at both intellectual and moral development. The focus of the current study will be on the cognitive skill of social perspective taking in college students.

The review of the literature will be broken down into five main sections. First, a summary review of the evolution of social perspective taking, stretching back to its origin in role-taking will be presented; second, social perspective taking will be situated in relation to moral development; third, an examination of how social perspective taking is being used in related research and current literature will be presented; fourth, a section will be devoted to research conducted on Davis' (1980, 1983) Interpersonal Reactivity Index (IRI), which was used in the study to measure social perspective taking; and finally, a summary of the literature related to several outcomes of fraternity and sorority

affiliation will be presented, with particular attention given to social perspective taking and moral development.

**History of Social Perspective Taking**

The first section of the literature review focuses on the evolution of role-taking into social perspective taking. The basis for this study is grounded in cognitive development theories, beginning with Mead (1934), and progressing with Piaget (1932/1965), Feffer (1959), Flavell (1968) and Kohlberg (1969), and then continuing on through Selman (1971a; 1971b), Armon (1984), back to Kohlberg (1984), and finally ending with Rodriguez (1992). According to some theorists, social role-taking has been an important theoretical concept to both developmental and social psychology for more than a century (Selman & Byrne, 1974).

Theorists such as Mead (1934) have posited that role-taking is uniquely human and serves to differentiate humans from subhuman life forms. The development of role-taking skills results in the ability to understand the self and others as unique subjects; to react to others as like the self; and to react to one's own behavior from the point of view of others. Each of the main theorists and his or her contributions to the expanding concept of role-taking is addressed below.

**Mead (1934): Role-taking.** Considered one of the fathers of social psychology as a science, Mead focused his attention on the relationship between the individual and the group; that is, the social aspects of language and communication among humans. For Mead, the vocal gesture (communication) was proof that an individual could represent to himself the response that his gesture indicates to others. The baby learns that crying draws the mother's attention, so takes to crying whenever he wants the attention of his

mother or others.  Mead believed that the concepts of mind and self were generated

through a social process – an interaction of the individual with others.  "The principle

which I have suggested as basic to human social organization is that of communication

involving participation in the other.  This requires the appearance of the other in the self,

the identification of the other with the self, the reaching of self-consciousness through the

other" (Mead, 1934, p. 253).  More specifically, he studied the process of how an

individual becomes conscious not only of himself but also of other individuals and then

drew conclusions on how that consciousness contributed to the development of organized

society.  Because an individual can take the role of the other, it is possible for him to

"look back at himself from that perspective, and so become an object to himself" (p.

xxiv).  He learns that his actions have predictable effects on others, and that by changing

his actions, he can influence the reactions of others.  Each individual is therefore in

constant reflection of self in relation to others.  This represents the earliest form of role-

taking, a term coined by Mead.

Mead (1934) described role-taking as resulting from sympathy and an individual

taking the role of the other person.  "The attitude that we characterize as that of sympathy

in the adult springs from this same capacity to take the role of the other person with

whom one is socially implicated" (p. 366).  According to Mead, "Sympathy always

implies that one stimulates himself to his assistance and consideration of other by taking

in some degree the attitude of the person whom one is assisting.  The common term for

this is 'putting yourself in his place'" (p. 366).  Mead hypothesized that society and social

interactions are dependent on the ability of each individual to perceive the attitudes of

other individuals.  "In so far as a man takes the attitude of one individual in the group, he

must take it in relationship to the action of the other members of the group" (p. 256).

Thus, it was Mead who laid the groundwork for role-taking and eventually social perspective taking. According to Mead, the essential ingredient of role-taking is the ability of the child to see himself as both the subject (the perspective taker) and the object (the perspective being taken). It is the relationship between these two roles that make perspective taking truly social. Selman (1980) would later credit Mead with proving that, "for perspective taking to truly represent an important ingredient in the nature of social-cognitive growth, it must include a developmentally integrated account of changes in understanding of relations *between* persons and changes in concepts of relations *within* persons" (p. 34). Put another way, "without social interaction, in Mead's sense, there could not be a psychological self" (p. 24).

**Piaget (1932/1965): Theory of cognitive development.** Piaget (1932/1965) also found the concept of role-taking to be critical to social interaction. He viewed the peer group as a unique source of role-taking opportunities for the child. Findings from Piaget's work suggest that "while peer group participation appears to be stimulating of moral development, its influence seems better conceptualized in terms of providing general role-taking opportunities rather than as having very specific and unique forms of influence" (Kohlberg, 1976, p. 401). Two aspects of Piaget's work relate directly to social role-taking – egocentrism and decentration.

Egocentrism can be defined as the embeddedness of one's own view and is marked by the inability to shift mental perspectives in order to understand or conceptualize the viewpoint of another person. In the case of Piaget's (1932/1965) work, a child plays with others, but on his own by his own rules without acknowledgment of the

others.  "Egocentrism appears to us as a form of behaviour intermediate between purely individual and socialized behaviour" (Piaget, 1932/65, p. 36).  According to Piaget, egocentrism begins to give way to the recognition that others have their own perspective, brought on by the desire for mutual understanding.

Decentration is the process of recognizing another person's views, opinions, and understandings.  Moving from egocentrism to decentration occurs when an individual begins to realize that other people may interpret things differently, and as a result begins to cooperate with them.  Piaget observed this through the marble games played by the children he studied and the elaboration of rules that started egocentrically and became cooperative.  Thus according to Piaget, cooperation and mutual respect form the basis for movement from egocentrism to decentration, and the norms of reason and reciprocity are developed through cooperation.

**Feffer (1959; Feffer & Gourevitch, 1960; Feffer & Suchotliff, 1966): decentration and role-taking.**  Feffer (1959; Feffer & Gourevitch, 1960; Feffer & Suchotliff, 1966) focused on further expanding the theories of Piaget and others by examining the concept of decentration – that is, the ability to refocus from one aspect of a situation to another in a balanced manner.  Through a test he called the Role Taking Task (RTT), Feffer (1959) studied how subjects understood the point of view of others and hypothesized that more advanced role-taking ability was the result of more advanced cognitive development.  In the study, 35 male adult subjects were given the Rorschach test to establish levels of cognitive maturity.  Subjects were also given the RTT.  Through the RTT, subjects were told a story involving three actors and then asked to retell the story from the point of view of each actor in the story.  By doing so, the subject

demonstrated the varying ability to cognitively see or take the role of others. "The RTT is designed to provide evidence regarding the S[ubject]'s ability to decenter his attention from (a) the immediate perceptual aspects of the environment, and (b) the impact of his initial point of view" (p. 155). Feffer called point (a) the *level of actor-description* and analyzed the subject's ability to infer feelings, intents, or attitudes for each actor in the scenario. He called point (b) *perspective taking* and analyzed the subject's ability to decenter his egocentric thinking to refocus on the different perspectives of the other actors in the scenario.

Within his theory, Feffer (1959) hypothesized three types of perspective taking: *simple refocusing*, *consistent elaboration*, and *change of perspective*. *Simple refocusing* represented inconsistent decentering and reflected the subject's inability to maintain a consistent viewpoint of each actor in relation to the others. An example would be a subject who described one actor as happy from one perspective and then described the same actor as sad from another perspective. *Consistent elaboration* resulted from subjects who maintained a line of continuity when shifting from one viewpoint to another in the scenario. Actors were described differently from one role to the other, and the differences remained consistent from each perspective. One actor might be described as sad from one viewpoint and quiet or morose from another viewpoint. According to Feffer, "consistent elaboration is reflective of developmentally higher cognitive functioning than that indicated by simple refocusing" (p. 157). The third type of perspective taking, *change of perspective*, was the most cognitively advanced. It required that subjects possessed the ability to change viewpoints (simple refocusing) and maintain continuity in perspectives from the different viewpoints (consistent elaboration), while

27

also requiring subjects to maintain a balanced decentering in regards to the particular viewpoints taken. That is to say, the subject might define the perspective of one actor in relation to the perspective of another actor in a consistent, appropriate way. Using the same example as above, one actor might be described as sad from one viewpoint and from another viewpoint that same actor might be described as dejected from losing his job.

The findings of Feffer's (1959) study confirmed that subjects with more advanced cognitive skills as evidenced by Rorschach test scores also demonstrated higher levels of perspective taking skills. The importance of Feffer's work is captured in his technique of assessing levels of ability to decenter in the social domain (i.e., the three types of perspective taking) as an indication of advancing levels of cognitive development.

In a follow up study, Feffer and Gourevitch (1960) administered the RTT and other tests to 68 boys ranging in age from 6 to 13 to test whether the findings from his first study involving adult males could be replicated with children. Consistent with his hypothesis, he found that "the structuring of physical world and the ability to assume different social perspectives are cognitive activities which are related to each other and which reflect a development trend" (p. 395) in children as well as adults, with ability generally increasing as a function of age. Later work (Feffer & Suchotliff, 1966) involving 36 male and female college students would confirm another hypothesis that "effective social interaction is a function of each participating individual's ability to consider his behavior from more than one perspective simultaneously" (p. 415).

**Flavell (1968): egocentrism and role-taking.** Flavell (1968) found most of the efforts of other researchers to measure role-taking activity to be less than helpful because

they failed to clarify and interpret results in an empirically sound way. He shifted the focus away from role-taking accuracy in favor of measures of role-taking activity and differences in perspective. Studying children and adolescents from second to eighth grade and eleventh graders, Flavell (1968) focused on further expanding the concept of egocentrism through what he called a developmental-descriptive analysis. He hypothesized that "some sort of developmental change in role-taking activity may be in progress over the period of middle childhood and early adolescence" (p. 49). He isolated three critical steps in the development of role-taking abilities: (a) an individual can have cognitions about the self as well as about others; (b) the individual is not only an object for others, but also a subject; and (c) the understanding that the individual and the other can consider one another's perspectives of the other for an infinite series of inferences (p. 53). According to Flavell, individuals progress through these three steps as they mature from childhood to adolescence and as their social interactions become more and more complex.

Flavell (1968) identified five requirements in order for a person to achieve a role-taking ability: 1) existence (of such a thing as perspective that differs from one's own); 2) need (an analysis of another person's perspective is called for to achieve one's goal); 3) prediction (possessing the ability to discriminate between role attributes); 4) maintenance (keeping the other's perspective in mind while one contemplates his own action); and 5) application (how to reflect the other's perspective into an effective verbal message). According to Flavell, steps 2-5 occur during middle childhood to early adolescence, although he acknowledged that "the developmental rate of skill acquisition in this area is enormously variable from child to child" (p. 218) and that "individuals at any age level

will show considerable variation in role-taking and communication skill, and it would be desirable to find out with what this variation is correlated" (p. 219). Although he did not examine it in great detail, Flavell emphasized the importance of identifying the variables that contribute to a better understanding of the conditions and constraints that lead to the development of role-taking abilities. "On the environmental side, the aim is to identify those circumstances and conditions which provide (or preclude) opportunities for the growth of these skills" (p. 221). It is this endeavor that the current study seeks to address within the population of college students.

**Kohlberg (1969): theory of moral development.** While Feffer (1959) explored cognitive development through role-taking within the context of a projective story-telling task and Flavell (1968) investigated cognitive development through role-taking within social problem-solving and communication tasks, Kohlberg focused on cognitive development through role-taking as it is used within the context of moral dilemmas. Kohlberg believed that a cognitive-developmental approach to socialization included both affective and cognitive development operating in parallel.

Through his work, Kohlberg (1969) emphasized the hypothesis that higher levels of moral reasoning were dependent on one's ability to take the role of another. He theorized that the fundamental social inputs stimulating moral development were role-taking opportunities. More specifically, the level of moral development would depend in large part on the quantity and quality of the role-taking opportunities the individual had experienced through social participation.

Drawing heavily from Piaget, Kohlberg (1969) applied Piaget's theories to older children and adolescents. He utilized the same concept of stage development as Piaget

and applied it to the area of moral development (Reimer, 1977). The outcome of this process was that Kohlberg developed six stages of moral development: Obedience and punishment; Naively egoistic orientation; Good-boy orientation; Authority and social-order maintaining orientation; Contractual legalistic orientation; and Conscience or principle orientation.

Later, Kohlberg (1976) defined the three levels of moral reasoning as the *preconventional level*, the *conventional level*, and the *postconventional level*. At the *preconventional* level, rules and expectations are external to the self; at the *conventional* level, rules and expectations of others, especially authorities, have been internalized by the self; and at the *postconventional* level, values of the self are defined in terms of self-chosen principles.

To test this theory, Keasey (1971) conducted a study of 75 boys and 69 girls from four sixth-grade classes and one fifth-grade class to test the hypothesis that higher stages of moral development were positively associated with greater social participation. The results of the study confirmed that "the fundamental social inputs stimulating moral development are role-taking opportunities" (p. 218). Keasey also found that quantity of social participation (i.e., number of groups the subject was involved with or belonged to) and quality of social participation (i.e., holding a position of leadership or serving in a central role in the group) were positively associated with higher levels of moral development for both boys and girls.

**Selman (Selman, 1971a; 1971b; 1980; Selman & Byrne, 1974): stages of perspective taking.** Like Kohlberg, Selman also focused on role-taking as it is used within the context of moral dilemmas. He believed that "conventional morality is based

in large part on role-taking, or taking the perspective of the other" (Selman, 1971a, p. 81).

In his study of 60 middle-class children (groups of 20 8-, 9-, and 10-year-olds, each of

the three groups consisting of ten boys and ten girls), Selman sought to test the

hypothesis that the development of role-taking skills (that is, the ability to understand

reciprocal social perspectives) is a necessary condition for the development of higher

levels of moral judgment. Using Feffer's (1959) Role Taking Task (RTT) and

Kohlberg's (1969) Moral Judgment Scale (MJS), Selman (1971a) found that for children

between the ages of eight and ten, the ability to take another's perspective was related to

higher levels of moral judgment. Selman also found that "reciprocal role-taking is a

necessary condition for the development of conventional moral thought in part by

showing that it is empirically possible to achieve a level of role-taking reciprocity and

still remain at a preconventional moral level" (p. 90). This study provided evidence that

role-taking ability is a prerequisite to moral development.

Expanding on the work of theorists before him (notably Piaget, Flavell and

Kohlberg), Selman (1971b) also developed four stages of perspective taking. Calling

role-taking a "prototypical social-cognitive skill," Selman sought to identify "empirical

evidence of the existence of qualitative levels of conceptual role-taking that one would

expect to find if the same principles of development as have been posited by Piagetians in

the physical domain applied to the social-cognitive domain" (p. 1722). In a study of 60

middle-class children (ten boys and ten girls each of ages 4, 5, and 6), Selman used two

Role Taking Tasks (Feffer, 1959) to show that conceptual role-taking is an age-related,

developing social-cognitive skill. "The study suggests that four distinctive age-related

levels of role-taking ability can be defined in the early childhood years from 4 to 6" (p.

1733). Selman (1971b, p. 1733) defined the four levels as:

- Level A: Child may have a sense of other, but fails to distinguish between the

  thoughts and perceptions of other and self.

- Level B: Child's sense of self is distinguished from other, but he fails to see any

  commonality of thoughts between self and other.

- Level C: Child attributes his own ideas to other because he hypothetically puts

  himself in other's position, but sees other as having interests similar to his own.

  Child is still egocentric at this level.

- Level D: Child is aware that other has perspectives based on his own reasoning

  which may or may not be similar to his own.

Selman's (1971b) work is important in that it represents the first stage theory of

perspective taking.

Selman further developed these four levels in a subsequent study (Selman &

Byrne, 1974) involving 40 middle-class children (ten each at ages 4, 6, 8, and 10). The

findings of the study confirmed that "role-taking structures can be identified within the

context of moral dilemmas as well as in other interpersonal contexts and that the

structures are similar in form and sequence to those described in other areas of

interpersonal functioning" (p. 806). The modified levels are as follows, with both

*distinguishing perspectives* and *relating perspectives* provided for each level:

Table 1: **Role-taking structures**

|  | *Distinguishing perspectives* | *Relating perspectives* |
|---|---|---|
| Level 0: Egocentric Role Taking (4-year-olds) | child can differentiate self and other as entities, but does not differentiate their points of views | child does not relate perspectives |

|  | *Distinguishing perspectives* | *Relating perspectives* |
|---|---|---|
| Level 1: Subjective Role Taking (6-year-olds) | child realizes that people feel differently or think differently because they are in different situations or have different information | child is still unable to maintain his own perspective and simultaneously put himself in the place of others in attempting to judge their actions |
| Level 2: Self-Reflective Role Taking (8-year-olds) | child is now aware that people think or feel differently because each person has his own uniquely ordered set of values or purposes | major development at Level 2 is the ability to reflect on the self's behavior and motivation as seen from outside the self, from the other's point of view |
| Level 3: Mutual Role Taking (8- and 10-year-olds) | child can now differentiate the self's perspective from the generalized perspective; he can conceive of the concept of spectator and maintain a disinterested point of view | Child discovers that both self and other can consider each party's point of view simultaneously and mutually |

*Note.* Reproduced from Selman, 1974, p. 804.

An important implication of this study was that each level might be associated with one of Piaget's stages of cognitive development. That is, the egocentrism in Level 0 may be associated with preoperational thought, the decentering in Levels 1 and 2 may correspond to concrete operational ability, and the mutuality of Level 3 might mirror the development of formal operations.

According to Selman (1980), his earlier research made "two efforts to empirically search for developmental levels in children's perspective-taking ability; these early efforts ultimately led us to look for levels of understanding of the relation *between* social perspectives, a search which we feel was at last closer to the Meadean approach" (p. 29).

Selman's first study (1971a) "led us to suspect that it did in fact make sense to conceptualize the coordination of perspectives and its development in structural terms, whereby each higher level is not seen simply as more complex in a quantitative sense, but involves an attempt to provide a qualitative model of the reorganization of the elements of the previous level into new strategies for social interaction" (Selman, 1980, pp. 30-31).

Selman's subsequent study (1971b) presented him with findings that "did not automatically fall into place logically in the developmental sequence" (Selman, 1980, p. 32) identified in his first study. This led him to question if the steps he had previously identified as universal in the development of all children's social conceptions were really universal. He noted that "the ambiguity and uncertainty surrounding [these results] points up the importance of longitudinal data collection on the same individuals to find out whether a step that 'in theory' may or may not logically fit between two other steps is one that in fact all children go through" (p. 33). Thus, "the data and experiences of this study convinced us that a developmental definition of perspective-taking levels would need to consider the child's conceptions of individuals, the child's beliefs about human beings as social cognizers, as well as his or her understanding of coordination of points of view" (p. 33).

Selman (1980) summarized his findings, "we were (and are) convinced that for perspective taking to truly represent an important ingredient in the nature of social-cognitive growth, it must include a developmentally integrated account of changes in understanding of relations *between* persons and changes in concepts of relations *within* persons, for example, relations among feelings, thoughts, actions, etc. Methods needed to be developed that tapped both these aspects" (p. 34).

"Influenced by the developmental models of Piaget, Mead, Flavell, Kohlberg, and Feffer, we began to look for evidence of levels of social perspective taking in interviews of subjects trying to resolve hypothetical moral dilemmas" (p. 35). Like Kohlberg, Selman used moral dilemmas to prove evidence of perspective-taking levels because of the "strong theoretical and empirical link between social perspective taking and moral reasoning, a link suggested by Mead and Piaget as well as by Kohlberg… Second, the method and content of the (moral) dilemma are especially well-suited to asking subjects to weigh various points of view and to following up on their responses" (p. 36).

"Out of this process emerged a system of five levels of social perspective taking or coordination, levels that describe changes in an individual's understanding of the interactional character of the relation of self to other as the same time as they describe changes in the child's theory of what constitutes an individual, be it self or other" (p. 36).

Selman's revised structural description of the stages of social perspective taking can be seen in Table 2. Critical to Selman's (1980) revised model is the importance of the social nature of development, not simply the logical nature of development. For Selman, "the child's continual, joint discoveries and understandings of both greater *depths* of *self-reflective* or intrapsychic understanding and greater *breadth* of *social* or interpersonal understanding are implied in this *one* construct" (p. 300) titled social perspective taking. This explains the inclusion of the *Concepts of Persons* column (representing the self-reflection and psychological differentiation), and the *Concepts of Relations* column (representing the self-other, social reflection and differentiation). "To describe one without describing the other deprives us of a full understanding of either" (p. 300).

36

Table 2. **Stages of Social Perspective Taking**

|  | Concepts of Persons | Concepts of Relations |
|---|---|---|
| *Level 0* (about ages 3 to 6) | **Undifferentiated** At this level, young children do not clearly differentiate physical and psychological characteristics of persons. | **Egocentric** Selves and others are clearly differentiated only as physical entities, not psychological entities. The fact that someone else might interpret the same situation differently is not recognized. |
| *Level 1* (about ages 5 to 9) | **Differentiated** At Level 1, the key conceptual advance is the clear differentiation of physical and psychological characteristics of persons. | **Subjective** The subjective perspective of self and other are clearly differentiated and recognized as potentially different. However, another's subjective state is still thought to be legible by simply physical observation. |
| *Level 2* (about ages 7 to 12) | **Self-reflective/Second-person** Key conceptual advances at Level 2 are the child's growing ability to step mentally outside himself or herself and take a self-reflective or second-person perspective on his or her own thoughts *and* on the realization that others can do so as well. | **Reciprocal** Differences among perspectives are seen relativistically because of the Level 2 child's recognition of the uniqueness of each person's ordered set of values and purposes. A new two-way reciprocity is the hallmark of Level 2 concepts of relations. |
| *Level 3* (about ages 10 to 15) | **Third-person** Persons are seen by the young adolescent thinking at Level 3 as systems of attitudes and values fairly consistent over the long haul, as opposed to randomly changeable assortments of states as at Level 2. The critical conceptual advance is toward ability to take a true third-person perspective, to step outside not only one's own immediate perspective, but outside the self as a system, a totality | **Mutual** The third-person perspective permits more than the taking of another's perspective on the self; the truly third-person perspective on relations which is characteristic of Level 3 *simultaneously* includes and coordinates the perspectives of self and other(s), and thus the system or situation and all parties are seen from the third-person or generalized other perspective. Subjects thinking at this level see the need to coordinate reciprocal perspectives, and believe social satisfaction, understanding, or resolution must be mutual and |

| | | |
|---|---|---|
| | | coordinate to be genuine and effective. Relations are viewed more as ongoing systems in which thoughts and experiences are mutually shared. |
| *Level 4* (about ages 12 to adult) | **In-depth** Two new notions are characteristic of Level 4 conceptions of persons. First, actions, thoughts, motives, or feelings are understood to be psychologically determined, but *not necessarily* self-reflectively understood. Second, there emerges at Level 4 a new notion of personality as a product of traits, beliefs, values, and attitudes, a system with its own developmental history. | **Societal-Symbolic** The individual now conceptualizes subjective perspectives of others toward each other (mutuality) as existing not only on the plane of common expectations or awareness, but also simultaneously at multidimensional or deeper levels of communication. |

*Note.* Reproduced from Selman, 1980, pp. 37-40.

  **Armon (1984): The good life theory.**  Building on the work of Selman (1971a;

1971b; Selman & Byrne, 1974; 1980), Armon (1984) studied the connection between

social perspective taking and other structural-developmental stage-based cognitive

theories.  Through her research, she identified that SPT is closely linked to stage

development in Kohlberg's (1981) moral development, Fowler's (1981) faith

development, Broughton's (1978) metaphysical development, Kegan's (1982) orders of

consciousness, and her own (Armon, 1984) evaluative reasoning development.  She

found that "a social perspective taking stage is a necessary but insufficient condition for

the development of a parallel stage in the alternate domain of study" (p. 21).  SPT serves

as the mediator between each respective stage of cognitive development and each

respective stage of moral development, faith development, metaphysical development,

orders of consciousness, and evaluative reasoning development.  More simply, each

cognitive stage has a parallel SPT stage, and each SPT stage has a parallel domain stage.

In examining Selman's (1980) fourth stage of development, Armon (1984) argued that Selman had shifted the focus of his theory away from examining the formal perspective of the stage and focused on functional development instead, perhaps to explain the findings in his own work better. She presented a modified Stage 4 along with two additional stages, Stage 5 and Stage 6,

> …in an attempt to extend, rather than revise, the perspective-taking model developed by Selman. These levels represent the structure of <u>relations</u> between social and physical systems in adult thought in the same way that Selman's stages represent the structure of relations between individuals (or individuals' perspectives) in child and adolescent thought. (p. 22)

A summary of the aspects of each stage is provided below (Armon, 1984, p. 22):

- Stage Four – Multiple Systems
    - Individual can apply 'generalized other' perspective to distinct, multiple abstract systems such as the societal perspective, the moral perspective, or Nature's perspective, which are differentiated from the interpersonal system perspective of Stage 3
    - Recognition of multiple, separate systems
    - Cannot coordinate the multiple systems
    - Individual can take the perspective of each of the systems independently, but cannot take multiple system perspectives simultaneously
- Stage Five – Second-order Reciprocity

- With recognition of need for reconciliation of potentially conflicting or contradictory systems comes the construction of reciprocal relations between abstract systems

- Systems are identified, analyzed, and coordinated through formal and consistent mechanisms (theories) of checks and balances

- Individual systems or sets of systems remain discreet entities to be dealt with in multiple pair-wise relations

- Stage Six – Second-order Mutuality

  - Individual coordinates all distinct systems by reconceptualizing them as sub-systems, or elements, of a coordinated, fully equilibrated meta-system (meta-mutuality)

  - Whereas at Stage Five, systems were coordinated through reciprocal relations between each set, Stage Six individuals construct a meta-system that maintains its own equilibrium and whose operations effect all elements (elements that were discreet in Stage Five)

**Rodriguez (1992): The adult stages of social perspective taking**.  Seeking to further explain and clarify the adult stages of social perspective taking, Rodriguez (1992) built upon the work of Piaget (1932/1965), Selman (1980), Kohlberg (1976, 1984), and Armon (1984) to develop what he called the higher stages of social perspective taking. Through his research of 18 adult subjects between the ages of 24 and 47, he sought to use the doctor-patient encounter to demonstrate complex decision making and perspective taking.  Rodriguez theorized that modifications to Selman's (1980) theory were necessary to explain the development occurring within the adults in his study.  Using the General

Stage Model developed by Commons and Richards (as cited in Rodriguez, 1992), he utilized abstract modern algebraic equations to establish revised stages for social perspective taking.

Rodriguez (1992) set out to add on to Selman's (1980) work. According to Rodriguez, however, it became apparent that in order to maintain a logical, sequential progression, additional intermediate stages were needed. Rodriguez began the re-ordering at Stage 2, concrete perspective taking, because this marked the stage when an individual begins to reflect on a second perspective. The revised model is presented below. Selman's (1980) revised stages have been subdivided into an *a* stage and a *b* stage. According to Rodriguez, each stage is a whole stage and should not be confused for a half stage. Kohlberg's (1984) stages are included in parentheses as a frame of reference as well.

> *Stage 3a (2) Concrete Perspective Taking:* Individual begins to acknowledge two perspectives – that of *self*, and that of *other*.
>
> *Stage 3b (2/3) Pre-abstract Perspective Taking:* Individual attempts to understand the other's perspective by applying his own to the other. "There is no abstract notion about the other; the other's behavior is a consequence of one's own behavior" (Rodriguez, 1992, p. 11).
>
> *Stage 4a (3) Abstract Perspective Taking:* The individual is aware that the other has thoughts and feelings and reacts in his own way.
>
> *Stage 4b (3/4) Formal Perspective Taking:* Individual realizes causal behavior from self produces specific outcomes from others in a predictable fashion.

*Stage 5a (4) Systematic Perspective Taking:* "Events are causally ordered

generating a system of events" (p. 15).  The system is sequential and hierarchical.

*Stage 5b (5) Metasystematic Perspective Taking:* At this stage, "there is a belief

that all perspective systems can be unified into a super-systems perspective" (p.

15).

*Stage 6a (6) Paradigmatic Perspective Taking:* Individuals at this stage construct

a grand perspective that includes universal collaboration, co-constructed

perspectives and their associated frames of reference.

A broadly developed understanding of the history of social perspective taking

helps inform readers about the background for the current study.  The connection

between social perspective taking and other structural-developmental stage-based

cognitive theories implies SPT is a necessary but not sufficient requirement for

development in several domains, including moral development, which will be addressed

further in the next section.

**Social Perspective Taking and Moral Development**

The second section of the literature review will address the connection between

social perspective taking (SPT) and moral development.  One important theoretical

assumption underlying the cognitive-developmental framework is that advances in role-

taking or perspective taking abilities underlie the development of more mature and

complex forms of moral reasoning.  This section has been broken into four subsections:

the connection between SPT and moral development; Kohlberg's sociomoral perspective;

the sociomoral reflection measure; and the contributions of James Rest.

**The connection between SPT and moral development.** Throughout his career,

Selman studied the application of role-taking development on four general areas of

application: (1) children's social problem-solving abilities; (2) children's communicative

and persuasive abilities; (3) children's understanding of the feelings of others (e.g.,

empathy and sympathy); and (4) children's understanding of fairness and justice and the

development of moral reasoning (Selman, 1976, p. 301). As stated earlier, Selman built

on the methods of Piaget and Kohlberg in designing his studies, using standardized moral

dilemmas to engage children in open discussion about social or moral thought.

According to Selman (1976), there exists a general relationship between moral stages and

the Piagetian stages of cognitive development. Selman believed that Piaget's cognitive

stages were "necessary but not sufficient conditions for the parallel moral stages" (p.

307). Selman also believed the same necessary-but-not-sufficient relationship existed

between role-taking stages and moral stages. "Conceptually, role taking can be described

as a form of social cognition intermediate between logical and moral thought" (p. 307).

Adding to his previous work, Selman (1976) identified a fifth level of perspective

taking (which he called Stage Four) and associated each of the five levels with the stages

of moral reasoning (see Table 3).

Table 3. **Parallel Structured Relations between Social Role-Taking and Moral Judgment Stages**

| Social Role-Taking Stage | Moral Judgment Stage |
| --- | --- |
| Stage 0 – Egocentric Viewpoint (Age Range 3-6)<br><br>Child has a sense of differentiation of self and other but fails to distinguish between the social perspective (thoughts, feelings) of other and self. Child can label other's overt feelings but does not see the cause and effect relation of reasons to social actions. | Stage 0 – Premoral Stage<br><br>Judgments of right and wrong are based on good or bad consequences and not on intentions. Moral choices derive from the subject's wishes that good things happen to self. Child's reasons for his choices simply assert the choices, rather than attempting to justify them. |

| Social Role-Taking Stage | Moral Judgment Stage |
|---|---|
| Stage 1 – Social-Informational Role Taking (Age Range 6-8) Child is aware that other has a social perspective based on other's own reasoning, which may or may not be similar to child's. However, child tends to focus on one perspective rather than coordinating viewpoints. | Stage 1 – Punishment and Obedience Orientation Child focuses on one perspective, that of the authority or the powerful. However, child understands that good actions are based on good intentions. Beginning sense of fairness as equality of acts. |
| Stage 2 – Self-Reflective Role Taking (Age Range 8-10) Child is conscious that each individual is aware of the other's perspective and that this awareness influences self and other's view of each other. Putting self in other's place is a way of judging his intentions, purposes, and actions. Child can form a coordinated chain of perspectives, but cannot yet abstract from this process to the level of simultaneous mutuality. | Stage 2 – Instrumental Orientation Moral reciprocity is conceived as the equal exchange of the intent of two persons in relation to one another. If someone has a mean intention toward self, it is right for self to act in kind. Right defined as what is valued by self. |
| Stage 3 – Mutual Role Taking (Age Range 10-12) Child realizes that both self and other can view each other mutually and simultaneously as subjects. Child can step outside the two-person dyad and view the interaction from a third-person perspective. | Stage 3 – Orientation to Maintaining Mutual Expectations Right is defined as the Golden Rule: Do unto others as you would have others do onto you. Child considers all points of view and reflects on each person's motives in an effort to reach agreement among all participants. |
| Stage 4 – Social and Conventional System Role-Taking (Age Range 12-15+) Person realizes mutual perspective taking does not always lead to complete understanding. Social conventions are seen as necessary because they are understood by all members of the group (the generalized other) regardless of their position, role, or experience. | Stage 4 – Orientation to Society's Perspective Right is defined in terms of the perspective of generalized other or the majority. Person considers consequences of actions for the group or society. Orientation to maintenance of social morality and social order. |

*Note.* Reproduced from Selman, 1976, p. 309.

Similar to Selman (1976), Kohlberg (1976) also agreed with the hypothesis that role-taking stages were correlated to moral stages of development. According to Kohlberg, moral stages have a vertical sequence of steps in movement from one stage to the next. He also believed there existed a horizontal sequence of steps in movement from logic to social perception to moral judgment.

> First, a person attains a logical stage, say, partial formal operations, which allows him to see "systems" in the world, to see a set of related variables as a system. Next he attains a level of social perception or role-taking, where he sees other people understanding one another in terms of the place of each system. Finally, he attains Stage 4 of moral judgment, where the welfare and order of the total social system or society is the reference point for judging "fair" or "right."
>
> …There is one final stage in this horizontal sequence: moral behavior. To act in a morally high way requires a high stage of moral reasoning. (p. 32)

In terms of cognitive development, a person passed from *logic* to social perception or *role-taking* to *moral judgment* to *moral behavior*. According to Kohlberg, "role-taking level, then, is a bridge between logical or cognitive level and moral level; it is one's level of social cognition" (p. 49). Later research would result in further explanation of this concept: "Principles of justice or moral principles are themselves essentially principles of role-taking, that is, they essentially state, 'Act so as to take account of everyone's perspective on the moral conflict situation' (Mead, 1934)…If moral development is fundamentally a process of the restructuring of modes of role-taking, then the fundamental social inputs stimulating moral development may be termed 'role-taking

opportunities'" (Kohlberg, 1984, p. 74). The more opportunities a person has to assume

the roles of others, the more cognitively complex they will be become.

**Kohlberg's sociomoral perspective.** Building on Selman's (1976) work,

Kohlberg (1976) postulated there was "a general structural construct that underlies *both*

role-taking and moral judgment. This is the concept of *socio-moral perspective*, which

refers to the point of view the individual takes in defining both social facts and

sociomoral values, or 'oughts'" (p. 33). Each of Kohlberg's three levels of moral

judgment had a corresponding level of social perspective: *Preconventional* corresponded

with the *Concrete individual perspective*; *Conventional* corresponded with the *Member-*

*of-society perspective*; and *Postconventional*, or *Principled* corresponded with the *Prior-*

*to-society perspective* (see Table 4).

Table 4. **The Six Moral Stages**

| Content of Stage | | | |
|---|---|---|---|
| Level and Stage | What is Right | Reasons for Doing Right | Social Perspective of Stage |
| LEVEL I: PRE-CONVENTIONAL Stage 1 – Heteronomous Morality | To avoid breaking rules backed by punishment, obedience for its own sake, and avoiding physical damage to persons and property. | Avoidance of punishment, and the superior power of authorities. | *Egocentric Point of View.* Doesn't consider the interests of others or recognize that they differ from the actor's; doesn't relate two points of view. Actions are considered physically rather than in terms of psychological interests of others. Confusion of authority's perspective with one's own. |

| Stage 2 – Individualism, Instrumental Purpose, and Exchange | Following rules only when it is to someone's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an exchange, a deal, an agreement. | To serve one's own needs or interests in a world where you have to recognize that other people have their intentions, too. | *Concrete individualistic perspective.* Aware that everybody has his own interest to pursue and these conflict, so that right is relative (in the concrete individualistic sense). |
|---|---|---|---|
| LEVEL II: CONVENTIONAL Stage 3 – Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity | Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother, friend, etc. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect and gratitude. | The need to be a good person in your own eyes and those of others. Your caring for others. Belief in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behavior. | *Perspective of the Individual in relationships with other individuals.* Aware of shared feelings, agreements, and expectations which take primacy over individual interests. Relates points of view through the concrete Golden Rule, putting yourself in the other guy's shoes. Does not yet consider generalized system perspective. |
| Stage 4 – Social System and Conscience | Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group, or institution. | To keep the institution going as a whole, to avoid the breakdown in the system "if everyone did it," or the imperative of conscience to meet one's defined obligations (Easily confused with Stage 3 belief in | *Differentiates societal point of view from interpersonal agreement or motives.* Takes the point of view of the system that defines roles and rules. Considers individual relations in terms of place in the system. |

| | | rules and authority; see text.) | |
|---|---|---|---|
| LEVEL III: POSTCONVENTIONAL, or PRINCIPLED Stage 5 – Social Contract or Utility and Individual Rights | Being aware that people hold a variety of values and opinions, that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights like *life* and *liberty*, however, must be upheld in any society and regardless of majority opinion. | A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, "the greatest good for the greatest number." | *Prior-to-society perspective.* Perspective of a rational individual aware of values and rights prior to social attachments and contracts. Integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. Considers moral and legal points of view; recognized that they sometimes conflict and finds it difficult to integrate them. |
| Stage 6 – Universal Ethical Principles | Following self-chosen ethical principles. Particularly laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human | The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them. | *Perspective of a moral point of view* from which social arrangements derive. Perspective is that of any rational individual recognizing the nature of morality or the fact that persons are ends in themselves and must be treated as such. |

| | rights and respect for the dignity of human beings as individual persons. | | |
|---|---|---|---|

Note.  Reproduced from Kohlberg, 1984, pp. 174-176.

**The sociomoral reflection measure.**  It is worth mentioning briefly that Gibbs, Basinger and Fuller (1992) developed the Sociomoral Reflection Measure based on Kohlberg's (1976, 1984) theory of moral reasoning and social perspective taking (i.e., sociomoral perspective).  They postulated a four-stage theory of sociomoral reflection that sought to explain, among other things, the perceived "regression" that Kohlberg observed in his participants who exhibited Stage 5 or Stage 6 behavior in high school but then regressed back to Stage 2 when tested again in college.  This phenomenon directly contradicted the very premise of Kohlberg's stage-based model – that development occurred in an invariant sequence of stages that progressed in a linear, consecutive order. Kohlberg tried to explain the regression away by adapting his theory and reclassifying subjects who displayed incongruent stage characteristics.  These reclassifications created other contradictions to his theory, which Gibbs et al. sought to remedy.

Gibbs, Basinger, and Fuller (1992) suggested the four stages of sociomoral reflection should be used *in place of* Kohlberg's Stages 1-4 to solve the dilemma of the perceived regression.  Arguing that subjects at Stage 3 and Stage 4 provide evidence of mature cognitive complexity, they also suggest eliminating the descriptors *preconventional*, *conventional*, and *post-conventional* in favor of their revised classification.  At the foundation of sociomoral reflection are the justifications one uses to make decisions and adopt values.  Examples used by Gibbs et al., include keeping a promise, telling the truth, helping a friend, or refraining from stealing.  These are acts that

pertain to benevolent and fair behavior. "A given sociomoral stage, then, refers to the character or 'structure' of one's justifications pertaining to prescriptive relations and transactions between people" (Gibbs, Basinger, & Fuller, 1992, p. 20). In their theory, the *Immature Level* replaces Kohlberg's (1976, 1984) *Preconventional* level, and encapsulates the stages of *Unilateral and Physicalistic* (Stage 1) and *Exchanging and Instrumental* (Stage 2). Replacing Kohlberg's *conventional* level is the *Mature Level*, which includes Stage 3 (*Mutual and Prosocial*) and Stage 4 (*Systemic and Standard*).

Using the Sociomoral Reflection Measure – Short Form, Mason and Gibbs (1993) studied 153 first-year and senior undergraduate college students to examine the expanded role-taking opportunities related to Stage 4. The authors studied social perspective taking as the mediating variable between higher education and moral development. The results indicated general support for the hypothesis that role-taking opportunities are positively related to attainment of advanced moral judgment. The Sociomoral Reflection Measure failed to garner widespread support, but it does provide an interesting divergence in its attempt to explain the perceived "regression" that Kohlberg observed among college students.

Piaget, Kohlberg and Selman remain the dominant theorists related to the relationship between social perspective taking and moral development. All three believed that moral development was the result of cognitive complexity in the environment. "The more one encounters situations of moral conflict that are not adequately resolved by one's present reasoning structure, the more likely one is to develop more complex ways of thinking about and resolving such conflicts" (Kohlberg & Hersh, 1977, p. 57). On the contrary, without a stimulating environment that presents an

individual with opportunities to consider the perspectives of others, moral development is unlikely to occur.

Walker (1980) provided an excellent summary of the connections among the three major contributions of Piaget, Selman, and Kohlberg (see Table 5), arguing that the processes that are basic and necessary in one domain are also basic and necessary in the domains of the others. In essence, achievement of a perspective taking stage is dependent upon achieving the related cognitive stage, and achievement of a moral stage is dependent upon achieving both the related cognitive stage and perspective taking stage. He studied 146 fourth- through seventh-grade children (80 girls, 66 boys) to test the hypothesis that both prerequisite stages (cognitive and perspective taking) were necessary to achieve a specific moral stage. His findings confirmed this hypothesis; "both cognitive and perspective taking development were found to be necessary but not sufficient conditions for moral development" (Walker, 1980, p. 137). Of the original sample, 64 subjects were administered all three measures (cognitive, perspective taking, and moral development). All 64 subjects scored at higher or equivalent stages of cognitive development than perspective taking, and 63 of the subjects scored at higher or equivalent stages of perspective taking than moral development. It is important to note that achievement of the required prerequisites were necessary but not sufficient to achieve the moral stage. This means that just because a person has achieved a certain cognitive and perspective taking stage, he has not by default then also achieved the related moral stage.

Table 5. **Parallel Stages in Cognitive, Perspective Taking, and Moral Development**

| Cognitive Stage[a] | Perspective Taking Stage[b] | Moral Stage[c] |
|---|---|---|
| *Preoperations* The "symbolic function" appears but thinking is marked by centration and irreversibility. | *Stage 1 (subjectivity)* There is an understanding of the subjectivity of persons, but no realization that persons can consider each other as subjects. | *Stage 1 (heteronomy)* The physical consequences of an action and the dictates of authorities define right and wrong. |
| *Concrete operations* The objective characteristics of an object are separated from action relating to it; and classification, seriation, and conservation skills develop. | *Stage 2 (self-reflection)* There is a sequential understanding that the other can view the self as a subject just as the self can view the other as a subject. | *Stage 2 (exchange)* Right is defined as serving one's own interests and desires, and cooperative interaction is based on terms of simple exchange. |
| *Beginning formal operations* There is development of the coordination of reciprocity with enversion; and propositional logic can be handled. | *Stage 3 (mutual perspectives)* It is realized that the self and the other can view each other as perspective taking subjects (a generalized perspective). | *Stage 3 (expectations)* Emphasis is on good-person stereotypes and a concern for approval. |
| *Early basic formal operations* The hypothetico-deductive approach emerges, involving abilities to develop possible relations among variables and to organize experimental analyses. | *Stage 4 (social and conventional system)* There is a realization that each self can consider the shared point of view of the generalized other (the social system). | *Stage 4 (social system and conscience)* Focus is on the maintenance of the social order by obeying the law and doing one's duty. |
| *Consolidated basic formal operations* Operations are now completely exhaustive and systematic. | *Stage 5 (symbolic interaction)* A social system perspective can be understood from a beyond-society point of view. | *Stage 5 (social contract)* Right is defined as mutual standards that have been agreed upon by the whole society. |

[a] Adapted from Colby & Kohlberg
[b] Adapted from Selman & Byrne (1974) and Selman (1976)
[c] Adapted from Kohlberg (1976).
*Note.* Reproduced from Walker, 1980, p. 132.

Like Walker (1980), Krebs and Gillmore (1982) also addressed the relationship

among the three theories by testing the theory that "all children who have reached a

particular stage of moral development should also have reached at least the equivalent stages of role-taking and cognitive development, but not vice versa" (p. 877). Unlike Walker, whose study only assessed the scores of children who were at Stage 2 moral development, Krebs and Gillmore assessed children (22 girls and 29 boys in elementary and junior high school) in the first three stages of cognitive, role-taking, and moral development. Among their findings, it was confirmed that all three types of development contain distinctly different components from one another. Regarding the connection among the three theories, Krebs and Gillmore found support for the hypothesis that cognitive development is a necessary but not sufficient condition for the development of role-taking, but there was not evidence to support the predicted relationship between moral development and role-taking or cognitive development.

According to Krebs and Gillmore (1982), however, this disconnect can be explained using a revised model of stage alignments put forward by Damon (1977). Damon's research into the relationship between perspective taking and justice reasoning led him to conclude that the first stage of reasoning "0-A justice is actually prior to level-0 social perspective taking" (p. 314). Using his revised stages to assess the findings of Krebs and Gillmore, one finds support for the relationship between social perspective taking and moral reasoning. This connection between SPT and moral development is important to the current study in that the researcher seeks to identify what variables foster SPT as a way to eliminate barriers and prepare students for greater moral development in college.

**The contributions of James Rest.** It is also important to address the connection between SPT and the work of James Rest, as a great deal of Rest's work was devoted to

proving and explaining how college impacts moral development. "The facts are clear and dramatic that moral judgment scores increase as students attend college" (Rest, 1988, p. 183). He believed that "what is important to moral judgment development is the social interrelationships of students, the general atmosphere of the institutions they attend, and their involvement in college activities" (Rest, 1993, pp. 209-210). Rest is best known for three contributions to the field of moral development: creating the Defining Issues Test (DIT), developing the Four Components Model (FCM), and launching the neo-Kohlbergian perspective. In the interest of brevity, the work of Thoma (1994, 2002) will be used to summarize the main contributions of Rest's work.

*The Defining Issues Test.* Thoma (1994, 2002) provides an excellent overview of how Rest approached moral development and what drew him originally to Kohlberg's (1969, 1976, 1984) theory. Thoma, along with Narvaez and Bebeau, studied under Rest as a graduate student and has continued to pursue Rest's work. According to Thoma (2002), "Rest's interest in morality research was then and, to a large extent, was always focused on the macro-morality (i.e., group or societal level) implications of Kohlberg's theory, and he often made mention of the fact that Kohlberg was mistaken to de-emphasize that aspect of his theory" (p. 227). This was in contrast to the micro-morality (i.e., individual or personal level) of Gilligan's (1977, 1982) theory. Based on findings from his dissertation, which he did under Kohlberg, Rest began working on a different means of measuring moral judgment. Rest left Kohlberg after finishing his studies and went to Minnesota where he would eventually start the Minnesota Center for Moral Research Projects and continued to develop his work on morality. Over time, Rest and his colleagues became known as the Minnesota group. It was in Minnesota where Rest

expanded the work from his dissertation and first developed the Defining Issues Test, which came to be known as the DIT.  Developed in 1974, the DIT was designed as a paper and pencil tool that could replace the time- and staff-intensive interview process that Kohlberg used to measure the stages of moral development.  "The hallmark of Phase 1 research was a singular focus on the measurement properties of the DIT as an objective measure of moral judgment development" (Thoma, 1994, p. 2).  During this phase (the years between 1972 and 1979), Rest began to revise his views on how best to measure the moral stages and as a result began to move away from Kohlberg's thinking.  According to Thoma:

> Rest and the Minnesota group began to view moral judgment development in more narrow terms as schemes of social cooperation…Thus, unlike Kohlberg's measurement method, the objective of the DIT was not to stage-type subjects. Instead, the DIT scoring procedures were designed to assess the pattern of subject responses across various stage orientations and then estimate development on a low to high continuous scale.  (pp. 2-3)

More simply, Kohlberg held his theoretical approach constant and shifted his methods of measurement to align with his theory, while Rest held the measurement method (the DIT) constant while shifting his theoretical approach to align with the method of measurement. Thoma (1994) pointed out that research during this phase often addressed this important distinction between Kohlberg and Rest, but later research often failed to do so.  "Too often one reads papers in which the research question is framed in terms of Kohlberg's model and then assessed using the DIT.  This failure to acknowledge the rather

significant differences in the two systems is awkward at best and in some instances very misleading" (p. 3).  This distinction remains absent in most current literature.

*The Four Components Model.*  During the years between 1979 and 1986, "the dominant research focus shifted to an assessment of the characteristics and correlates of moral judgment development as assessed by the DIT" (Thoma, 1994, p. 4).  The DIT became the single most popular measurement tool for moral judgment, with more than 500 studies using it (Rest, 1986a).  One downside to the DIT was its singular focus on moral judgment.  In 1983, Rest did a literature review of morality and identified four major components involved in producing moral behavior (Rest, 1984), resulting in the development of what Rest called the Four Components Model (FCM) (Rest, Bebeau & Volker, 1986).  Within this model, the four basic components of moral development are moral sensitivity (which involves role taking and empathy and is the most applicable to the current study); moral judgment (which involves fairness and justice); moral motivation (which involves prioritizing among competing value outcomes or ideals); and moral character (which involves strength of conviction in pursuing a moral course of action).  The FCM provides insight into several of the dimensions that are widely accepted characteristics of moral development within the field today (e.g. perspective taking, empathy, fairness, justice).  It is important to note, however, that Rest did not believe the four components were "four virtues that make up the ideally moral person, but rather they are the major unit of analysis in tracing out how a particular course of action was produced in context of a particular situation" (Rest, 1986, p. 5).  Nor did Rest see the four components as representing a linear sequence, as Kohlberg posited in his six stage theory.  Rest believed that each component could and frequently does exert

influence on the other three components.  Instead of presenting the steps in chronological order as Kohlberg had done, Rest presented the components as a logical sequence or "an analytical framework for depicting what must go on for moral behavior to occur" (p. 5). This represents perhaps the most significant way in which Rest broke from the teachings of his mentor.  Whereas Kohlberg sought to place respondents either within a stage or transitioning between stages, Rest believed respondents could be in overlapping stages and could maneuver back and forth among stages.  Rest called his model a complex stage model compared to Kohlberg's simple stage model.  Unlike Kohlberg and other researchers at the time, Rest saw morality as situation-specific in that different situations would result in people responding in different ways, not based on stage-specific criteria. According to Rest, "situational context…is essential to understanding, predicting, and influencing moral behavior" (Rest, 1984, p. 26).  Unlike other theorists at the time, Rest also saw the three aspects of morality – cognitive, affective and behavioral – as interconnected, incapable of being examined independently.

Whereas earlier DIT studies were focused on the same central issues of moral judgment that had been addressed since the 1960s, the studies after 1984 adopted the new FCM and addressed entirely new issues and concerns, focusing greater attention on the other three components of moral development.  Rest claimed "The value of the Four-Component framework lies in its usefulness for understanding the reasons for moral failing, thus enabling the educator to design more effective educational experiences…" (Bebeau, Rest, & Narvaez, 1999, p. 23), and advocated for "increases on each of the Four Components criteria for successful moral education programs" (p. 23).  One challenge inherent in earlier research was a lack of future direction regarding moral development.

Rest (1986b) stated his "general long term strategy [was] to develop measures of each of the four components, so that together we can hopefully improve our predictability to behavior" (p. 110). One specific area that showed promise was moral sensitivity.

Through the work of Thoma (1986, 1994), Bebeau (1999, 2002), and others, researchers began to focus on how to develop more comprehensive ethics intervention strategies incorporating moral sensitivity, moral judgment, moral motivation and moral character. According to Bebeau (2002), "Ethical sensitivity involves the ability to interpret the reactions and feelings of others…As such, it involves empathy and role-taking skills" (p. 283). Based on the works of Davis (1980, 1983) and Hoffman (1976), Myyry (2002) also found perspective taking to be connected with moral sensitivity. This shift toward considering the other three components in the FCM was also a result of increased attention to the affective aspects of moral development, as researchers responded to a perceived cognitive bias in previous research. With the new FCM, "the strength of the relationships between components was thought to vary by different levels of affective arousal" (Thoma, 2002, p. 237). This research provides another connection between moral development and social perspective-taking that warrants further investigation.

***The neo-Kohlbergian perspective.*** In the mid-1990s, new attention was given to ways to refine the DIT. After more than 25 years of research using an unaltered DIT, the Minnesota Group began refining the measurement tool and in 1999 finally released the revised DIT2. "The particular advantages of the DIT2 seem mostly to be that it is shorter and retains slightly more participants, not that the changes in dilemmas or wording produce stronger validity trends" (Rest, Narvaez, Bebeau, & Thoma, 1999, p. 652). The

N2 score, which represents the new way of analyzing the data, became the index of choice, replacing the P score. Several of the old criticisms re-emerged as scholars questioned the fundamental cognitive and developmental properties of the DIT. According to Thoma (2002), "it also became apparent during this period that the schism existing between the various research groups had grown even wider – so wide in fact, that a major review of moral psychology did not even mention the DIT or related literature" (p. 239). In response to these criticisms, the Minnesota Group came up with what is now labeled the neo-Kohlbergian theory of moral development. "The neo-Kohlbergian perspective reaffirms the Kohlbergian view that moral knowledge is self-constructive and developmental. Further, it acknowledges the central role of cognition in this conception although admitting that other affective processes do indeed influence the process of moral thinking" (p. 241). One fundamental difference for the neo-Kohlbergian perspective, however, was the use of schemes instead of stages. Instead of the six stages identified by Kohlberg, the neo-Kohlbergians posited three schema: the personal interest schema (which combined Kohlberg's second and third stages), the maintaining norms schema (which combined Kohlberg's fourth and fifth stages), and the postconventional schema (which was a set of criteria that served to describe a postconventional system) (see Narvaez & Bock, 2002, for a more detailed explanation). According to Thoma, "the postconventional view adopted by the Minnesota group suggests that societies develop a common morality and these may be different from one another" (p. 243). One outcome of this is that claims of universality are significantly reduced, although similarities among differing cultures are more common than differences (Thoma, Rest & Barnett, 1986).

Rest continued writing until his death in 1999. His work is now carried on by researchers such as Thoma, Bebeau, Narvaez, and Derryberry. More recent studies have sought to explore other aspects of the college environment that result in divergent experiences and expose students to diverse perspectives. One study in particular serves a vital role in connecting moral development and SPT. Derryberry and Thoma (2000) used the DIT with college students and found that "Students who derived high levels of social support from different and distinct friendship groups had higher moral judgment scores than students with high density and lower levels of support" (p. 16). This is particularly insightful given that their study found that members of fraternities and sororities did not appear to be encountering a diverse social environment in comparison to their non-Greek peers, which might account for low SPT scores among fraternity and sorority members.

The Four Component Model is considered by many to be the prevailing thought of morality in the field right now, based on the evolution described above from Kohlberg and others. As such, social perspective taking is an important component to understanding the first component, moral sensitivity. This relationship further demonstrates that advances in role-taking or perspective taking abilities underlie the development of more mature and complex forms of moral reasoning.

**Social Perspective Taking in Related Research and Current Literature**

The third section of the literature review will address how social perspective taking (SPT) is studied in the literature outside of its relation to moral development. This section paints a more detailed picture of social perspective taking in general and its connection to other variables. Knowing what research has been done and what insights that research provides can then serve to better inform the current study as well as help

direct future research.  This section has been broken into eleven subsections: SPT and

diverse peers; SPT and stereotyping; SPT and social information processing; SPT and

altruism; SPT and prosocial moral development; SPT and moral judgment; SPT and

leadership; SPT in other research; Absence of SPT; Gender differences in SPT; and SPT

as the dependent variable.

**SPT and diverse peers.**  Several studies have shown that structural diversity (that

is, the numerical representation of students from different racial and ethnic backgrounds)

provides college students with the opportunity to interact with people who have different

ideas, perspective, and values (Chang, Astin, & Kim, 2004; Galinsky & Moskowitz,

2000; Gurin, Day, Hurtado, & Gurin, 2002; Hurtado, 2007; Hurtado, Milem, Clayton-

Pederson, & Allen, 1998; Mason & Gibbs, 1993; Milem, Chang, & Antonio, 2005;

Reason, 2011a and 2011b).  One of the most important criteria for developing social

perspective taking skills is exposure to a group of diverse peers.  According to Gurin,

Dey, Hurtado, and Gurin (2002), "to participate effectively [in a heterogeneous

democracy], students need to understand and consider multiple perspectives that are

likely to exist when people of different backgrounds interact" (p. 348).  Students who are

forced to consider diverse perspectives undergo dissonance that requires cognitive growth

to be resolved, especially during the first year of college.  Homogenous peer groups stifle

this cognitive dissonance and retard students' growth.  The authors maintain,

> In a homogenous environment in which young people are not forced to confront
>
> the relativity or limitations of their point of view, they are likely to conform to a
>
> single perspective defined by an authority.  In a hierarchical environment in
>
> which young people are not obliged to discuss and argue with others on an equal

61

basis, they are not likely to do the cognitive and emotional work that is required to understand how other people think and feel. These cognitive and emotional processes promote the moral development needed to make a pluralistic democracy work. (p. 340)

This hypothesis is important to the current study because fraternities and sororities are frequently cited in similar research as examples of communities that too closely replicate a student's home environment, providing a culture that fails to cause cognitive dissonance or increase members' perspective taking skills (Milem et al., 2005). Fraternities and sororities that include a diverse membership, however, might be expected to enhance social perspective taking among members.

Similar to structural diversity, cross-racial interaction also provides students the opportunity to engage with people who have varying perspectives. Chang, Astin, and Kim (2004) studied cross-racial interaction using a sample of approximately 9,703 students from 134 different four-year institutions obtained through the Cooperative Institutional Research Program (CIRP). Their study measured the impact of cross-racial interaction (how frequently students studied with someone from a different racial/ethnic group, dined with someone from a different racial/ethnic group, dated someone from a different racial/ethnic group, or interacted in class with someone from a different racial/ethnic group) on students' intellectual ability, social ability, and civic interest. Results showed that almost all cross-racial interactions were positively related to student outcomes. Interacting with someone of a different race or ethnicity was the most robust predictor of increases in all three abilities. The authors also examined what conditions promote cross-racial interaction and found that the diversity of the student body has the

highest impact on the likelihood that students will experience cross-racial interactions. They concluded that, "the presence of a racially diverse student body provides the type of complex environment that enables crucial encounters with difference to occur" (p. 545).

Agreeing with the findings of Gurin et al., (2002) and Chang et al., (2004), Milem, Chang, and Antonio (2005) sought to "maximize the educational benefits of diversity in college learning environments" (p. 3). They maintained that exposing students to more diverse peers was not enough – sustained interaction was also necessary for cognitive dissonance to occur. "The key finding across all research on diversity is that student-student interaction is essential for realizing the educational benefits of diversity" (p. 27). The authors listed fraternities and sororities as one of the barriers to this interaction because of their commonly homogeneous memberships.

Hurtado (2007) also believed that "all students benefit from substantial encounters with diversity" (p. 188). She found that participation in intergroup dialogues was associated with increases in students' perspective taking skills, concluding that "producing bright students capable of critical thinking is not enough…the most academically self-confident students could score well on the test of critical thinking but were not more likely than others to see the world from someone else's perspective or to adopt a social perspective regarding people's behaviors" (p. 193). Cognitive development without social perspective taking is not enough to foster the skills necessary to succeed in a pluralistic society.

According to Reason (2011a), "being open to and incorporating diverse perspectives are necessary precursors to participation in democratic action taking" (p. 2). He saw developing students' abilities to cope with a multicultural society as one of the

critical roles student affairs professionals have in college.  In his study, he found evidence

to support the fact that college students develop greater perspective taking abilities over

the time they attend classes.  His research identified three activities that promoted

perspective taking skills – studying abroad, belonging to student government, and

participating in community service/service learning.  He also found that the more diverse

a campus student body is, the more likely students are to engage with diverse others who

challenge their worldviews by offering differing perspectives.  He espoused that

"perspective taking is essential to active citizenship in today's diverse and democratic

society and, therefore, an equally important component of student learning in college" (p.

2).

In related research, Reason (2011b) used data from the 2007 Personal Social

Responsibility Inventory (PSRI) to further examine perspective taking.  The Inventory

was administered on twenty-three campuses to more than 23,000 students and 8,000

faculty, staff and administrators.  He found that women and students of color develop

perspective taking abilities at higher rates than men or white students respectively.

Contrary to other findings, Reason found participating in Greek-letter organizations was

"generally not deleterious, suggesting that engagement even in relatively homogeneous

groups can be beneficial" (p. 10).

**SPT and stereotyping.**  Another area of research has examined the relationship

between perspective taking and stereotyping.  Using a sample of 160 students who spoke

English as a second language, ranging in age from 17 years to 29 years, Weyant (2007)

found a strong relationship between participants who took the perspective of the non-

native speaker resulting in reduced stereotyping, increased ratings of non-native

speaker's intelligence, competence, perceptiveness, capability, and level of education.

Galinsky, Ku, and Wang (2005) found that perspective taking decreases

stereotyping and prejudice toward the target and the target's group. Galinsky and Ku

(2004) conducted two experiments involving undergraduate college students. They

found that perspective taking of one target can positively affect evaluations of the target's

group as well; perspective taking decreases prejudice; and that the effect is moderated by

self-esteem (high self-esteem *plus* perspective taking leads to decreased prejudice).

Galinsky and Moskowitz (2000) conducted three related studies to assess the impact of

perspective taking on stereotyping. In the first study, they used 37 undergraduate college

students to measure thought suppression and perspective taking in the context of

stereotyping. They found perspective taking increased participant evaluations of the

target whose perspective they were taking, as well as stereotype control by seeing more

of themselves in the target. In the second study, using 85 undergraduate college students,

they found perspective taking inhibited the activation of stereotypes. And in their third

study, using 40 undergraduate college students, Galinsky and Moskowitz found that

perspective taking alleviated in-group bias and increased evaluations of out-group bias.

In summary, they found that perspective taking can be a successful strategy for debiasing

social thought because by the very act of taking the perspectives of others, people

attribute others to be more like themselves (i.e., self-like).

**SPT and social information processing.** Arsenio and Lemerise (2004)

indirectly connected perspective taking with the two main fields of recent study related to

moral development: social information processing (Crick & Dodge, 1994) and the

domain model of moral development (Nucci, 2001; Smetana, 2006; Turiel, 2008a and 2008b). Both fields focus on children's understanding of social situations. "The ways children understand and interpret (or misunderstand and misinterpret) the social behaviors and motives of others are seen as playing a fundamental role in both children's immediate behaviors and their long-term aggressive and moral patterns" (p. 987). One area of potential integration between the two fields would be social perspective taking – children who attempt to consider and seek to understand the intentions of others before responding reflect higher moral reasoning. Similarly, Dodge and Rabiner (2004) wrote about social information processing (SIP) theory and moral domain theory. After reviewing the research, they recommended combining the methodologies of moral domain theory with social information processing theory using a single research design using basic concepts of perspective taking.

**SPT and altruism.** In addition to moral development, perspective taking has also been linked to altruism. Underwood and Moore (1982) conducted a meta-analysis which confirmed a positive correlation between perceptual perspective taking and altruism as well as between social perspective taking and altruism. Hoffman (1976) believed empathy depends "to a great extent on the actor's cognitive development, especially his level of self-other differentiation" (p. 127). He developed a Theory of Altruistic Motivation based heavily on the connections between empathic distress, sympathetic distress, and role-taking. He hypothesized that "encouraging the child to imagine himself in the other's place [(i.e., role-taking] and pointing out the similarities as well as differences between him and others, may also make a significant contribution to the development of altruism" (p. 142).

**SPT and prosocial moral development.** Eisenberg, Zhou, and Koller (2001) studied the relations of perspective taking and sympathy to prosocial moral judgment. Using a sample of 149 Brazilian adolescents (88 females, 61 males) in seventh and tenth grades, they found that "perspective taking appeared to predict or promote moral behavior primarily when it fostered or stimulated sympathy or higher level prosocial moral judgment" (p. 531). Perspective taking was a more important predictor of prosocial moral reasoning for boys, but perspective taking was only important for girls if it fostered a sympathetic orientation.

**SPT and moral judgment.** Grime (2005) investigated the relationships between social perspective taking, intimate friendship, and moral judgment in adolescence. Using Selman's (1980) work as a theoretical frame, she explored how the development of friendship understanding reflects a child's increasing ability to understand and coordinate social perspectives. Using a sample of 405 participants from seventh grade through twelfth grade, Grime found that friendship perspective taking (i.e., the ability to understand the perspectives of a close friend) predicted moral judgment.

In a study of 271 German university students, Lind (2000) found that "moral judgment competence increases linearly with the amount of role-taking opportunities that the students report" (p. 14). According to Lind, role-taking is a necessary but not sufficient condition for moral judgment competence. Without adequate feedback, students did not experience moral cognitive development, despite experiencing role-taking opportunities. One conclusion of the study was that higher education fosters socio-moral competencies by providing role-taking opportunities. It also seems apparent that peers or administrators need to provide feedback to trigger cognitive dissonance,

which would promote cognitive development.  Mason and Gibbs (1993) found that social perspective taking experiences in academic settings consistently significantly related to moral judgment maturity, based on a sample of 183 college students (61 males, 92 females) drawn from freshmen and senior classes.

**SPT and leadership.**  Using data collected from 13,289 college students through the MSL, Dugan, Bohle, Woelker, and Cooney (2014) found SPT was an important mediator of individual leadership values on group leadership values after controlling for pre-college leadership capacity.  This reveals that a student's ability to consider the perspectives of others shapes his/her ability to lead effectively in groups.  The results of the study indicate "empirical confirmation for the conceptual assertions that SPT is a key component of effective leadership" and "empirically links SPT with socially responsible leadership" (p. 14).  The study identified social perspective taking as a "critical predictor of socially responsible leadership" (p. 18).  Martin, Hevel and Pascarella (2012) confirmed this finding among first year students after controlling for selection bias and confounding variables.  In a follow up study, however, Hevel, Martin and Pascarella (2014) found "no significant differences between fraternity men and unaffiliated men or between sorority women and unaffiliated women on any of the eight [Socially Responsible Leadership Scales] subscales" (p. 240).

**SPT in other research.**  Over the past several decades, scholars have looked at SPT as a means of measuring numerous other outcomes including sympathy and empathy (Eisenberg, Zhou, & Koller, 2001; Underwood & Moore, 1982); forgiveness (Konstam, Chernoff, & Deveney, 2001); ethnic perspective taking (Quintana, Castaneda-English, & Ybarra, 1999); democratic engagement (Calderone, 2011); and cooperation (Johnson,

1975).  Dodge (1980) used SPT to show that aggressive children will likely attribute

hostile intention to ambiguous peer behavior, while Marsh, Serafica, and Barenboim

(1981) found no relationship between social perspective taking and interpersonal

functioning.

**Absence of SPT.**  Studies have also shown that the absence of the ability to

understand how others are feeling and what they are thinking results in egocentrism.

Chandler (1973) found a correlation between delinquency and subjects who demonstrated

a developmental lag in their ability to successfully adopt the roles or perspectives of

others.  He also found that intervention efforts and training that focused on improving

specific role-taking skills substantially reduced the egocentrism that had previously

characterized the delinquents, resulting in higher role-taking abilities and lower reported

delinquent behaviors in the subjects following the training.  "Under normal

developmental circumstances, this initial egocentric orientation has been shown to give

way gradually to a more relativistic or perspectivistic style of thought which makes

possible new levels of social cooperation and competence" (Chandler, 1973, p. 326).

**Gender differences in SPT.**  Despite the fact that one of the most frequent

variables used in social perspective taking literature is sex, results are still somewhat

inconclusive.  Piaget (1932/1965) and Kohlberg (1984) studied men almost exclusively,

and Gilligan (1982) studied women, but several other researchers studied both men and

women and compared their SPT abilities.  Selman and Byrne (1974) found no significant

correlation between role-taking level and sex; nor did Marsh, Serafica, and Barenboim

(1981).  Eisenberg, Zhou, and Koller (2001) found no difference between seventh and

tenth grade boys and girls, although they did note that a feminine orientation predicted

perspective taking.  Ambron and Irwin (1975), found boys performed better than girls on role-taking tasks.  Conversely, Davis (1980) found that females scored significantly higher on all four of his perspective taking scales (perspective taking items, fantasy items, empathic concern items, and personal distress items) than males.  Eisenberg, Carlo, Murphy, and Van Court (1995) also found that females scored higher than males on role-taking skills.  Grime (2005) found girls scored higher in perspective taking than boys throughout middle school and high school.  And finally, Dey and Associates (2010b) found that women "respected perspectives different from their own" (p. 8) more than men when they first came to college, and developed "an increased ability to learn from diverse perspectives" (p. 8) during their time in college.

Fraternities and sororities are exempted from Title IX, meaning they are still considered single-sex organizations.  If there are differences in social perspective taking based on sex, then fraternities and sororities serve as excellent organizations in which to study those differences and identify what aspects of the college experience contribute to social perspective taking for men and women.

**SPT as the dependent variable.**  In the majority of studies reviewed in the literature pertaining to social perspective taking, SPT is almost always used as an independent variable and discussed in relation to its impact on other variables.  Studies that use SPT as the dependent variable are far less common.  One notable example was conducted by Dey and Associates (2010b) as part of the *Core Commitments* initiative through the Association of American Colleges and Universities (AAC&U).  According to the authors, "The initiative is designed to help campuses create learning environments in which all students reach for excellence in the use of their talents, take responsibility for

the integrity and quality of their work, and engage in meaningful practices, including taking seriously the perspectives of others, that prepare them to fulfill their obligations as students in an academic community and as responsible global and local citizens" (Dey & Associates, 2010b, p. v).

In an effort to shed light on campuses that have what the authors call *enabling educational environments*, Core Commitments released three research reports related to personal and social responsibility: *Civic Responsibility: What Is the Campus Climate for Learning?* (Dey & Associates, 2009); *Developing a Moral Compass: What Is the Campus Climate for Ethics and Academic Integrity?* (Dey & Associates, 2010a); and *Engaging Diverse Viewpoints: What Is the Campus Climate for Perspective-Taking?* (Dey & Associates, 2010b). Each report looked at trends across the 24,000 students and 9,000 faculty, administrators, and student affairs staff who completed the Personal and Social Responsibility Inventory. In the third report, social perspective taking was used as the dependent variable.

Dey and Associates (2010b) found that "students cited overall campus climate and the diversity of the student population, class discussions, campus activities, and informal discussions with their peers as contributing to their appreciation of others' perspectives" (p. 17). Activities that promoted considering the perspectives of others included controversial and provocative classroom discussions, living in campus residence halls, spending more than six hours per week studying, and participating in community service. Relatively few respondents, however, felt it was safe to hold unpopular views on campus, and more students cited faculty as frequently advocating the need to respect different perspectives, compared to other campus professionals and students. The authors

concluded that "overall, it was apparent that college campuses played a major role helping students develop their ability to appreciate the perspectives of others" (p. 18).

The work of Dey and Associates (2010b) brings light to the types of college experiences that create the cognitive dissonance necessary to develop social perspective taking. Given the strong link between social perspective taking and other cognitive abilities such as moral development, faith development, metaphysical development, orders of consciousness, evaluative reasoning development, and ethnic perspective taking, it is important to gain a better understanding of what types of activities and involvement promote greater social perspective taking. As stated earlier, fraternities and sororities are frequently cited as unable to cause cognitive dissonance or increase members' perspective taking skills because the make up of the group too closely replicates a student's home environment. Yet fraternities and sororities were founded to promote, among other things, moral development. Understanding whether or not fraternities and sororities create social environments complex enough to stimulate perspective taking can help determine if these groups can foster moral development. Fraternities and sororities, by nature of their founding values, have a responsibility to develop members' moral reasoning, but for that to happen, these groups must first develop members' social perspective taking abilities. The purpose of this study is to examine the relationship between belonging to a fraternity or sorority and the development of social perspective taking skills.

**Davis' IRI Scale and Related Research**

The fourth section of the literature review is devoted to the original work related to Davis' (1980, 1983) Interpersonal Reactivity Index (IRI). This section will begin with

72

a summary of Davis' original study conducted in 1980, followed by his 1983 revisions.

Once the Davis studies have been addressed, the section will then review how the scale

has been used and adapted to measure SPT in other studies.  Subsections include:

Development of the IRI scale; IRI and stereotyping; IRI and happiness; IRI and social

knowledge; IRI and forgiveness; IRI and prosocial development; and IRI and identity

development.  Gaining a better understanding of Davis' work is important to this study

because a shortened version of his IRI scale was used in the MSL to measure social

perspective taking.

Davis (1983) believed that empathy was made up of more than just an emotional

dimension.  The development of his Interpersonal Reactivity Index was grounded in his

belief that:

> Empathy in the broadest sense refers to the reactions of one individual to the
>
> observed experiences of another…Smith (1759) and Spencer (1870), writing
>
> centuries ago and a century apart, drew a nearly identical distinction between two
>
> broad classes of response: a cognitive, intellectual reaction on the one hand (an
>
> ability simply to understand the other person's perspective), and a more visceral,
>
> emotional reaction on the other.  (Davis, 1983, p. 113)

But Davis was not the first to hypothesize that empathy was a complex construct.

Beginning as early as the 1930s, a movement emerged to consider empathy as a

multidimensional construct.  Mead (1934) and Piaget (1932/1965) shifted the focus away

from the emotional aspect of empathy in favor of the cognitive aspect.  Social perspective

taking is a major component of empathy, just like it is for moral development.  Davis

(1980) sought a multidimensional scale to measure empathy that provided separate

assessments of a person's cognitive, perspective taking capabilities and his/her emotional

reactivity. "One's perspective taking capabilities and emotional reactivity may both

affect reaction to and behavior toward others, but without separate estimates of these

qualities the independent and interactive contributions of each cannot be estimated" (p. 4,

underline in the original). This goal of breaking empathy down into its two unique parts

and gaining a better understanding of what contributes to each part was what Davis set

out to achieve when he designed his scale.

**Development of the IRI scale.** The first version of the Interpersonal Reactivity

Index was tested using a sample of 201 male and 251 female college students. Davis

(1980) used a five-point scale running from 0 (does not describe me well) to 4 (describes

me very well). From a list of 50 initial items on an empathy questionnaire, he used factor

analysis to identify four major factors: *fantasy items* (FS), which reflect the respondent's

tendency to identify strongly with characters in books, movies, and plays; *perspective*

*taking items* (PT), which reflect a person's ability to adopt the psychological point of

view of others; *empathic concern items* (EC), which reflect a person's tendency to

experience feelings of sympathy and concern for less fortunate others; and *personal*

*distress items* (PD), which reflect a person's tendency to experience feelings of

discomfort and anxiety in tense interpersonal settings. He then retested 45 of the items in

the second version of the scale using 221 male and 206 female college students. Using

nine FS questions, nine PT questions, fourteen EC questions, and thirteen PD questions,

four nearly identical factors emerged from the second test. The third and final version of

the scale consisted of four seven-item, unit-weighted subscales, each corresponding with

one of the four factors identified. Davis tested the final version using a sample of 579

male and 582 female college students. All four scales had satisfactory internal and test-retest reliabilities (internal reliabilities ranged from .70 to .78; test-retest reliabilities ranged from .61 to .81). Based on his final version of the scale, Davis found that females scored higher than males on each of the four scales, but the difference between males and females on perspective taking was not significant. He concluded there did not seem to be a difference for the PT subscale based on sex.

In a follow up study, Davis (1983) sought to explore the relationships between the four constructs identified by the IRI scale (e.g., FS, PT, EC, and PD) and five potentially related constructs (social competence/interpersonal functioning, self-esteem, emotionality, sensitivity to others, and intelligence). Among other hypotheses, he expected that higher perspective taking scores would be associated with better social functioning and that higher perspective taking scores would be associated with higher self-esteem. The sample for the study consisted of 667 males and 667 females. From the larger sample, a subset of 225 males and 235 females were administered the IRI and other instruments. Only the findings related to perspective taking are of interest to the current study. Among these results, Davis found that high perspective takers reported less social dysfunction and more social competence than subjects with lower PT scores; self-esteem was positively and significantly related to perspective taking scores for both males and females; perspective taking and empathic concern were positively and significantly related in both males and females; cognitive empathy was most highly correlated with cognitive perspective taking; perspective taking was unrelated to general intelligence, and there existed a positive correlation between PT and EC scales, although they measured separate constructs.

**IRI and stereotyping.**  Bernstein and Davis (1982) conducted two studies to test the accuracy of subjects' perspective taking skills.  Based on the factor analysis from his 1980 study, Davis found that items on the PT scale measure a subject's ability to understand people by imagining their perspective.  In the first study, ten women were shown a video and 118 women served as observers.  The observers were then studied to assess their perspective taking abilities.  Results showed that women with higher perspective taking scores were more accurate in judging others than women with lower perspective taking scores.  In the second study, 16 women were used as subjects and 92 as observers.  Once again, the perspective taking abilities of the observers was studied.  Results showed that perspective taking was mediated by the amount of time the subjects viewed the target; high perspective taking observers became more accurate as observation time increased.  The accuracy of the low perspective taking observers did not increase as time observing increased.  Findings from both studies led to the conclusion that high perspective takers, because of their tendency to adopt others' perspectives more frequently, are likely to have more accurate stereotypes than low perspective takers.

**IRI and happiness.**  Franzoi, Davis, and Young (1985) used  Davis' (1980) IRI to measure perspective taking among 131 heterosexual student couples, ages 17 to 30.  They predicted that the influence of perspective taking on happiness would not be mediated by self-disclosure with partner.  They found that PT may enhance relationship satisfaction largely by eliminating some of the friction inherent in social intercourse; that is, a person's ability to understand a partner's perspective reduces conflict in the relationship.

**IRI and social knowledge.** Davis, Conklin, Smith and Luce (1996) hypothesized that "perspective taking alters the cognitive representation of the target that is held by the observer…the effect of active perspective taking will be to create a merging of self and other" (p. 714). Through two independent studies, they found that taking the perspective of another endows the observer with a kind of favored status toward the person whose perspective is being taken, with the observer being more likely to experience emotions congruent with the person being observed. The observer was found to explain the behavior of the person being observed in a similar manner to how they explain their own behavior. Study 1 included 45 college students (18 men, 27 women); Study 2 included 55 college students (24 men, 31 women). The findings from the two studies "provide the first evidence that role-taking activity can produce measurable changes in cognitive structures associated with social knowledge" (p. 725).

**IRI and forgiveness.** Konstam, Chernoff, and Deveney (2001) used the Perspective Taking scale and the Empathic Concern scale from Davis' (1980) IRI in a study of 148 graduate students (mean age 34); 19% male, 51% Catholic. They found empathic concern and perspective taking were both positively related to total forgiveness; and that people high in PT and EC tended to be high in Guilt also, but low in Externalization. They found that gender was not a factor in either analysis.

**IRI and prosocial development.** Eisenberg, Carlo, Murphy, and Van Court (1995) used Davis' (1983) scale to measure empathic concern scores, perspective taking scores, and personal distress scores. They found that empathic concern and perspective taking were related to moral reasoning, whereas personal distress was not.

In a separate study, Eisenberg, Zhou, and Koller (2001) used Davis' (1983) IRI scale to examine the relationship that perspective taking and empathic concern have to prosocial moral development. They sampled 149 Brazilian adolescents (88 females, 61 males; median age 15.1 years old), including 76 seventh graders and 73 tenth graders, all with varying levels of socio-economic status. They hypothesized that sympathy and perspective taking can foster prosocial development, and that children who are high in perspective taking should also be high in prosocial moral development. They found that differences in perspective taking abilities based on SES were present only in younger adolescents, indicating any disparity in perspective taking abilities appeared to decline by mid-adolescence. They also found the correlation between PT and prosocial moral reasoning was significantly positive for boys, but not girls.

**IRI and identity development.** Gurin, Dey, Hurtado, and Gurin (2002) used a modified four-question subscale taken from the Perspective Taking scale in Davis' (1983) IRI to demonstrate the importance of diverse others and diverse perspectives in developing good citizens and leaders post college. The authors administered the Michigan Student Study to 1,129 White students, 187 African American students, and 266 Asian American students. They also administered the Cooperative Institutional Research Program (CIRP) to 11,383 students from 184 institutions. This sample included 216 African American students, 496 Asian American students, 206 Latino/a students, and 10,465 White students. Their study focused on the effects of diversity experiences on student outcomes, controlling for relevant student demographic information. The diversity experiences they studied were Informal Interaction (interactional diversity), Classroom Diversity, and Events and Dialogues. They found that interactional diversity

and classroom diversity were significant predictors of perspective taking for White students but events and dialogues were not. For African American students, only attending events and dialogues was a significant predictor of perspective taking. And for Asian American students, none of the diversity experiences were significant predictors of Perspective Taking. The results confirmed the importance of informal interaction among a diverse student population to develop democracy outcomes (e.g., perspective taking, citizenship engagement, racial and cultural understanding, etc.) and learning outcomes (e.g., active thinking skills, intellectual engagement and motivation, academic skills, etc.).

The current study uses a modified version of Davis' (1980; 1983) Interpersonal Reactivity Index to measure social perspective taking. Gaining a broader understanding of how the index has been used in other research helps to validate the use of the scale for the current study.

**Outcomes Related to Fraternity/Sorority Affiliation**

Research based on the impact of fraternity and sorority affiliation was prolific in the late 1980s and early 1990s, but dwindled during the late 1990s and early 2000s. According to Molasso (2005), "there is a significant under-representation of research on fraternities/sororities relative to their prevalence in the campus community" (p. 5). Although there seems to be a growing increase in research regarding this population in the past several years, a great deal of what we know about the influence of belonging to a fraternity or sorority comes from the research done during the '80s and '90s. The majority of research conducted on fraternity and sorority membership in the past decade deals with the negative behaviors associated with participation. In general, results have

found overwhelmingly harmful outcomes related to fraternity and sorority involvement, especially in the areas of alcohol use and abuse (Biddix, Matney, Norman, & Martin, 2013; Perkins, Zimmerman, & Janosik, 2011).

Two meta-analyses have been conducted recently addressing the research related to fraternity and sorority affiliation over the past two decades. Perkins, Zimmerman, and Janosik (2011) reviewed articles related to fraternity and sorority membership in peer-reviewed journals over the past 15 years. According to Perkins et al., "many empirical studies have shown fraternity/sorority membership is a contributing factor leading to or further aggravating substance abuse, poor academic performance, intolerance for human differences, and involvement in illegal activities such as hazing, physical abuse, and sexual assault" (p. 57). Biddix, Matney, Norman, and Martin (2013) published a monograph addressing all research conducted since 1996 that focused on fraternity and sorority affiliation or included fraternity or sorority members as a distinct population in the research sample. Biddix et al. stated, "It is difficult to evaluate the value of fraternities and sororities based upon present research. The most conclusive finding was the need for a clearer understanding of the fraternity/sorority experience" (p. IX).

The section will cover some of the more researched aspects of fraternity and sorority affiliation. It is broken into seven subsections: moral development; alcohol use and abuse; academic dishonesty; cognitive and educational effects; understanding others and diverse perspectives; hazing; and other behavioral effects.

**Moral development.** Cohen (1982) studied 180 members of fraternities and sororities at the University of Maryland. She used the Defining Issues Test (DIT) to assess the level of moral development at which students were functioning. She found no

significant differences in level of moral development based on levels of membership, sex, and year in school. Cohen hypothesized this finding may have been caused by peer influence – the idea that students in fraternities and sororities utilize similar thought processes in responding to moral dilemmas because of peer socialization.

In a follow up to a previous study, Wilder, Hoyt, Surbeck, Wilder, and Carney (1986) studied 2,178 members of fraternities and sororities at Bucknell University who completed both a freshman and senior College Student Questionnaire and graduated during three different eras (i.e., 1960s, 70s, and 80s). Participants were categorized as Greek (student was still active in the organization), ex-Greek (student had joined but subsequently gone inactive), or independents (student never joined). The CSQ measured five items: 1) Family Independence: autonomy in relation to parents and family; 2) Peer Independence: autonomy from influence of peers; 3) Liberalism: as measured by a sympathy for an ideology of change or an ideology of preservation; 4) Social Conscience: moral concern about perceived injustice; and 5) Cultural Sophistication: sensibility to ideas and art forms. Wilder et al. found that "Greeks scored lower than did both ex-Greeks and independents on all scales" (p. 512). However, the researchers also found that the degree of change experienced by Greeks was comparable to the degree of change experienced by independents, meaning that Greeks started lower on the scales and finished lower on the scales, but experienced a similar slope of development. They found the degree of change between Greeks and independents was much smaller than the degree of change between eras.

Sanders (1990) sampled 195 male freshmen living either in a fraternity house or a residence hall to determine if there was a difference in the moral judgments of Greek

affiliates and non-Greek affiliates.  Based on demographic information related to pre-college experiences, Greeks were found to be more involved in high school than independents.  Using the DIT as a means of measuring moral development, Sanders found that both fraternity men and independent men scored significantly lower on the posttest than on their pretest.  Sanders also found that "male freshmen choosing not to affiliate themselves with a fraternity possess a higher principled moral reasoning preference than do men who do affiliate with a Greek organization" (p. 7).  As pointed out by Sanders, there was also reason to believe that fraternities may attract students who prefer a lower principled moral reasoning than those men who choose not to join.

In an effort to measure values and attitudes of Greek and independent students, Baier and Whipple (1990) randomly sampled 904 students at a large, public university in the southeast.  Similar to the findings of Wilder et al. (1986), Baier and Whipple found statistically significant differences on scores related to peer independence, family independence, social conscience, and extracurricular involvement.  "Greeks were found to be more dependent on peers and family members than Independents.  They were also found to be less aware and concerned about social issues, but much more actively involved in campus extracurricular activities than Independents" (p. 48).  These findings led the authors to conclude that Greeks are more predisposed to conformity than non-Greeks, but ultimately concluded that "Greek affiliation neither impedes nor enhances the development of intellectual values and attitudes" based on the lack of development shown by both Greeks and Independents between freshman and senior year.

According to Kilgannon and Erwin (1992), "the pledging period challenges issues of self-identity that might retard comparable identity development of traditional college

students" (p. 257).  Using a sample of 371 college students at a midsized, comprehensive

institution in the mid-Atlantic, the authors administered the DIT to 209 sorority women

and 162 fraternity men.  They found that non-Greek women scored highest, followed by

Greek women, then non-Greek men, and finally Greek men.  They also found that Greek

affiliation retarded development of self-confidence and restricted development of moral

reasoning abilities for members of both fraternities and sororities.

Derryberry and Thoma (2000) also found that Greek students tend to have lower

moral judgment scores than their non-Greek peers.  In an effort to explain this

phenomenon, they hypothesized that "Greek students may not be encountering a diverse

social environment during the time college students generally show accelerated

growth…Hence, exposure to different ideas and activities associated with diverse

friendships appears to occur at lower rates in the Greek population" (p. 17).  In contrast,

Mathiasen (2005) utilized a qualitative study to show that fraternity affiliation had a

positive effect on moral development.  Studying a fraternity at a large Midwestern

university, Mathiasen conducted seventeen interviews of twelve members, three alumni,

the housemother, and a representative from the National office.  Using a case study

methodology, he identified four themes: 1) recruiting quality students; 2) upholding

house tradition and reputation; 3) emphasizing moral development; and 4) encouraging

community service.  He concluded that members of the organization "did a commendable

job in fostering moral development of its members" (p. 250).  In general, he determined

that members of the fraternity were "expected to have an awareness and respect for

values and opinions different from their own, to have a sense of fairness and social justice

regarding human rights, and to work cooperatively with others in the social organization"
(p. 249).

In a study of 1,786 first-year students from 11 institutions, Martin, Havel, Asel and Pascarella (2011) used a smaller sample from a longitudinal, national dataset (the Wabash National Study of Liberal Arts Education) to explore how students who affiliated with a fraternity or sorority compared to their unaffiliated peers on five outcomes of college: moral reasoning; cognitive development; intercultural effectiveness; inclination to inquire and lifelong learning; and psychological well-being. Using Rest's DIT2 to measure moral reasoning, they found no differences in moral reasoning scores attributable to fraternity or sorority membership over the first year of college. Results also showed no differences in the other four outcomes during the first year of college as well. In a follow up study, however, Hevel, Martin, Weeden, and Pascarella (in print) found students' race to be a moderator on growth in moral reasoning as a conditional effect. "For White students, fraternity/sorority affiliation was linked to a statistically significant net advantage in moral reasoning growth...while for Students of Color, fraternity/sorority affiliation led to a significant disadvantage in moral reasoning growth" (p. 16). Interestingly, they found the opposite relationship associated with critical thinking skills. This study provided further evidence that affiliation with a fraternity or sorority can have different influences on specific groups of students.

**Alcohol use and abuse.** Biddix, Matney, Norman, and Martin (2013) summarized the research relating to alcohol use and abuse well in their monograph. "As shown in nearly 100 empirical studies published since 1996, fraternity members drank in greater quantities and more frequently than all other students or student groups. The

results were more varied for sorority members, though largely exhibit the same general pattern" (sic, p. 20). In a review of all studies related to fraternity and sorority affiliation since 1996, Biddix et al. found that belonging to a fraternity or sorority contributed to increases in binge drinking (Alva, 1998; DeSimone, 2007, 2009; Luhtanen & Crocker, 2005; Wechsler, Kuh & Davenport, 1996; Weitzman & Chen, 2005); heavy episodic drinking (Fairlie, Quinlan, DeJong, Wood, Lawson, & Witt, 2010; McCabe, Knight, Teter, Boyd, Knight, & Wechsler, 2005; Nelson, Naimi, Brewer, & Wechsler, 2005; Theall, DeJong, Scribner, Mason, Schneider, & Simonsen, 2009); problem drinking, alcoholism, alcohol dependence (Arria, Caldeira, Kasperski, Vincent, Griffiths, & O'Grady, 2011; Knight, Wechsler, Kuo, Seibring, Weitzman, & Schuckit, 2002; Theall et al., 2009); and weekly and monthly consumption (Alva, 1998; Crosse, Ginexi, & Caudill, 2006; Engs, Diebold, & Hanson, 1996; Hummer, LaBrie, Lac, Sessoms, & Cail, 2012; Larimer, Anderson, Baer, & Marlatt, 2000; Luhtanen & Crocker, 2005; Martin, McCoy, Champion, Parrics, DuRant, Mitra, & Rhodes, 2009). Similar trends apply to research about special occasion/high risk drinking, consumption at fraternity parties, new member education, socialization and organizational effects, fraternity and sorority housing, and during and after college drinking patterns.

**Academic dishonesty.** Several studies found that members of fraternities and sororities cheat more often than non-members (McCabe & Trevino, 1997; Storch & Storch, 2002; Vandehey, Diekhoff, & LaBeff, 2007; Whitley, 1998). In a study about cheating by Economics students, Kerkvliet (1994) found that fraternity men living in a fraternity house were the most likely to cheat. Similarly, McCabe and Trevino (1997) surveyed 1,793 students at nine public institutions of higher education ranging in size

from 5,000 to 35,000 students. They found that "among the contextual variables, fraternity/sorority membership, peer behavior, and peer disapproval had the strongest influence," with academic dishonesty highest among fraternity/sorority members. Likewise, Storch and Storch (2002) reported fraternity and sorority members were more likely than non-members to possess higher rates of academic dishonesty. In a sample of 244 undergraduate students at the University of Florida, Storch and Storch found that not only did Greeks report higher rates of academic dishonesty, but they also found that degree of involvement was associated with increased rates of cheating. That is, as participation in fraternal activities increased, so did rates of academic dishonesty.

**Cognitive and educational effects.** In general, research regarding the cognitive and educational effects of belonging to a fraternity or sorority has been inconclusive. In one of the few positive articles about fraternity and sorority affiliation, Pike (2000) found that Greeks reported higher levels of social involvement and gains resulting from that involvement which led to higher levels of cognitive development. Using an earlier version of Astin's Input – Environment – Output (IEO) model as a conceptual design for his study, Pike sampled 827 students at a large Midwestern institution. Greeks reported significantly higher gains in communication skills, interpersonal skills, and critical thinking. Hayek, Carini, O'Day, and Kuh (2002) also found that members of fraternities and sororities had higher cognitive abilities.

Pascarella, Edison, Whitt, Nora, Hagedorn, and Terenzini (1996), on the other hand found members of fraternities and sororities to be below non-members in cognitive skills. Pascarella, Flowers, and Whitt (2001) found the net effect of membership during

86

college was negative for fraternity men but positive for sorority women. Martin, Hevel, Asel, and Pascarella (2011) found no significant differences.

Regarding academic performance, findings have also been inconclusive, with results frequently depending upon which semester students join a fraternity or sorority (students who join first semester freshman year are negatively impacted; whereas students who join second semester freshman year or sophomore year are positively impacted). Fraternity and sorority affiliation has also been shown to be positively associated with persistence and graduation (Astin, 1993; Debard & Sacks, 2011; Nelson, Halperin, Wasserman, Smith, & Graham, 2006; Pike, 2003; Severtis & Christie-Mizell, 2007).

**Understanding others and diverse perspectives.** The research regarding the effect of belonging to a fraternity or sorority on understanding others and diverse perspectives is predominately negative. Several studies have found the majority of students involved in fraternities or sororities have lower rates of cross-racial interaction and interracial friendship, and substantially less interest in social justice issues or other types of inclusion (Park, 2014; Sidanius, VanLaar, Levin, & Sinclair, 2004; Stearns, Buchmann, & Bonneau, 2009). Stuber, Klugman, and Daniel (2011) found that members of fraternities and sororities reproduce privilege by their relative unwillingness to initiate working class students, and Whipple and Sullivan (1998) found that understanding diversity is a challenge for members of fraternities and sororities. Williams and Johnson (2011) found that fraternity and sorority members had significantly lower levels of open-mindedness than non-members. Sidanius et al. (2004) found Greek affiliation increased white students' opposition to ethnic diversity on campus, the belief that ethnic student

groups promote separatism, opposition to interracial marriage, symbolic racism, and sense of ethnic victimization.  And Park (2014) found that "Greek life was the most racially isolating environment for White students" (p. 652) and fraternity/sorority affiliation significantly decreased a student's likelihood of having a close friend of another race.

There are, however, examples of studies that found neutral or even positive contributions associated with fraternity/sorority affiliation and interactions with diverse peers.  Martin, Parker, Pascarella and Blechschmidt (2015) found "fraternity and sorority members are neither advantaged nor disadvantaged in their development of intercultural competence over 4 years of college" (p. 69).  Similarly, Rubin, Ainsworth, Cho, Turk and Winn (1999) found no significant differences in how students affiliated with fraternities and sororities and non-affiliated students expressed xenophobic stereotypes about international instructors.  Using longitudinal data from the 2006, 2007, and 2008 National Survey of Student Engagement (NSSE), Bureau, Ryan, Ahren, Shoup, and Torres (2011) found that fraternity and sorority affiliation led to higher levels of engagement and learning in eleven of the twelve categories they assessed, including enriching educational experiences through, among other things, participating in conversations with diverse others.

**Hazing.**  Related to hazing, athletes and members of fraternities and sororities were the most likely student organizations to haze, but surprisingly little empirical research has been done examining the role of fraternity and sorority affiliation in hazing activities and practices.  Allen and Madden (2008) conducted a national study involving more than 11,000 undergraduate students from 53 institutions.  They found that hazing

does exist in fraternity and sorority organizations, but research also revealed "the presence of hazing in other student groups including varsity athletics, club sports, intramural teams, military groups, recreation clubs, service fraternities and sororities, performing arts organizations (e.g., marching bands and theater groups), honor societies, academic clubs, and other groups students elected to identify separately" (p. 15). In general, hazing is a pervasive problem among almost all college organizations, not just within fraternities and sororities.

**Other behavioral effects.** Biddix, Matney, Norman, and Martin (2013) presented findings from research related to other behavioral effects. They found that members of fraternities and sororities were higher than non-members in regards to smoking, other tobacco, and other hallucinatory drugs, (McCabe, Schulenberg, Johnston, O'Malley, Bachman, & Kloska, 2005); use of prescription stimulants and opioid analgesics (DeSantis, Noar, & Webb, 2009; McCabe, Knight, Teter, Boyd, Knight, & Wechsler, 2005; McCabe, Teter, & Boyd, 2006; Weyandt, Janusis, Wilson, Verdi, Paquin, Lopes, Varejao, & Dussault, 2009); and use of ecstasy and marijuana (McCabe, Schulenberg, Johnston, O'Malley, Bachman & Kloska, 2005; Yacoubian, 2003). Fraternity and sorority affiliation contributes to higher use of a fake ID (Durkin, Wolfe, & Phillips, 1996; Martinez & Sher, 2010); increased likelihood to gamble (LaBrie, Shaffer, LaPlante, & Wechsler, 2003; Rockey, Beason, Howington, Rockey, & Gilbert, 2005; Stuhldreher, Stuhldreher, & Forrest, 2007); and members of fraternities and sororities having higher self-esteem (Chapman, Hirt, & Spruill, 2008). Inconclusive findings were generated by studies looking at disordered eating and body image (Alexander, 1998; Cashel, Cunningham, Landeros, Cokley, & Muhammad, 2003;

Schulken, Pinciaro, Sawyer, 1997); and sexual aggression and coercion (Adams-Curtis & Forbes, 2004).

Identifying findings inconsistent with other researchers, Martin, Hevel, and Asel (2008) used the Wabash National Study of Liberal Arts Education (WNSLAE) to sample first-year undergraduate students from eleven four-year institutions. The usable sample for their study was 1,786 students. Half of this sample took the Defining Issues Test, version 2 (DIT2), and the other half took the Collegiate Assessment of Academic Proficiency (CAAP), resulting in 809 and 889 usable scores respectively. The dependent variables in the study included moral reasoning, critical thinking, intercultural effectiveness, inclination to inquire and lifelong learning, psychological well-being, and leadership. Control variables included pretests, pre-college academic preparation, race, average parental income, high school involvement, pre-college academic motivation, hours per week working, campus living location, participation in intercollegiate athletics, and institutional type. The method used was ordinary least squares regression. The authors found proof of the following findings: sorority affiliation promoted principled moral reasoning (fraternity affiliation did not); fraternity men demonstrated a disadvantage in critical thinking skills; sorority affiliation led to a slightly more significant psychological well-being; and both fraternity and sorority members showed significantly higher scores on five of the eight leadership dimensions. Other findings from their study included:

> …fraternity membership was linked to greater first-year gains in the Congruence, Commitment, and Collaboration dimensions of the Socially Responsible Leadership Scale, and these greater gains also appeared to be explained by

differences in the experience of good practices. Sorority membership had

significant positive net impacts on first-year gains in moral reasoning,

psychological wellbeing, and the Common Purpose and Citizenship scores of the

leadership measure. (p. 24)

Findings such as these reinforce the belief in many that fraternity and sorority affiliation

can have a positive impact on students who join. As stated by the authors, "the results of

this study suggest that membership in a fraternity or sorority does, indeed, have a

significant influence on students as early as the first year of college" (p. 24). It may also

be the case that negative effects of membership are not fully captured by only studying

the first year of membership.

This section covered the outcomes related to fraternity and sorority affiliation in

seven areas: moral development; alcohol use and abuse; academic dishonesty; cognitive

and educational effects; understanding others and diverse perspectives; hazing; and other

behavioral effects. The purpose of the current study is to identify the relationship

between fraternity and sorority affiliation and social perspective taking. While the

majority of findings related to fraternity and sorority membership seem to be negative,

these organizations continue to attract students on campuses across the country in

growing numbers (NIC, 2014). A number of questions still exist regarding the influence

of membership in a fraternity or sorority on undergraduate students, and despite the

seemingly pessimistic assessment of belonging to one of these groups, Biddix, Matney,

Norman, and Martin (2013) conclude, "findings point to a need for more direct research

on cognitive and psychological outcomes throughout college and beyond graduation" (p.

IX).

Examining how affiliation with a fraternity or sorority relates to social perspective taking, a cognitive outcome, will deepen the understanding of how these groups can facilitate moral development. It seems clear that findings may depend on the chapter or campus environment being studied, and a great deal of variation exists across campuses. Given the mixed findings in the literature about the overall benefits and drawbacks of belonging to a fraternity or sorority, more research needs to be conducted. The current study seeks to examine whether or not belonging to a fraternity or sorority correlates with social perspective taking, and if so, in what way.

## Conclusion

For the purpose of this study, a review was conducted around five main bodies of literature: the evolution of social perspective taking, moral development, SPT and current literature, use of the Interpersonal Reactivity Index (Davis, 1980, 1983), and fraternity and sorority affiliation. Each area served to inform and provide context for the focus of the current study. The purpose of the study is to determine what relationship, if any, exists between fraternity and sorority affiliation and SPT, a prerequisite for moral development. Other factors in the college environment will also be examined to see if they contribute to SPT. Once faculty and administrators know more about the types of activities and experiences that contribute to SPT for college students, they can foster a more supportive environment that contributes to the development of students' ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. In summary, "Colleges that diversify their student bodies and institute policies that foster genuine interaction across race and ethnicity provide the first opportunity for many students to learn from peers with

different cultures, values, and experiences.  Genuine interaction goes far beyond mere

contact and includes learning about difference in background, experience, and

perspectives" (Gurin, Dey, Hurtado & Gurin, 2002, p. 336).  According to Dey and

Associates (2010b), ninety-three percent of students and ninety-seven percent of

academic administrators, faculty, and student life professionals in their study agreed

either 'strongly' or 'somewhat' that preparing students to take seriously the perspectives

of others should be an essential goal of a college education.  Unfortunately, survey

responses indicated that nearly seventy-five percent of graduating students did not

believe their college focused intentionally on increasing their capacity to take seriously

the perspectives of others.  Results of their study actually showed that as students

progress through college, the percentage who indicate perspective taking *should* be

emphasized steadily increases, while the percentage who say it actually *is* emphasized

steadily decreases.

Barnhardt (2014) identified similar findings in her study of campus climates that

shaped personal and social responsibility.  In a sample of 9,034 cases collected in 2007

from 20 campuses representing a broad range of institutions of higher education,

Barnhardt measured five dimensions of personal and social responsibility using the

Personal and Social Responsibility Institutional Inventory (PSRI) designed by the

Association of American Colleges and Universities (AAC&U).  The five dimensions of

Personal and Social Responsibility (PSR) measured included: 1) striving for excellence;

2) cultivating personal and academic integrity; 3) contributing to a larger community; 4)

taking seriously the perspectives of others; and 5) developing competence in ethical and

moral reasoning.  Barnhardt found that while all groups expressed strong agreement that

the five dimensions of the PSR *should be* a major focus on campus, members of fraternities and sororities "compared to unaffiliated students, and students on non-fraternity/sorority campuses were less likely to report their campuses *are currently* placing a major emphasis on [contributing to the larger community], taking seriously the perspectives of others, or developing competence in ethical and moral reasoning" (p. 133). Based on this gap between aspiration and reality brought to light by Dey and Associates (2010b) and by Barnhardt, it is essential to learn more about what activities and involvement contributes to perspective taking.

Social perspective taking has also been established as a necessary but not sufficient requirement for moral development, faith development, metaphysical development, orders of consciousness, and evaluative reasoning development. It has also been linked to the stages of cognitive development such that each cognitive stage has a parallel SPT stage, and each SPT stage has a parallel domain stage. Little research has been done using social perspective taking as the dependent variable; therefore, the need to study what aspects of the college experience, including involvement in a fraternity or sorority, have a relationship with the development of SPT in college is critical in gaining a better understanding of how educators can more successfully foster and promote cognitive development.

# CHAPTER 3

## Methods

The purpose of the current study was to determine what factors in the college environment contribute to the development of social perspective taking skills in college students, with particular focus given to fraternity and sorority affiliation. To do this, the researcher used sample data drawn from institutions that participated in the 2009 Multi-institutional Study of Leadership (MSL) to represent the population of college students at four-year institutions. The MSL survey was chosen because it includes a measure of social perspective taking. Data analyzed in the current study are cross-sectional, collected in the spring of 2009 through an online survey instrument.

This chapter will address the following subsections: research questions and hypotheses; conceptual model; MSL instrument; population and sample; variables in the study; data analysis and interpretation; and conclusion.

### Research Questions and Hypotheses

The research questions were developed to fill the gap in the literature related to how college environment correlates to social perspective taking. Special consideration was given to how social and multicultural fraternity and sorority affiliation is related to SPT. The following research questions drive this study:

Research Question One: Are there significant differences in social perspective taking scores for men vs. women, sorority women vs. non-sorority women, and fraternity men vs. non-fraternity men?

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| Research Question Two: | Are there significant differences in social perspective taking scores for non-sorority women vs. social sorority women vs. multicultural sorority women and for non-fraternity men vs. social fraternity men vs. multicultural fraternity men? |
| Research Question Three: | After controlling for age, gender, racial background, level of parent/guardian education, political affiliation, and SPT quasi-pretest, what aspects of the college environment are associated with social perspective taking? |
| Research Question Four: | What relationship, if any, exists between belonging to a fraternity or sorority and social perspective taking, while controlling for all student background and institutional characteristics? |
| Research Question Five: | What aspects of the college environment are associated with social perspective taking for men vs. women? |
| Research Question Six: | What relationship does belonging to a fraternity (either social or multicultural) have with social perspective taking scores of men compared to the relationship belonging to a sorority (either social or multicultural) has with the social perspective taking scores of women? |

The guiding hypotheses for this study included:

**Directional hypothesis for research question one.**  Previous findings indicate women typically score higher on SPT than men (Davis, 1983; Dey & Associates, 2010b); therefore, it was predicted that women would score higher than men in this study as well. Because of the closer relationships that exist within fraternities and sororities, it was also predicted that sorority women would have higher SPT scores than non-sorority women, and fraternity men would have higher scores then non-fraternity men.

**Directional hypothesis for research question two.**  According to findings in the literature (Dey & Associates, 2010b), students of color and students who interact with a diverse group of people develop higher SPT skills than those who exist in a homogenous environment.  Research has shown that social fraternities and sororities frequently lack racial and ethnic diversity (Milem, Chang, & Antonio, 2005; Park, 2014; Stearns, Buchmann, & Bonneau, 2009).  Therefore, it was predicted that multicultural sorority women would have higher scores than social sorority women, who would have higher scores then non-sorority women.  It was also predicted that multicultural fraternity men would have higher scores than social fraternity men, who would have higher scores than non-fraternity men.

**Directional hypothesis for research question three.**  After controlling for input variables (i.e., gender; racial background; political affiliation; level of parent/guardian education; and SPT quasi-pretest) and bridge variables (i.e., age), it was predicted that the following variables would correlate to SPT scores as determined by findings in the literature: college grades; breadth and depth of campus involvement; active member frequency; community service involvement; study abroad; engagement in socio-cultural

97

issues discussion; and fraternity/sorority affiliation.  All variables were also predicted to have a positive relationship with social perspective taking scores (i.e., the addition of or increase in each variable will result in an increase in SPT scores).

**Directional hypothesis for research question four.**  Based on the theoretical perspective (Kohlberg, 1969; Piaget, 1932/1965) used in the current study, peer relationships had the highest likelihood of influencing development of moral judgment. Research supports the prediction that engaging with peers will increase SPT (Dey & Associates, 2010b; Reason, 2011a).  SPT has been found to be a prerequisite for moral judgment.  Given the high degree of peer relationships that exist within fraternities and sororities, it was predicted that affiliation with a fraternity/sorority would be associated with higher SPT scores when controlling for student background and institutional characteristics.

**Directional hypothesis for research question five.**  It was predicted that more environmental variables would significantly predict SPT scores for women than for men because women engage in deeper dialogues more frequently than men.

**Directional hypothesis for research question six.**  It was predicted that sorority affiliation would have a stronger relationship with SPT scores of women than fraternity affiliation would have with SPT scores of men because sororities often follow their founding values more closely and are frequently more diverse than fraternities.

**Conceptual Model**

Like the conceptual model for the current study, the conceptual framework for the MSL is an adapted version of Astin's (1993) college impact model.  "The basic purpose of the model is to assess the impact of various environmental experiences by determining

whether students grow or change differently under varying environmental conditions"

(Astin, 1993, p. 7). The strength of the Input-Environment-Outcome (I-E-O) model is its

ability to isolate the effect of environmental variables while controlling for input and

college characteristic variables. This makes it a very appropriate conceptual model to use

in examining the relationship between the college experience and social perspective

taking in the current study. The MSL utilized a quantitative, cross-sectional design,

which required participants to use reflective, retrospective answers to complete the

survey. The I-E-O model was adapted for use in cross-sectional design within the MSL,

as opposed to the longitudinal design utilized by Astin. While limited in some senses,

research has shown that cross-sectional design is an appropriate way to measure student

outcomes when dealing with cognitive dimensions, such as social perspective taking, to

prevent against response-shift bias (Howard, 1980; Howard & Dailey, 1979; Rohs, 2002;

Rohs, 1999; Rohs & Langone, 1997). Research has also shown that self-assessment is a

credible and widely accepted means of measuring college outcomes (Gurin, Dey,

Hurtado, & Gurin, 2002; Pascarella & Terenzini, 1991).

 **Survey design.** This study utilized data collected from the 2009 MSL, an

international research program designed to examine the effects of college on students'

capacity for socially responsible leadership. The MSL was sponsored by the National

Clearinghouse for Leadership Programs at the University of Maryland and was designed

to measure "the role of higher education in developing leadership capacities with a focus

on specific environmental conditions that foster leadership development" (MSL Study

Description, 2009). Unlike the theoretical framework of the current study, which is based

on Piaget (1932/1965), the theoretical framework for the MSL was the Social Change

Model of Leadership Development (Higher Education Research Initiative, 1996).  The

core of the MSL survey was based on the Socially Responsible Leadership Scale (SRLS)

developed by Tyree (1998).  Included within the MSL survey was a social perspective

taking subscale designed by MSL researchers that is grounded in Davis' (1980)

Interpersonal Reactivity Index.  The subscale will be discussed in greater detail below.

**MSL Instrument**

The MSL contains eight scales made up of six to nine questions each.  The core

survey is based on 68 items that combine to form the Socially Responsible Leadership

Scale – Revised Version Two (adapted from Tyree, 1998).  Participants' responses were

collected between January and April, 2009, using an online web survey.  Participants

were contacted via email to participate in the survey and were sent three follow up email

reminders encouraging them to participate if they had not already done so.  Although a

more recent MSL survey was conducted in 2012, the current study used 2009 survey data

because it contains the University of Maryland in the sample and the 2012 data does not.

**SPT scale.**  The primary scale of interest within the MSL that was used to study

the research questions in the current study was the Social Perspective Taking scale.  For

the purpose of the MSL, SPT was defined as "the ability to take another person's point of

view (Franzoi, Davis, & Young, 1985; Underwood & Moore, 2001) and/or accurately

inferring the thoughts and feelings of others (Gehlbach, 2004)" (MSL Handout, 2010, p.

2).  The scale used in the MSL was adapted from the Interpersonal Reactivity Index (IRI;

Davis, 1980, 1983).

Davis (1980) developed the IRI scale as a 28-item self-report measure consisting

of four 7-item subscales, each tapping one aspect of the global concept of empathy.  The

four subscales within the IRI are: the Perspective Taking (PT) scale, which assesses the tendency to spontaneously adopt the psychological point of view of others; the Fantasy (FS) scale, which measures the respondents' tendencies to imagine what it would feel like to take the role of fictitious characters in books, movies, and plays; the Empathic Concern (EC) scale, which measures other-oriented feelings of sympathy and concern; and the Personal Distress (PD) scale, which measures self-oriented feelings of personal anxiety in awkward interpersonal settings. Based on its repeated use in other studies, the IRI demonstrates strong reliability and validity (Bernstein & Davis, 1982; Eisenberg & Miller, 1987; Eisenberg et al., 2001; Franzoi et al., 1985; Gehlbach, 2004; Gurin et al., 2002; Konstam et al., 2001; Underwood & Moore, 1982). Davis (1983) reported the internal reliabilities ranged from .71 to .77 and the test-retest reliabilities ranged from .62 to .71.

**Modified IRI scale.** The IRI was modified in several ways for use within the MSL survey. Specifically, the social perspective taking subscale in the MSL is comprised of eight survey questions. Five questions were taken from the Perspective Taking questions included in Davis' (1980) scale, and three questions taken from the Empathic Concern questions included in Davis' scale. The MSL also utilized a modified pre-test that included three PT questions from the version used by Davis (1980). The original 7-item composite measures for Perspective Taking and Empathic Concern were condensed into one 8-item composite in order to minimize the amount of additional time necessary to complete the MSL survey. Confirmatory factor analysis techniques were used to reduce the 7-item Perspective Taking scale used by Davis to a 5-item measure of

101

PT within the MSL. Reliability estimates for use with the Social Perspective Taking subscale within the MSL sample had a Cronbach's Alpha of .79.

The five Perspective Taking questions (Davis, 1980, p. 7) included in the MSL were: Item 25c *I try to look at everybody's side of a disagreement before I make a decision*; Item 25d *I sometimes try to understand my friends better by imagining how things look from their perspective*; Item 25f *I believe that there are two sides to every question and try to look at them both*; Item 25g *When I'm upset at someone, I usually try to "put myself in their shoes" for awhile*; and, Item 25h *Before criticizing somebody, I try to imagine how I would feel if I were in their place*. The three Empathic Concern questions (Davis, 1980, p. 11) included in the MSL scale were: Item 25a *I often have tender, concerned feelings for people less fortunate than me*; Item 25b *Sometimes I don't feel very sorry for other people when they are having problems*; and Item 25e *Other people's misfortunes do not usually disturb me a great deal*. Participants responded to all eight SPT questions using a continuum ranging from *does not describe me well* (1) to *describes me very well* (5).

**SPT quasi-pretest.** Within the MSL instrument, a three-question SPT quasi-pretest was administered. Participants were asked to answer the three questions based on how they were prior to college. Only one of the three questions was taken from Davis' (1980) Perspective Taking scale: Item 12c *Before criticizing someone, I tried to imagine what it would be like to be in their position*. The other two questions were developed by MSL researchers: Item 12a *I attempted to carefully consider the perspectives of those with whom I disagreed*; and Item 12b *I regularly thought about how different people might view situations differently*. The scale employed in ranking all three pretest

102

questions was a five-item Likert scale ranging from *does not describe me well* (1) to *describes me very well* (5). Reliability estimates for use with the Social Perspective Taking quasi-pretest within the MSL sample had a Cronbach's Alpha of .82.

**Population and Sample**

The MSL relied on a two part sampling strategy of institutions of higher education and students. The goal of the survey was to include a large enough sample from the population such that findings could be generalized. Each sampling strategy is summarized below.

**Sampling strategy for institutions.** Based on an open call for institutions to participate during the summer of 2008, a total of 101 institutions from 31 states within the United States submitted data. Of that population, 48% of schools were public; 52% were private. Additionally, 24% of schools enrolled 3,000 undergraduate students or less; 37% enrolled between 3,001 and 10,000 undergraduate students; and 38% enrolled 10,001 or more undergraduate students. Carnegie types included 43% research extensive and intensive institutions; 36% master's institutions; 19% baccalaureate institutions; and 2% associates institutions.

**Sampling strategy for students.** Students were identified for inclusion in the study based on two formulae. First, for institutions with a total undergraduate enrollment of more than 4,000 students, a designated, simple random sample was drawn. Sample sizes were calculated using a desired confidence level of 95%, a confidence interval of ±3, and an oversampling rate of 70% to obtain the desired response rate. Purposeful sampling was used to increase the likelihood of reaching the desired return rate necessary for statistical analysis. A full population sample was conducted for institutions with a

total undergraduate enrollment of fewer than 4,000 students.  The base sample included

115,632 usable surveys contributing to a return rate of 34%.  The analytic sample for the

purpose of this study (those participants who completed the SPT scale) included 45,950

students.  A more detailed description of the student sample demographics can be found

in Table 6.

Table 6.  **Demographic Information for Respondents**

|  | N | % |
|---|---|---|
| **Gender** | | |
| Female | 59,217 | 51.2 |
| Male | 32,520 | 28.1 |
| Transgender | 143 | 0.1 |
| Missing | 23,752 | 20.5 |
| Total | 115,632 | |
| **Race** | | |
| White/Caucasian | 66,722 | 57.7 |
| Middle Eastern | 583 | 0.5 |
| African American/Black | 4,902 | 4.2 |
| American Indian/Alaska Native | 397 | 0.3 |
| Asian American/Asian | 7,063 | 6.1 |
| Latino/Hispanic | 3,779 | 3.3 |
| Multiracial | 6,989 | 6.0 |
| Race/Ethnicity Not Included | 1,264 | 1.1 |
| Missing | 23,933 | 20.7 |
| Total | 115,632 | |
| **Class Standing** | | |
| Freshmen | 25,842 | 22.3 |
| Sophomores | 24,971 | 21.6 |
| Juniors | 28,437 | 24.6 |
| Seniors (4th year and beyond) | 31,913 | 27.6 |
| Missing | 4,469 | 3.9 |
| Total | 115,632 | |
| | | |
| **Age** | Mean | Stan. Dev. |
| | 21.42 | 5.08 |

**SPT sample.**  Of the 115,632 usable surveys administered, 45,950 participants

responded to both the social perspective taking scale questions and the SPT quasi-pretest

items. The mean score of these respondents on the SPT scale was 3.72 and the standard deviation was 0.61.

**Variables in the Study**

This section will identify each of the input, environmental, and outcome variables used in this study. Table 7 contains a full list of the variables and the blocks in which they were entered in the regression analysis.

**Table 7. Variables Used in the Study**

| INPUT | Bridge | ENVIRONMENT | OUTCOME |
|---|---|---|---|
| **Block 1** | **Block 2** | **Block 3** | |
| Gender | Age | Institutional Characteristics | Social |
| Racial Background | | Size | Perspective |
| Level of Parent/Guardian Education | | Control | Taking |
| Political Affiliation | | Selectivity | |
| SPT quasi-Pretest | | | |
| | | **Block 4** | |
| | | Fraternity/Sorority Affiliation | |
| | | **Block 5** | |
| | | College Grades | |
| | | Academic Major | |
| | | **Block 6** | |
| | | Breadth and Depth of Campus Involvement | |
| | | Active Member Frequency | |
| | | Community Service Involvement | |
| | | Study Abroad | |
| | | **Block 7** | |
| | | Engagement in Socio-Cultural Issues Discussion | |

**Input variables.**  The input variables for this study included: gender; racial background; level of parent/guardian education; political affiliation; and SPT quasi-pretest.

*Gender.*  Participants were given three choices for gender: male, female, or transgender.  Transgender was dropped from the analysis because the sample size (0.1%) was determined to be too small to include.

*Racial background.*  Participants were asked to identify their membership in one of eight racial groups: White/Caucasian; Middle Eastern; African American/Black; American Indian/Alaska Native; Asian American/Asian; Latino/Hispanic; Multiracial; or Race/Ethnicity not included above.  The variables were recoded using dummy variables for each racial group in the regression with White/Caucasian as the reference group. Responses of Race/Ethnicity Not Included (622) were removed.

*Level of parent/guardian education.*  For the purpose of this study, level of parent/guardian education was used as a proxy for socio-economic status.  Parent(s') or guardian(s') income was not used in connection with level of parent(s') or guardian(s') education to form a composite variable due to the number of cases in the sample that would be removed based on missing data.  Responses for the question "what is the highest level of formal education obtained by any of your parent(s) or guardian(s)?" included: less than high school diploma or less than a GED; high school diploma or a GED; some college; associates degree; bachelor's degree; master's degree; doctorate or professional degree (ex., JD, MD, PhD); or don't know.  Responses of don't know (569) were removed from the dataset.

***Political affiliation.*** Participants were asked how they would characterize their political views. Responses included: very liberal; liberal; moderate; conservative; and very conservative.

***SPT quasi-pretest***. Three questions were used to measure the SPT quasi-pretest score on a five-point Likert scale from *does not describe me well* (1) to *describes me very well* (5). The Crohnbach's Alpha for the sample was 0.82. Scores from the three quasi-pretest questions were collapsed into one variable to create a scale from three (3) to fifteen (15). Of the 115,632 usable MSL surveys completed, 45,950 participants responded to both the social perspective taking quasi-pretest items and the SPT scale questions. The mean score of these respondents on the SPT quasi-pretest was 3.58 and the standard deviation was 0.86.

**Bridge variable.** According to Astin (1993), certain variables should not be considered solely input variables nor solely environmental variables, but instead should be considered bridge variables. These variables "can be considered both as characteristics of the entering student (input) and as attributes of the student's environmental experience" (p. 365). The only bridge variable in this study is age.

*Age.* Participants indicated their age via an open response. The average age was 21.42 years old with a standard deviation of 5.08.

**Environmental variables.** The environmental variables for this study included: institutional characteristics (size, control, and selectivity); fraternity/sorority affiliation; college grades; academic major; breadth and depth of campus organization involvement; active member frequency; nature of community service involvement; study abroad; and engagement in socio-cultural issues discussion.

***Institutional characteristics.*** Participating institutions were categorized by size (small – 3,000 or less; medium – 3,001-10,000; and large – 10,001 or more); type of control (public or private); and selectivity (special; non-competitive; less competitive; competitive; very competitive; highly competitive; most competitive).

***Fraternity/sorority affiliation.*** Participants were asked if they were involved in Multi-Cultural Fraternities and Sororities (i.e., National Pan-Hellenic Council [NPHC], groups such as Alpha Phi Alpha Fraternity, Inc., or Latino Greek Council groups such as Lambda Theta Alpha); or Social Fraternities and Sororities (i.e., Panhellenic or Interfraternity Council groups such as Sigma Phi Epsilon or Kappa Kappa Gamma). Responses were coded either yes or no for each question. For research question two, new variables were created to parse out participants who belonged to social sororities, social fraternities, multi-cultural sororities, and multi-cultural fraternities. For the other five research questions, social and multi-cultural affiliation were grouped together.

***College grades.*** To determine academic performance of participants, they were asked for their best estimate of their grades so far in college. Response categories included: 3.50 – 4.00; 3.00 – 3.49; 2.50 – 2.99; 2.00 – 2.49; and 1.99 or less. Response categories were recoded in reverse order (1.99 or less = 1; 2.00-2.49 = 2; etc.).

***Academic major.*** Participants were asked to identify their primary major. Choices included: Agriculture; Architecture/Urban Planning; Biological/Life Sciences (i.e., biology, biochemistry, botany, zoology); Business (i.e., accounting, business administration, marketing, management); Communication (i.e., speech, journalism, television/radio); Computer and Information Sciences; Education; Engineering; Ethnic, Cultural Studies, and Area Studies; Foreign Languages and Literature (i.e., French,

Spanish); Health-related Fields (i.e., nursing, physical therapy, health technology); Humanities (i.e., English, Literature, Philosophy, Religion, History); Liberal/General Studies; Mathematics; Multi/Interdisciplinary Studies (i.e., international relations, ecology, environmental studies); Parks, Recreation, Leisure Studies, Sports Management; Physical Sciences (i.e., physics, chemistry, astronomy, earth science); Pre-Professional (i.e., pre-dental, pre-medical, pre-veterinary); Public Administration (i.e., city management, law enforcement); Social Sciences (i.e., anthropology, economics, political science, psychology, sociology); Visual and Performing Arts (i.e., art, music, theater); Undecided; and asked but not answered. Academic major variables were collapsed down from twenty-two variables into ten variables to better reflect the colleges at the University of Maryland. See Table 8 for further explanation.

Table 8. **Groupings for Academic Majors**

| New Composite Variable | MSL Variables | MSL Coding |
| --- | --- | --- |
| AGR | Agriculture | DEM5.1 |
| | Parks, Recreation, Leisure Studies, Sports Management | DEM5.16 |
| Architecture/Urban Planning | | DEM5.2 |
| ARHU | Communication (i.e., speech, journalism, television/radio) | DEM5.5 |
| | Foreign Languages and Literature (i.e., French, Spanish) | DEM5.10 |
| | Humanities (i.e., English, Literature, Philosophy, Religion, History) | DEM5.12 |
| | Multi/Interdisciplinary Studies (i.e., international relations, ecology, environmental studies) | DEM5.15 |

|  |  |  |
|---|---|---|
|  | Visual and Performing Arts (i.e., art, music, theater) | DEM5.21 |
| BSOS | Ethnic, Cultural Studies, and Area Studies | DEM5.9 |
|  | Public Administration (i.e., city management, law enforcement) | DEM5.19 |
|  | Social Sciences (i.e., anthropology, economics, political science, psychology, sociology) | DEM5.20 |
| Business | (i.e., accounting, business administration, marketing, management) | DEM5.1 |
| CMNS | Biological/Life Sciences (i.e., biology, biochemistry, botany, zoology) | DEM5.3 |
|  | Computer and Information Sciences; | DEM5.6 |
|  | Mathematics | DEM5.14 |
|  | Physical Sciences (i.e., physics, chemistry, astronomy, earth science) | DEM5.17 |
|  | Pre-Professional (i.e., pre-dental, pre-medical, pre-veterinary) | DEM5.18 |
| Education |  | DEM5.7 |
| Engineering |  | DEM5.8 |
| Gen_Ed | Liberal/General Studies | DEM5.13 |
|  | Undecided | DEM5.22 |
| Health-related Fields | (i.e., nursing, physical therapy, health technology) | DEM5.11 |

*Breadth and depth of campus organization involvement.* Participants were

asked if they have been involved in several kinds of student groups during college.

Campus involvement variables were collapsed down from twenty-three variables into

twelve variables. See Table 9 for further explanation.

Table 9. **Groupings for Campus Involvement**

| New Composite Variable | MSL Variables | MSL Coding |
| --- | --- | --- |
| Arts_Media | Arts/Theater/Music (i.e., Theater group, Marching Band, Photography Club) | ENV7B |
| | Media (i.e., Campus Radio, Student Newspaper) | ENV7G |
| Honor_Acad_II_SI | Honor Societies (i.e., Omicron Delta Kappa [ODK], Mortar Board, Phi Beta Kappa) | ENV7F |
| | Academic/Departmental/Professional (i.e., Pre-Law Society, an academic fraternity, Engineering Club) | ENV7A |
| | International Interest (i.e., German Club, Foreign Language Club) | ENV7E |
| | Social/Special Interest (i.e., Gardening Club, Sign Language Club, Chess Club) | ENV7V |
| Identity-Based | (i.e., Black Student Union, LGBT Allies, Korean Student Association) | ENV7D |
| Military | (i.e., ROTC, cadet corps) | ENV7H |
| Multi-Cultural Fraternities and Sororities | (i.e., National Pan-Hellenic Council [NPHC], groups such as Alpha Phi Alpha Fraternity, Inc., or Latino Greek Council groups such as Lambda Theta Alpha) | ENV7P |
| Political | (i.e., College Democrats, College Republicans, Libertarians) | ENV7M |

| | | |
|---|---|---|
| RA_NST_PH | Resident Assistants | ENV7J |
| | New Student Transitions (i.e., admissions ambassador, orientation advisor) | ENV7I |
| | Peer Helper (i.e., academic tutors, peer health educators) | ENV7K |
| Religious | (i.e., Fellowship of Christian Athletes, Hillel) | ENV7N |
| Serv_Adv | Service (i.e., Circle K, Habitat for Humanity) | ENV7O |
| | Advocacy (i.e., Students Against Sweatshops, Amnesty International) | ENV7L |
| SGA_CWP | Student Government (i.e., Student Government Association, Residence Hall Association, Interfraternity Council) | ENV7W |
| | Campus-Wide Programming (i.e., program board, film series board, multicultural programming committee) | ENV7C |
| Sports_Rec | Sports-Intercollegiate or Varsity (i.e., NCAA Hockey, Varsity Soccer) | ENV7R |
| | Sports-Club (i.e., Club Volleyball, Club Hockey) | ENV7S |
| | Sports-Intramural (i.e., Intramural flag football) | ENV7T |
| | Recreational (i.e., Climbing Club, Hiking Group) | ENV7U |
| Social Fraternities and Sororities | (i.e., Panhellenic or Interfraternity Council groups such as Sigma Phi Epsilon or Kappa Kappa Gamma) | ENV7Q |

*Community service involvement.* Participants were asked if they engaged in any community service in an average month. Responses were coded yes or no.

*Academic engagement experiences – study abroad.*  Participants were asked if they had studied abroad.  Responses were coded yes or no.

*Active members frequency.*  Participants were asked to identify how often, since coming to college, they have: been an involved member in college organizations; or been an involved member in an off-campus community organization.  Response categories included *Never*, *Once*, *Somewhat*, *Many Times*, and *Much of the Time*.

*Engagement in socio-cultural issues discussion.*  Participants were asked how often during interactions with other students outside of class they have: talked about different lifestyles/customs; held discussions with students whose personal values were very different from their own; discussed major social issues such as peace, human rights, and justice; held discussions with students whose religious beliefs were very different from their own; discussed their views about multiculturalism and diversity; held discussions with students whose political opinions were very different from their own. Response categories included *never*, *sometimes*, *often*, and *very often*.  The Socio-Cultural Discussions Scale variable was used to capture the composite variable scores for the six (6) questions related to this area in the survey.

**Outcome variable.**  The outcome variable for this study is Social Perspective Taking, as measured by the adapted Davis (1980, 1983) Interpersonal Reactivity Index.

**Data Analysis and Interpretation**

This section identifies the statistical analyses used to test the hypotheses.  This study employed analyses of variance and multiple regression to examine potential predictors and their effect on social perspective taking.  Regression is a particularly appropriate analysis when using Astin's (1993) I-E-O framework as the conceptual

113

model.  After appropriate steps were taken to clean the data, correlations and distributions were completed to ensure the data met any and all assumptions related to the analyses used to examine the hypotheses.  Below, the specific variables of interest and analytical techniques used to address each research question are discussed.

**Research question one.**  Are there significant differences in social perspective taking scores for men vs. women, sorority women vs. non-sorority women, and fraternity men vs. non-fraternity men?

A two-way analysis of variance (ANOVA) was used to determine whether there were differences between group means.  Effect size was measured using Omega squared, which provides an unbiased measure of the variable components and is therefore a more conservative estimate than Eta squared.  It was predicted that women would score higher than men, and that sorority women would score higher than non-sorority women. Fraternity men were predicted to score higher than non-fraternity men as well.

**Research question two.**  Are there significant differences in social perspective taking scores for non-sorority women vs. social sorority women vs. multicultural sorority women and for non-fraternity men vs. social fraternity men vs. multicultural fraternity men?

A 2x3 ANOVA was used to determine whether there were differences between group means.  Effect size was measured using Omega squared.  It was predicted that multicultural sorority women would score higher than social sorority women, who would score higher than non-sorority women.  The same relationship was predicted for men, with multicultural fraternity men scoring higher than social fraternity men, who would score higher than non-fraternity men.

114

**Research question three.** After controlling for age, gender, racial background, level of parent/guardian education, political affiliation, and SPT quasi-pretest, what aspects of the college environment are associated with social perspective taking?

This study used multiple regression to determine how each of the independent variables in the college environment (i.e., institutional characteristics; fraternity/sorority affiliation; college grades; academic major; breadth and depth of campus involvement; active member frequency; community service involvement; study abroad; and engagement in socio-cultural issues discussion) related to social perspective taking.

**Research question four.** What relationship, if any, exists between belonging to a fraternity or sorority and social perspective taking, while controlling for all student background and institutional characteristics?

To determine the impact of fraternity or sorority affiliation on SPT scores, a regression was performed on SPT based on fraternity/sorority affiliation, controlling for all input variables, bridge variables, and institutional characteristics. The regression was structured in a blocked hierarchical format to provide information on how the environmental (E) variables related to the dependent (O) variable while controlling for the input (I) variables and bridge variables found in the MSL. Variable blocking reflected the conceptual model and influences identified in the review of the literature.

**Research question five.** What aspects of the college environment are associated with social perspective taking for men vs. women?

This study used multiple regression to determine how each of the independent variables in the college environment (i.e., institutional characteristics; fraternity/sorority affiliation; college grades; academic major; breadth and depth of campus involvement;

115

active member frequency; community service involvement; study abroad; and engagement in socio-cultural issues discussion) related to social perspective taking. Separate regressions were run for men and women and then t-tests were used to compare the unstandardized beta coefficients for men and women to determine if there were significant differences between groups. Both unstandardized beta coefficients (B) and standardized beta coefficients (Beta) were used in the regression output; B shows the relationship of each variable using the variable unit, whereas Beta shows a standardized unit that helps understand relationships between variables.

**Research question six.** What relationship does belonging to a fraternity have with social perspective taking scores of men compared to the relationship belonging to a sorority has with the social perspective taking scores of women?

Using data from the regressions run for research question five, t-tests were used to compare unstandardized beta coefficients to test if there were differences between the relationship that exists, if any, between belonging to a fraternity (either social or multi-cultural) and social perspective taking scores of men versus the relationship that exists, if any, between belonging to a sorority (either social or multi-cultural) and social perspective taking scores for women.

<center>**Conclusion**</center>

This chapter described the methodology for the current study, including the design, the samples being studied, the instrument used to collect the data, and the strategy used to analyze the data.

Moral and ethical transgressions are commonplace in society today, with college students participating in unethical behaviors on campuses across the country. Most

<center>116</center>

fraternities and sororities have as a part of their stated mission the goal of developing traits – such as honesty, integrity, and moral rectitude – that contribute to moral development. Research has shown that social perspective taking is a necessary but not sufficient prerequisite for moral reasoning (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980). This study is important because it helps identify what aspects of the college environment contribute to social perspective taking.

Piaget (1932/1965) believed that cooperation and mutual respect were the most important social relations that contributed to the development of reason, and that moral development was the result of interpersonal interactions where children were forced to resolve conflicts in ways that all participants saw as fair. This was accomplished by learning to consider the perspectives of others. Social perspective taking is "the ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. It is the ability to put oneself in the place of others and recognize that other individuals may have points of view different from one's own" (Johnson, 1975, p. 241). Given the importance of perspective taking and its relation to stage development theories such as moral development, faith development, metaphysical development, orders of consciousness, and evaluative reasoning development, it is critical for college administrators to understand what aspects of the college environment influence the development of social perspective taking skills.

According to Dey and Associates (2010b), "work remains to be done to make robust opportunities for students to understand, reflect upon, and engage with different

117

perspectives" (p. vii). And from the number of times students say or do things that offend their peers, there appears to be a general lack of social perspective taking skills among students on college campuses across the country. Research shows that "while higher education places high value on engaging diverse perspectives, we need to do much more to ensure that our students actually develop these capacities across the several years of college" (p. ix). Once faculty and administrators know more about the types of involvement that promote social perspective taking, they can foster a more supportive environment that prepares students to develop moral sensitivity and judgment.

## CHAPTER 4

### Results

The purpose of this study was to determine what relationship, if any, exists between fraternity and sorority affiliation and social perspective taking, which research has shown is a prerequisite for moral judgment (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980). Other factors in the college environment that may contribute to social perspective taking in college students were also examined. In Chapter 3, the methods for the current study were addressed. The current chapter will address the findings from the analyses of the six research questions presented. This chapter is broken down into four sections: sample characteristics; demographic characteristics; research hypotheses; and conclusion.

### Sample Characteristics

As stated earlier, the current study used data collected from the 2009 Multi-Institutional Study of Leadership. The MSL was designed to examine the influences of higher education on college student leadership development. Included in this purpose was the examination of college experiences and their influences on leadership-related outcomes such as cognitive skills, social perspective taking, and leadership efficacy. The MSL survey was designed specifically to measure leadership development and was adapted from the Socially Responsible Leadership Scale (Tyree, 1998), which measures the eight core values included in the Social Change Model (HERI, 1996). The MSL is comprised of over 400 variables, scales, and composite measures.

**Student Characteristics**

The 2009 MSL study contained 115,582 usable cases collected from students at participating campuses across the country. This was from a total of more than 337,000 students who received an invitation to participate in the study, resulting in a response rate of 34%. Standard data cleaning techniques were applied to the dataset including removal of duplicate or manipulated cases and outliers, resulting in the final sample size.

**Institutional Characteristics**

The 2009 MSL study included 101 college campuses within the continental United States. Participating campuses with an enrollment of less than 4,000 students surveyed their entire student population, while campuses with an enrollment of more than 4,000 students were asked to provide a random sample of 4,000 students from their total enrollment. Participating institutions were categorized by size (small – 3,000 or less; medium – 3,001-10,000; and large – 10,001 or more); type of control (public or private); and selectivity (special; non-competitive; less competitive; competitive; very competitive; highly competitive; most competitive). Of the 101 participating schools, 24% enrolled 3,000 or fewer undergraduate students, 37% enrolled between 3,001 and 10,000 undergraduate students, and 38% enrolled more than 10,001 undergraduate students. Of participating schools, 48% were public and 52% were private. Carnegie types included 43% research extensive and intensive institutions, 36% Master's institutions, 19% baccalaureate institutions, and 2% associates institutions.

**Demographic Characteristics**

Of the 115,582 usable cases included in the 2009 MSL dataset, 45,950 participants responded to the social perspective taking scale questions. This provided the

initial sample for the current study. Cases of missing data were removed from this initial sample as follows:

- Gender: 119 cases were removed from the sample for participants who did not indicate a gender. Transgender participants (76) were also removed.

- Race: 622 cases were removed from the sample for participants who responded "race/ethnicity not included above." An additional 208 cases were removed for missing data.

- Level of parent/guardian education: 541 cases were removed from the sample for participants who did not know the highest level of education their parent(s) or guardian(s) achieved.

- Political affiliation: 76 cases removed for missing data.

- SPT quasi-pretest: 13 cases removed for missing data.

- Age: 23 cases removed for missing data.

- College grades: 56 cases were removed from the sample for participants who did not know their college grades. Another 9 cases were removed for missing data.

This left a total sample for this study of 44,207 cases. After removing cases with missing data as described above, less than 1% of cases in any variable used in the study had missing values. See Figure 1 below.

Figure 1. **Missing Data Chart**
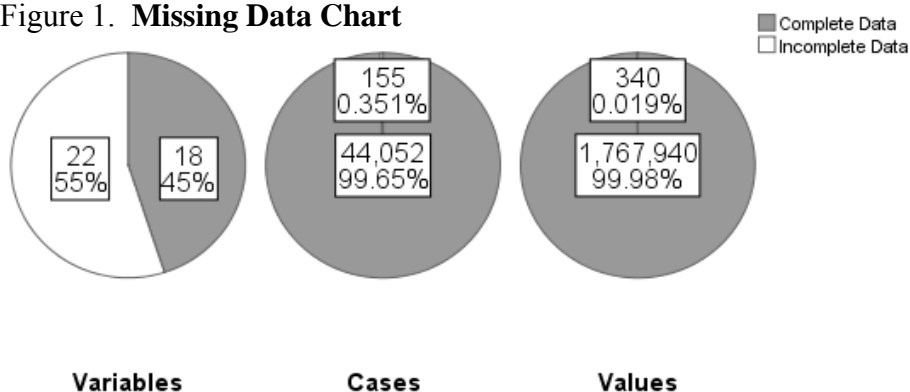
There were also 657 respondents who indicated they were in both a multicultural fraternity/sorority and a social fraternity/sorority. Frequently, students who belong to multicultural fraternities or sororities will also consider the group a social fraternity or sorority, whereas students who belong to social fraternities or sororities rarely consider the group multicultural as well. Therefore, these cases were recoded so that all were placed into multicultural fraternity/sorority only. Further demographic information including SPT mean scores and standard deviations can be found in Table 10.

Table 10. **Demographic Information for SPT Sample**

| | SPT Sample (n = 44,207) | | Scores on the SPT Scale | |
|---|---|---|---|---|
| | N | % | M | SD |
| **Gender** | | | | |
| Female | 28,493 | 64.5 | 3.82 | 0.58 |
| Male | 15,714 | 35.5 | 3.55 | 0.62 |
| **Race** | | | | |
| White/Caucasian | 32,889 | 74.4 | 3.70 | 0.60 |
| Middle Eastern | 259 | 0.6 | 3.80 | 0.66 |
| African American/Black | 2,313 | 5.2 | 3.88 | 0.60 |
| American Indian/Alaska Native | 197 | 0.4 | 3.87 | 0.65 |
| Asian American/Asian | 3,364 | 7.6 | 3.68 | 0.58 |
| | N | % | M | SD |
| Latino/Hispanic | 1,766 | 4.0 | 3.81 | 0.60 |
| Multiracial | 3,419 | 7.7 | 3.80 | 0.62 |
| **Class Standing** | | | | |
| Freshmen | 9,867 | 22.3 | 3.67 | 0.61 |
| Sophomores | 9,783 | 22.1 | 3.70 | 0.62 |
| Juniors | 11,269 | 25.5 | 3.73 | 0.60 |
| Seniors (4th year and beyond) | 12,923 | 29.2 | 3.77 | 0.59 |
| Class Standing Missing | 365 | 0.8 | | |
| **Age** | | | 21.40 | 4.95 |

|                                   | N      | %    | M    | SD   |
|-----------------------------------|--------|------|------|------|
| **Fraternity/Sorority Affiliation** | 7,955  | 18.0 | 3.71 | 0.60 |
| Fraternity Affiliation            | 2,833  | 6.4  | 3.54 | 0.61 |
|   Multi-cultural Fraternity Men | 568 | 1.3 | 3.62 | 0.62 |
|   Social Fraternity Men | 2,265  | 5.1  | 3.52 | 0.61 |
|   Non-Fraternity Men    | 12,875 | 29.1 | 3.55 | 0.62 |
| Sorority Affiliation              | 5,122  | 11.6 | 3.80 | 0.57 |
|   Multi-cultural Sorority Women | 887 | 2.0 | 3.83 | 0.59 |
|   Social Sorority Women | 4,235  | 9.6  | 3.79 | 0.56 |
|   Non-Sorority Women    | 23,357 | 52.8 | 3.83 | 0.58 |
| Social Fraternity/Sorority        | 6,500  | 14.7 | 3.70 | 0.59 |
| Multi-Cultural Fraternity/Sorority | 1,455 | 3.3  | 3.75 | 0.61 |
| **SPT Quasi-Pretest**             |        |      |      |      |
| Fraternity/Sorority Affiliation who took SPT quasi-Pretest | 7,955 | 18.0 | 3.54 | 0.85 |
| Non-Greek who took SPT quasi-Pretest | 36,232 | 82.0 | 3.59 | 0.86 |

## Research Hypotheses

In this section, each of the six research questions will be restated and analyzed. Findings for each question will be examined.

### Analysis Overview

Analysis of variance and hierarchical linear regression were used to test hypotheses related to each of the six research questions. Before commencing analysis, multicollinearity was tested by examining Pearson coefficients for all variables included in the study. The assumption of multicollinearity was satisfied by the fact that no two variables had a coefficient that exceeded 0.7. The correlation between institutional size and institutional control (public or private) was -0.658 and the correlation between SPT scores and SPT quasi-pretest was 0.467. No other two variables were correlated above 0.400. All Pearson coefficients can be seen in Appendix 1. All sample sizes exceeded

minimum requirements based on Green's (1991) guiding equations: N > 50 + 8k and N >

104 + k where k is the number of predictors. In this study, there were 39 predictors

included in the analyses.

**Research Question One**

The first research question asked: Are there significant differences in social

perspective taking scores for men vs. women, sorority women vs. non-sorority women,

and fraternity men vs. non-fraternity men?

A two-way analysis of variance (ANOVA) was used in order to test each of the

comparison groups. Effect size was measured using Omega squared, which provided an

unbiased measure of the variable components and is therefore a more conservative

estimate of effect size than Eta squared. Omega squared measures the variance of the

treatment in relation to the population; Eta squared measures the variance of the

treatment in relation to the sample and therefore overestimates the variance of the

population. The formulae to calculate Omega squared and Eta squared are provided

below for comparison:

$$\omega^2 = \frac{SS_{effect} - (df_{effect})(MS_{error})}{SS_{total} + MS_{error}} \qquad \eta^2 = \frac{SS_{effect}}{SS_{total}}$$

Regarding research question one, it was predicted that women would have higher SPT

scores than men; that sorority women would have higher SPT scores than non-sorority

women; and that fraternity men would have higher SPT scores than non-fraternity men.

There were significant differences when comparing SPT scores for men and

women (see Table 11). The mean SPT score for men was 3.552 with a standard deviation

of 0.62 and the mean SPT score for women was 3.826 with a standard deviation of 0.58.

The ANOVA for men vs. women was statistically significant ($F = 2119.563$, $df =$

124

1,44205, $p < .001$).  Therefore, the prediction that women would have higher SPT scores

than men was confirmed.  The Omega squared value was 0.046, which is considered to

be a medium effect size.

$$\omega^2 = \frac{[742.266 - (1)(.350)]}{[742.266 + 15480.484 + .350]} = \frac{741.916}{16223.10} = .0457$$

Table 11.  **Test of Between Subjects Effects for Gender and SPT Scores**

| | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 742.266[a] | 1 | 742.266 | 2119.563 | 0.000 | 0.046 |
| Intercept | 550125.830 | 1 | 550125.830 | 1570901.347 | 0.000 | 0.973 |
| Gender | 742.266 | 1 | 742.266 | 2119.563 | 0.000 | 0.046 |
| Error | 15480.484 | 44205 | 0.350 | | | |
| Total | 629325.840 | 44207 | | | | |
| Corrected Total | 16222.750 | 44206 | | | | |

a.  R Squared = .046 (Adjusted R Squared = .046)

There were also significant differences when comparing SPT scores for sorority

women and non-sorority women (see Table 12).  The mean SPT score for sorority

women was 3.80 with a standard deviation of 0.57 and the mean SPT score for non-

sorority women was 3.83 with a standard deviation of 0.58.  The ANOVA for sorority

women vs. non-sorority women was statistically significant ($F = 11.09$, $df = 1,28491$, $p <$

.001).  The prediction that sorority women would have higher SPT scores than non-

sorority women was refuted.  Although the difference between the higher scores of non-

sorority women compared to sorority women was statistically significant, the effect size

was extremely low (Omega squared = .00035).

$$\omega^2 = \frac{[3.702 - (1)(.334)]}{[3.702 + 9511.415 + .334]} = \frac{3.368}{9515.451} = .000354$$

125

Table 12. **Test of Between Subjects Effects for Sorority Affiliation and SPT Scores**

| | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 3.702[a] | 1 | 3.702 | 11.091 | 0.001 | 0.000 |
| Intercept | 244123.284 | 1 | 244123.282 | 731259.941 | 0.000 | 0.962 |
| Sorority | 3.702 | 1 | 3.702 | 11.091 | 0.001 | 0.000 |
| Error | 9511.415 | 28491 | 0.334 | | | |
| Total | 425367.923 | 28493 | | | | |
| Corrected Total | 9515.117 | 28492 | | | | |

a.  R Squared = .000 (Adjusted R Squared = .000)

There were not significant differences when comparing SPT scores of fraternity men with non-fraternity men (see Table 13).  The mean SPT score for fraternity men was 3.54 with a standard deviation of 0.61 and the mean SPT score for non-fraternity men was 3.55 with a standard deviation of 0.62.  The ANOVA for fraternity men vs. non-fraternity men was not statistically significant ($F = 0.67$, $df = 1,15712$, $p = 0.412$).  The prediction that fraternity men would have higher SPT scores than non-fraternity men was also refuted.  Non-fraternity men averaged higher scores, though this difference was not significant and the effect size was extremely small (Omega squared = -.00002)

$$\omega^2 = \frac{[.255 - (1)(.380)]}{[.255 + 5965.112 + .380]} = \frac{-.125}{5965.747} = -0.000021$$

Table 13.  **Test of Between Subjects Effects for Fraternity Affiliation and SPT Scores**

| | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | .255[a] | 1 | 0.255 | 0.673 | 0.412 | 0.000 |
| Intercept | 116850.512 | 1 | 116850.514 | 307782.192 | 0.000 | 0.951 |
| Fraternity | 0.255 | 1 | 0.255 | 0.673 | 0.412 | 0.000 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Error | 5965.112 | 15712 | 0.38 | | | | |
| Total | 203957.921 | 15714 | | | | | |
| Corrected Total | 5965.367 | 15713 | | | | | |

a.  R Squared = .000 (Adjusted R Squared = .000)


**Research Question Two**

The second research question inquired: Are there significant differences in social perspective taking scores for non-sorority women vs. social sorority women vs. multicultural sorority women and for non-fraternity men vs. social fraternity men vs. multicultural fraternity men?

A 2x3 between-groups analysis of variance was conducted to determine the impact of gender and fraternity/sorority affiliation on SPT scores.  Effect size was measured using Omega squared.  It was predicted that multicultural sorority women would score higher than social sorority women, who would score higher than non-sorority women.  The same relationship was predicted for men, with multicultural fraternity men scoring higher than social fraternity men, who would score higher than non-fraternity men.

Participants were divided into three categories of affiliation (multicultural fraternity/sorority; social fraternity/sorority; no affiliation).  Table 14 shows the mean, standard deviation, and sample size of each category in the 2X3 analysis of variance.

Table 14.  **Descriptives for 2X3 Analysis of Variance**

| | Greek Affiliation | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Male | Multicultural F/S | 3.621 | 0.619 | 568 |
| | Social F/S | 3.521 | 0.607 | 2265 |
| | Non-Greek | 3.552 | 0.617 | 12875 |
| | Total | 3.550 | 0.616 | 15708 |

|  | Greek Affiliation | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Female | Multicultural F/S | 3.831 | 0.591 | 887 |
|  | Social F/S | 3.789 | 0.565 | 4235 |
|  | Non-Greek | 3.826 | 0.580 | 23357 |
|  | Total | 3.820 | 0.578 | 28479 |
| Total | Multicultural F/S | 3.749 | 0.611 | 1455 |
|  | Social F/S | 3.695 | 0.593 | 6500 |
|  | Non-Greek | 3.728 | 0.608 | 36232 |
|  | Total | 3.724 | 0.606 | 44187 |

The mean SPT score for non-sorority women was 3.826; the mean SPT score for social sorority women was 3.789; and the mean SPT score for multi-cultural sorority women was 3.831. The mean SPT score for non-fraternity men was 3.552; the mean SPT score for social fraternity men was 3.521; and the mean SPT score for multicultural fraternity men was 3.621.

The interaction effect between gender and fraternity/sorority affiliation was not significant $F(2,44181) = 1.993$, $p = 0.136$. This means the association between fraternity/sorority affiliation and SPT scores did not depend on whether a participant was male or female. There was a statistically significant main effect for fraternity/sorority affiliation $F(2,44181) = 11.659$, $p = 0.000$. The effect size, however, was extremely small (Omega Squared = .00000007).

$$\omega^2 = \frac{[8.163 - (2)(4.081)]}{[8.163 + 15466.319 + 4.081]} = \frac{8.163 - 8.162}{15478.563} = \frac{.001}{15478.563} = .000000065$$

There was also a statistically significant main effect for gender $F(1,44181) = 438.077$, $p < .001$. The effect size for gender was small (Omega Squared = 0.010). See Table 15 for more details.

$$\omega^2 = \frac{[153.356 - (1)(.350)]}{[153.356 + 15466.319 + .350]} = \frac{152.006}{15620.025} = .0097$$

Table 15. **Interaction of Gender and Fraternity/Sorority Affiliation on SPT Scores**

| | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 751.640[a] | 5 | 150.328 | 429.426 | 0.000 | 0.046 |
| Intercept | 132960.981 | 1 | 132960.982 | 379815.583 | 0.000 | 0.896 |
| Gender | 153.356 | 1 | 153.356 | 438.077 | 0.000 | 0.010 |
| Greek Affiliation | 8.163 | 2 | 4.081 | 11.659 | 0.000 | 0.001 |
| Gender * Greek Affiliation | 1.395 | 2 | 0.698 | 1.993 | 0.136 | 0.000 |
| Error | 15466.319 | 44181 | 0.351 | | | |
| Total | 629042.612 | 44187 | | | | |
| Corrected Total | 16217.959 | 44186 | | | | |

a. R Squared = .046 (Adjusted R Squared = .046)

Post-hoc comparisons (see Table 16) from a series of t-tests using Least Significant Differences (LSD) indicated the mean score for multicultural fraternity/sorority affiliation (M = 3.749, SD = 0.61) was significantly different from the mean score for social fraternity/sorority affiliation (M = 3.695, SD = 0.59). The mean score for social fraternity/sorority affiliation (M = 3.695, SD = 0.59) was also significantly different from the mean score for no affiliation (M = 3.728, SD = 0.61).

Table 16. **Post-hoc Analysis**

| (I) Greek_Affiliation | (J) Greek_Affiliation | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| Multicultural F/S | Social F/S | .0535[*] | 0.002 ** |
| | Non-Greek | .0205 | 0.194 |
| Social F/S | Multicultural F/S | -.0535[*] | 0.002 ** |
| | Non-Greek | -.0329[*] | 0.000 *** |

| (I) Greek_Affiliation | (J) Greek_Affiliation | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| Non-Greek | Multicultural F/S | -0.0205 | 0.194 |
| | Social F/S | .0329* | 0.000 *** |

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

There was a simple effect of male gender based on affiliation ($F = 6.937$, $df = 2$, 44181, $p < .001$).  Using LSD t-tests, it was determined that the difference between males who belonged to a multicultural fraternity compared to men who belonged to a social fraternity was significant at $p < .001$ ($t = 3.586$, $df = 44181$).  The difference between males who belonged to a multicultural fraternity compared to men who were not Greek was significant at $p < .01$ ($t = 2.670$, $df = 4181$).  And the difference between males who belonged to a social fraternity compared to men who were not Greek was also significant at $p < .05$ ($t = -2.30$, $df = 44181$).

There was also a simple effect of female gender based on affiliation ($F = 7.08$, $df = 2$, 44181, $p < .001$).  Using LSD t-tests, it was determined that the difference between females who belonged to a social sorority compared to women who were not Greek was significant at $p < .001$ ($t = -4.00$, $df = 44181$).  The difference between females who belonged to a multicultural sorority compared with women who belonged to a social sorority was also significant at $p < .05$ ($t = 2.039$, $df = 44181$).  The difference between females who belonged to a multicultural sorority compared to females who were not Greek was not significant.

There was a simple effect for multicultural fraternity/sorority affiliation based on gender ($F = 43.45$, $df = 2$, 44181, $p < .001$).  There was a simple effect for social fraternity/sorority affiliation based on gender ($F = 303.35$, $df = 2$, 44181, $p < .001$).

There was a simple effect for Non-Greek based on gender ($F$ = 1781.05, $df$ = 2, 44181, $p$ < .001). Because the analysis was only comparing two groups (men and women) within each simple effect, there was no need to use LSD t-tests to interpret significant simple effects.

Both predictions were incorrect. While multicultural sorority women had higher SPT scores than non-affiliated women, social sorority women did not have higher SPT scores than non-affiliated women. Similarly, multicultural fraternity men had higher SPT scores than non-affiliated men, but social fraternity men had lower scores than non-affiliated men. All comparisons were statistically significant except the relationship between multicultural sorority women and non-affiliated women.

**Research Question Three**

The third research question investigated: After controlling for age, gender, racial background, level of parent/guardian education, political affiliation, and SPT quasi-pretest, what aspects of the college environment are associated with social perspective taking?

Blocked hierarchical regression was used to determine how each of the independent variables in the college environment related to social perspective taking. Refer back to Table 7 (p. 106) for the list of variables included in each block. Environmental variables were entered in blocks three through seven and included institutional characteristics; fraternity/sorority affiliation; college grades; academic major; breadth and depth of campus involvement; active member frequency; community service involvement; study abroad; and engagement in socio-cultural issues discussion. Results of the regression can be seen in Table 17.

131

Table 17. **Standardized Beta Coefficients for Hierarchical Regression Model**

| | Block 1 | Block 2 | Block 3 | Block 4 | Block 5 | Block 6 | Block 7 |
|---|---|---|---|---|---|---|---|
| | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta |
| Gender | .176 *** | .176 *** | .176 *** | .176 *** | .156 *** | .141 *** | .143 *** |
| Middle Eastern | .005 | .005 | .006 | .006 | .007 | .007 | .005 |
| African American/ Black | .035 *** | .026 *** | .026 *** | .026 *** | .034 *** | .021 *** | .020 *** |
| American Indian/Alaska Native | .016 *** | .012 ** | .012 ** | .012 ** | .014 *** | .012 ** | .012 ** |
| Asian American/ Asian | -.033 *** | -.030 *** | -.029 *** | -.029 *** | -.023 *** | -.027 *** | -.020 *** |
| Hispanic/ Latino | .017 *** | .017 *** | .018 *** | .018 *** | .021 *** | .018 *** | .016 *** |
| Multiracial | .011 ** | .010 * | .010 * | .010 * | .013 ** | .010 * | .004 |
| Level of parent(s)/ guardian(s) education | -.033 *** | -.016 *** | -.014 *** | -.015 *** | -.020 *** | -.030 *** | -.033 *** |
| Political Affiliation | -.079 *** | -.078 *** | -.078 *** | -.079 *** | -.072 *** | -.085 *** | -.068 *** |
| Social Perspective Taking Pretest | .447 *** | .449 *** | .449 *** | .450 *** | .448 *** | .445 *** | .418 *** |
| Age | | .091 *** | .090 *** | .091 *** | .082 *** | .084 *** | .094 *** |
| Size | | | -.003 | -.003 | .003 | .013 * | .005 |
| Private/Public | | | .002 | .001 | .000 | -.008 | -.016 ** |
| Selectivity | | | -.012 ** | -.013 ** | -.014 ** | -.024 *** | -.025 *** |
| In a fraternity or sorority | | | | .009 * | .010 * | -.024 *** | -.018 *** |
| College grades | | | | | .053 *** | .031 *** | .033 *** |
| Agriculture/ Parks & Recreation | | | | | .000 | -.007 | -.006 |
| Architecture/ Urban Planning | | | | | -.002 | -.004 | -.006 |
| Life Sciences/ Computer Sciences /Mathematics/ Physical Sciences/Pre-Professional | | | | | .015 | -.003 | -.006 |
| Business | | | | | .011 | .002 | .000 |
| Communication/ Foreign Languages/ Humanities/ Interdisciplinary Studies/ Performing Arts | | | | | .048 *** | .031 *** | .016 |
| Education | | | | | .042 *** | .025 *** | .023 *** |
| Engineering | | | | | -.007 | -.013 * | -.012 |
| Ethnic Studies/ Public Admin-istration/Social Sciences | | | | | .070 *** | .052 *** | .038 *** |
| Health | | | | | .035 *** | .024 *** | .024 *** |

| | Block 1 | Block 2 | Block 3 | Block 4 | Block 5 | Block 6 | Block 7 |
|---|---|---|---|---|---|---|---|
| | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta | Stand. Beta |
| Honors/Academic/ Professional/ International/ Special Interest | | | | | | .000 | -.007 |
| Arts/Music/ Media | | | | | | -.008 | -.012 ** |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | | | | | | -.008 | .001 |
| Military (ex. ROTC, cadet corps) | | | | | | .027 *** | .026 *** |
| New Student Transitions/ Resident Assistant/Peer Helper | | | | | | .019 *** | .012 ** |
| Political (ex. College Democrats, College Republicans, Libertarians) | | | | | | .013 ** | .026 *** |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | | | | | | -.036 *** | -.034 *** |
| Service/Advocacy | | | | | | .050 *** | .045 *** |
| Sports (ex. Intercollegiate, Varsity, Club, Intramural, Recreational) | | | | | | -.001 | -.003 |
| Student Government/ Campus-Wide Programming | | | | | | -.006 | -.013 ** |
| Engaged in Community Service | | | | | | .054 *** | .049 *** |
| Study Abroad | | | | | | .006 | .002 |
| Involved member in college orgs or community orgs | | | | | | .072 *** | .047 *** |
| Socio-cultural issues discussions | | | | | | | .158 *** |

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

The final Model Summary can be found in Table 18.  After entering all variables,

the total variance explained was 32%, $F(39, 44012) = 530.35$, $p < .001$.  Adding the

environmental variables (Blocks 3-7) explained an additional 4.9% of the variance in

SPT scores. The greatest increases in variance explained occurred in Block 6 (R Square

change = 0.021), attributable to the addition of campus involvement, and again in Block 7

(R Square change = 0.021), attributable to the addition of engagement in socio-cultural

issues discussions.

Table 18. **Model Summary**

| Block Description | R | $R^2$ | Adj. $R^2$ | Change Statistics | |
|---|---|---|---|---|---|
| | | | | $\Delta F$ | $\Delta R^2$ |
| Block 1 | 0.513 | 0.263 | 0.263 | 1573.530 | 0.263 |
| Block 2 | 0.521 | 0.271 | 0.271 | 475.969 | 0.008 |
| Block 3 | 0.521 | 0.271 | 0.271 | 2.963 | 0.000 |
| Block 4 | 0.521 | 0.271 | 0.271 | 4.502 | 0.000 |
| Block 5 | 0.528 | 0.278 | 0.278 | 43.418 | 0.007 |
| Block 6 | 0.547 | 0.299 | 0.299 | 100.651 | 0.021 |
| Block 7 | 0.565 | 0.320 | 0.319 | 1321.470 | 0.020 |

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

The analysis of variance in Table 19 shows that the model as a whole (as well as each

block of variables) was statistically significant at $p < .001$. In other words, the amount of

variance in SPT scores explained by the addition of each block of variables was

statistically significant.

Table 19. **Summary of Model Effectiveness**

| Model | F | Sig. |
|---|---|---|
| Block 1 | 1573.529 | 0.000 |
| Block 2 | 1489.178 | 0.000 |
| Block 3 | 1170.861 | 0.000 |
| Block 4 | 1093.190 | 0.000 |
| Block 5 | 679.599 | 0.000 |
| Block 6 | 494.694 | 0.000 |
| Block 7 | 530.354 | 0.000 |

Engagement in socio-cultural issues discussion explained the highest amount of variance (B = 0.126, Beta = 0.158, $p < .001$) when it was entered in the regression in Block 7.

Of the variables entered in Block 6 of the regressions, participation in community service had a positive, significant effect on SPT scores (B = 0.059, Beta = 0.049, $p < .001$) in the final model summary. Likewise, being an active member in college organizations or off-campus community organizations had a significant effect on SPT scores (B = 0.014, Beta = 0.047, $p < .001$) in the final model. Studying abroad did not have a significant effect on SPT scores in the final model.

Of the different types of involvement in student organizations entered in Block 6, the following were significant in the final model: participation in military groups (B = 0.108, Beta = 0.026, $p < .001$); participation in political groups (B = 0.049, Beta = 0.026, $p < .001$); and participation in service or advocacy groups (B = 0.061, Beta = 0.045, $p < .001$). small. Participation in religious groups (B = -0.053, Beta = -0.034, $p < .001$) was also significant, but had a negative impact on SPT scores. Also significant, on a smaller scale, was being a resident assistant, admissions ambassador, orientation advisor or peer helper (B = 0.017, Beta = 0.012, $p < .01$). Being in the student government association or campus wide programming board had a significant, negative affect on SPT scores (B = -0.019, Beta = -0.013, $p < .01$), as did participation in arts/theater/music or media (B = -0.017, Beta = -0.012, $p < .01$

Of the variables entered in Block 5 of the regression, college grades had a significant positive impact on SPT scores in the final model (B = 0.023, Beta = 0.033, $p < .001$). When compared to students in the comparison major (liberal arts/general

studies/undecided), three of the nine majors were statistically significant in the final

model. These included the following majors: BSOS (ethnic studies; public

administration; social sciences) (B = 0.061, Beta = 0.038, $p < .001$); Health (B = 0.054,

Beta = 0.024, $p < .001$); and Education (B = 0.051, Beta = 0.023, $p < .01$).

And finally, of the institutional characteristics entered in Block 3 of the

regression, both selectivity (B = -0.011, Beta = -0.025, $p < .001$) and private/public (B = -

0.020, Beta = -0.016, $p < .01$) had significant, negative affects on SPT scores. These

findings can be interpreted to mean that as selectivity increases, SPT scores go down.

Private institutions also had lower SPT scores than public schools.

**Research Question Four**

The fourth research question posed: What relationship, if any, exists between

belonging to a fraternity or sorority and social perspective taking, while controlling for all

student background and institutional characteristics?

To determine the impact of fraternity or sorority affiliation on SPT scores, the

results from the regression performed for Research Question Three were used. At its

initial entry into the equation in Block 4 of the regression, fraternity/sorority affiliation

had a slightly positive and statistically significant ($p < .05$) relationship with SPT scores

(B = 0.014, Beta = 0.009, $p = 0.034$). This means that members of fraternities and

sororities have slightly higher SPT scores when compared with students who are not

affiliated with a fraternity or sorority, after controlling for gender, race, level of

parent/guardian education, political affiliation, SPT quasi-pretest, and age.

As different variables entered the regression in subsequent blocks after

fraternity/sorority affiliation was added in Block 4, the beta coefficients and subsequent t-

values changed.  Table 20 compares the contribution of fraternity/sorority affiliation in

each block.  One can see the relationship changes from positive in Blocks 4 and 5 to

negative in Blocks 6 and 7.  In the final model, fraternity/sorority affiliation has a

statistically significant negative effect on SPT scores (B = -0.028, Beta = -0.018, $p <$

0.001), indicating belonging to a fraternity or sorority results in lower SPT scores.  This

refutes the prediction that fraternity/sorority affiliation would be associated with higher

SPT scores.  The implications of this will be discussed more in Chapter 5.

Table 20.  **Contribution of Fraternity/Sorority Affiliation by Block**

| Contribution of Fraternity/Sorority Affiliation by Block | B | Standard Error | Beta | T | Sig. |
|---|---|---|---|---|---|
| Block 4 | 0.014 | .007 | .009 | 2.122 | .034* |
| Block 5 | 0.015 | .006 | .010 | 2.311 | .021* |
| Block 6 | -0.038 | .007 | -.024 | -5.687 | .000*** |
| Block 7 | -0.028 | .007 | -.018 | -4.301 | .000*** |

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

**Research Question Five**

The fifth research question explored: What aspects of the college environment are

associated with social perspective taking for men vs. women?

Multiple regression was used to determine how each of the independent variables

in the college environment (i.e., institutional characteristics; fraternity/sorority affiliation;

college grades; academic major; breadth and depth of campus involvement; active

member frequency; community service involvement; study abroad; and engagement in

socio-cultural issues discussion) relates to social perspective taking, after controlling for

the input variables.  Separate regressions were run for men and women and then z-scores were used to compare the unstandardized beta coefficients for men and women to determine if there were significant differences between groups.  The formula for calculating z scores is:

$$Z = \frac{B_{Grp1} - B_{Grp2}}{SE_{B-difference}} \text{ where } SE_{B-difference} = \sqrt{SE_{BGrp1}^2 + SE_{BGrp2}^2}$$

Both unstandardized beta coefficients and standardized beta coefficients are provided in the Table 21.  Unstandardized beta coefficients (B) show the relationship of each variable using the variable unit, whereas standardized beta coefficients (Beta) show a standardized unit that helps understand relationships between variables.  Beta coefficients allow you to compare the relative contribution of each independent variable in the prediction of the dependent variable.

Table 21 shows the regression coefficients of gender in Block 7 of the regression. Column 1 shows findings for men and women combined; column 2 shows findings for men only; and column 3 shows findings for women only.  In examining coefficients for both men and women (Male & Female column), twenty-six variables reached significance.  These variables are shaded in grey.  In examining coefficients for men (Male Only column), nineteen variables reached significance (shaded grey), compared with twenty-three variables that reached significance (shaded grey) for women (Female Only column).  Three variables reached significance for men that did not reach significance for women, including African American/Black ($p < .001$); Multiracial ($p < .05$); and New Student Transition/Resident Assistant/Peer Helper ($p < .05$).  These three variables were statistically significant predictors of SPT scores for men but not for women.  Seven variables reached significance for women but not for men, including

American Indian/Alaska Native ($p < .05$); Asian American/Asian ($p < .001$);

Private/Public ($p < .05$); Education ($p < .01$); Health ($p < .01$); Arts/Media ($p < .05$); and

Student Government/Campus Wide Programming ($p < .01$). These seven variables were

statistically significant predictors of SPT scores for women but not for men.

Table 21. **Block 7 Coefficients by Gender**

| | MALE & FEMALE | | | | MALE ONLY | | | | FEMALE ONLY | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | B | Std. Error | Stand. Beta | Sig. | B | Std. Error | Stand. Beta | Sig. | B | Std. Error | Stand. Beta | Sig. |
| Middle Eastern | .038 | .031 | .005 | | .052 | .051 | .007 | | .033 | .040 | .004 | |
| African American/Black | .055 | .012 | .020 | *** | .123 | .021 | .041 | *** | .023 | .014 | .009 | |
| American Indian/Alaska Native | .108 | .036 | .012 | ** | .094 | .065 | .010 | | .110 | .043 | .013 | * |
| Asian American/Asian | -.047 | .010 | -.020 | *** | .008 | .016 | .004 | | -.087 | .012 | -.038 | *** |
| Hispanic/Latino | .051 | .013 | .016 | *** | .082 | .022 | .026 | *** | .033 | .015 | .011 | * |
| Multiracial | .008 | .009 | .004 | | .036 | .016 | .015 | * | -.007 | .011 | -.003 | |
| Level of parent(s)/ guardian(s) education | -.012 | .002 | -.033 | *** | -.012 | .003 | -.033 | *** | -.011 | .002 | -.033 | *** |
| Political Affiliation | -.043 | .003 | -.068 | *** | -.056 | .005 | -.089 | *** | -.035 | .003 | -.057 | *** |
| Social Perspective Taking Pretest | .295 | .003 | .418 | *** | .288 | .005 | .417 | *** | .299 | .004 | .432 | *** |
| Age | .012 | .001 | .094 | *** | .011 | .001 | .082 | *** | .012 | .001 | .104 | *** |
| Size | .004 | .005 | .005 | | .009 | .008 | .011 | | .003 | .006 | .003 | |
| Private/Public | -.020 | .007 | -.016 | ** | -.018 | .012 | -.014 | | -.019 | .008 | -.017 | * |
| Selectivity | -.011 | .002 | -.025 | *** | -.016 | .004 | -.035 | *** | -.008 | .003 | -.019 | *** |
| In a fraternity or sorority | -.028 | .007 | -.018 | *** | -.040 | .011 | -.025 | *** | -.026 | .008 | -.017 | ** |
| College grades | .023 | .003 | .033 | *** | .022 | .005 | .033 | *** | .023 | .004 | .034 | *** |
| Agriculture/ Parks & Rec | -.033 | .025 | -.006 | | .001 | .039 | .000 | | -.055 | .032 | -.010 | |
| Architecture/ Urban Planning | -.036 | .028 | -.006 | | -.027 | .045 | -.005 | | -.039 | .037 | -.006 | |
| Life Sciences/ Computer Sciences/ Mathematics/ Physical Sciences/Pre-Professional | -.010 | .013 | -.006 | | .003 | .023 | .002 | | -.016 | .016 | -.010 | |
| Business | .000 | .014 | .000 | | .018 | .023 | .012 | | -.012 | .017 | -.007 | |
| Communication/ Foreign Languages/ Humanities/ Interdisciplinary Studies/ Performing Arts | .024 | .013 | .016 | | .032 | .024 | .020 | | .019 | .016 | .014 | |

| | MALE & FEMALE | | | | MALE ONLY | | | | FEMALE ONLY | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | B | Std. Error | Stand. Beta | Sig. | B | Std. Error | Stand. Beta | Sig. | B | Std. Error | Stand. Beta | Sig. |
| Education | .051 | .015 | .023 | *** | .044 | .031 | .013 | | .048 | .017 | .025 | ** |
| Engineering | -.033 | .016 | -.012 | * | -.023 | .025 | -.012 | | -.029 | .024 | -.008 | |
| Social Sciences/ Ethnic Studies/ Public Admin-istration | .061 | .014 | .038 | *** | .056 | .024 | .031 | * | .065 | .016 | .043 | *** |
| Health | .054 | .015 | .024 | *** | .058 | .031 | .017 | | .049 | .017 | .025 | ** |
| Honors/Academic /Professional/ International/ Special Interest | -.008 | .005 | -.007 | | -.004 | .009 | -.003 | | -.012 | .007 | -.010 | 0.0741 |
| Arts/Music/ Media | -.017 | .006 | -.012 | ** | -.019 | .011 | -.013 | | -.017 | .007 | -.013 | * |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | .001 | .008 | .001 | | .001 | .014 | .001 | | .001 | .009 | .001 | |
| Military (ex. ROTC, cadet corps) | .108 | .016 | .026 | *** | .124 | .022 | .038 | *** | .085 | .026 | .017 | ** |
| New Student Transitions/ Resident Assistant/Peer Helper | .017 | .006 | .012 | ** | .025 | .010 | .018 | * | .012 | .007 | .009 | |
| Political (ex. College Democrats, College Republicans, Libertarians) | .049 | .008 | .026 | *** | .061 | .013 | .034 | *** | .041 | .010 | .022 | *** |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | -.053 | .007 | -.034 | *** | -.052 | .012 | -.032 | *** | -.051 | .008 | -.035 | *** |
| Service/ Advocacy | .061 | .006 | .045 | *** | .069 | .011 | .047 | *** | .057 | .007 | .046 | *** |
| Sports (ex. Intercollegiate, Varsity, Club, Intramural, Recreational) | -.004 | .005 | -.003 | | .006 | .010 | .005 | | -.010 | .006 | -.008 | |
| Student Gov./ Campus-Wide Programming | -.019 | .006 | -.013 | ** | -.009 | .012 | -.006 | | -.024 | .008 | -.018 | ** |
| Engaged in Community Service | .059 | .005 | .049 | *** | .078 | .010 | .061 | *** | .049 | .007 | .042 | *** |
| Study Abroad | .002 | .005 | .002 | | .001 | .010 | .001 | | .002 | .005 | .002 | |
| Involved member in college orgs or community orgs | .014 | .001 | .047 | *** | .017 | .003 | .056 | *** | .012 | .002 | .044 | *** |
| Socio-Cultural Issues Discussions | .126 | .003 | .158 | *** | .132 | .006 | .163 | *** | .124 | .004 | .161 | *** |

\* p < .05;   \*\* p < .01;   \*\*\* p < .001

Sixteen variables were significant for both men and women. Z-scores comparing

unstandardized beta coefficients were calculated for these sixteen variables, with the

results presented in Table 22. One can see there was a statistically significant difference

between men and women related to political affiliation ($z = -3.60$, $p < .001$). This can be

interpreted to mean that political affiliation had a stronger effect on SPT scores of men

than women. There was also a statistically significant difference between men and

women related to Community Service, with community service having a stronger effect

on SPT scores for men than women ($z = 2.38$, $p < .01$). Being Hispanic/Latino had a

significantly higher effect on SPT scores of men than women ($z = 1.84$, $p < .05$). Finally,

SPT quasi-pretest scores had a stronger effect on SPT scores for men than for women ($z =$

$-1.72$, $p < .05$).

Table 22. **Z Scores for Differences by Gender**

| | MALE | | FEMALE | | |
|---|---|---|---|---|---|
| | B | SE | B | SE | z score |
| Hispanic/Latino | 0.082 | 0.022 | 0.033 | 0.015 | 1.840 * |
| Level of parent(s)/ guardian(s) education | -0.012 | 0.003 | -0.011 | 0.002 | -0.277 |
| Political Affiliation | -0.056 | 0.005 | -0.035 | 0.003 | -3.601 *** |
| Social Perspective Taking Quasi-pretest | 0.288 | 0.005 | 0.299 | 0.004 | -1.718 * |
| Age | 0.011 | 0.001 | 0.012 | 0.001 | -0.707 |
| Selectivity | -0.016 | 0.004 | -0.008 | 0.003 | -1.600 |
| In a fraternity or sorority | -0.04 | 0.011 | -0.026 | 0.008 | -1.029 |
| College grades | 0.022 | 0.005 | 0.023 | 0.004 | -0.156 |
| Social Sciences/ Ethnic Studies/Public Administration | 0.056 | 0.024 | 0.065 | 0.016 | -0.312 |
| Military (ex. ROTC, cadet corps) | 0.124 | 0.022 | 0.085 | 0.026 | 1.145 |
| Political (ex. college democrats, college republicans, libertarians) | 0.061 | 0.013 | 0.041 | 0.01 | 1.219 |

|  | MALE | | FEMALE | | |
|---|---|---|---|---|---|
|  | B | SE | B | SE | z score |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | -0.052 | 0.012 | -0.051 | 0.008 | -0.069 |
| Service/Advocacy | 0.069 | 0.011 | 0.057 | 0.007 | 0.920 |
| Community Service | 0.078 | 0.01 | 0.049 | 0.007 | 2.376 ** |
| Involved member in college orgs or community orgs | 0.017 | 0.003 | 0.012 | 0.002 | 1.387 |
| Socio-Cultural Issues Discussions | 0.132 | 0.006 | 0.124 | 0.004 | 1.109 |

\* p < .05;   \*\* p < .01;   \*\*\* p < .001

**Research Question Six**

The sixth and final research question asked: What relationship does belonging to a fraternity have with social perspective taking scores of men compared to the relationship belonging to a sorority has with the social perspective taking scores of women?

Table 23 shows the mean, standard deviation and sample size for fraternity/sorority affiliation based on gender. From the table, one can see fraternity men have the lowest mean SPT score and sorority members have an average SPT score higher than the overall population and fraternity men.

Table 23. **Descriptives of SPT Scores by Gender for Fraternity/Sorority Affiliation**

|  | Mean | Std. Deviation | N |
|---|---|---|---|
| Non-Greek Male & Female | 3.73 | 0.61 | 36,232 |
| Fraternity Only | 3.54 | 0.61 | 2,833 |
| Sorority Only | 3.80 | 0.57 | 5,122 |

Using data from the hierarchical regression run for research question five, z

scores were calculated to compare unstandardized beta coefficients to test if there were

differences between the relationship that exists between belonging to a fraternity (either

social or multi-cultural) and social perspective taking scores of men versus the

relationship that exists between belonging to a sorority (either social or multi-cultural)

and social perspective taking scores for women.  Table 24 shows the regression

coefficients in the final model for fraternity/sorority affiliation based on gender.

Table 24.  **Model 7 Coefficients by Gender for Fraternity/Sorority Affiliation**

| | Unstandardized Coefficients | | Standardized Coefficients | | |
|---|---|---|---|---|---|
| | B | Std. Error | Beta | T | Sig. |
| Non-Greek Male & Female | -.028 | .007 | -.018 | -3.736 | .000 |
| Male Only | -.040 | .011 | -.025 | -3.471 | .001 |
| Female Only | -.026 | .008 | -.017 | -3.201 | .001 |

The impact of adding fraternity affiliation was statistically significant for men (B = -

0.040, Beta = -0.025, $p \leq .001$).  Joining a sorority was also statistically significant for

women (B = -0.026, Beta = -0.017, $p \leq .001$).  Based on these findings, both fraternity

affiliation and sorority affiliation have a negative effect on SPT scores for students who

join.  There was no statistically significant difference in the relationship between

belonging to a fraternity and the SPT scores of men versus the relationship between

belonging to a sorority and SPT scores for women ($z = 1.03, p = .152$).

$$Z = \frac{-0.040 - -0.026}{SE_{B-difference}} \text{ where } SE_{B-difference} = \sqrt{(0.011)^2 + (0.008)^2}$$

$$Z = \frac{0.014}{0.0136} = 1.03$$

**Conclusion**

This chapter summarized the characteristics and demographics of the sample used in this study, as well as presented results of the analyses run to test each hypothesis related to the six research questions using analyses of variance and hierarchical linear regression. Among the findings, significant differences were found between SPT scores for men and women, as well as between SPT scores for sorority women and non-sorority women. No significant differences were found between SPT scores for fraternity men and non-fraternity men. Multicultural sorority women had higher SPT scores than non-sorority women, who had significantly higher scores than social sorority women. Likewise, multicultural fraternity men had significantly higher SPT scores than non-fraternity men, who had significantly higher scores than social fraternity men.

The greatest increases in variance explained in the regression model were attributable to campus involvement variables and participation in socio-cultural issues discussions. Several differences were found when comparing how the college environment affects SPT scores for men vs. women. Fraternity/sorority affiliation had conflicting effects on SPT scores between when it entered the equation in Block 4 and the final model, with the final model showing a negative relationship for both fraternity and sorority affiliation. And finally, there was no statistically significant difference in the relationship between belonging to a fraternity and the SPT scores of men compared to the relationship between belonging to a sorority and SPT scores for women. The next

144

chapter will provide a summary, interpretation, and context of the findings presented in this chapter, and provide implications for practice.  Suggested directions for future research will also be provided in the next chapter.

**CHAPTER 5**

**Discussion**

The main purpose of the current study was to determine what relationship exists, if any, between affiliation with a fraternity or sorority and SPT scores. A secondary purpose of this research was to identify what aspects of the college environment, if any, contribute to SPT scores. As discussed previously, the ability to consider the perspectives of others is a prerequisite for moral development (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980). Social perspective taking is the primary link between cognitive development and moral reasoning. As such, gaining a better understanding of what aspects in the college environment contribute to the development of SPT is vital. Based on the fact that Mead (1934) and Piaget (1932/1965) believed that "the theoretical view of perspective taking has been that it is a fundamental social skill necessary for the formation of normal social attachments" (Franzoi, Davis, & Young, 1985, p. 1586), it stands to reason that organizations that are based on social interaction and social attachment (such as fraternities and sororities) can be used to inform our understanding of SPT. As stated in many of their founding values and purpose statements, fraternities and sororities have the responsibility to develop members' moral sensitivity and moral reasoning, but for that to happen, these groups must first develop members' social perspective taking skills. Virtually no research has been done looking at SPT as an outcome of fraternity and sorority affiliation. The current study seeks to fill a void in the literature and shed light on the relationship between SPT skills and fraternity/sorority affiliation.

146

This chapter will discuss the results from Chapter 4 in greater detail, providing interpretations and context for all findings. The chapter includes the following sections: summary and context of findings, limitations of the study, implications for practice, directions for future research, and the conclusion.

## Summary and Context of Findings

This section provides a general summary of the findings and puts them in context with other research and the literature. As stated in Chapter 3, several guiding hypotheses were identified for the current study. Below, each directional hypothesis is presented in relation to each respective research question in order to address how findings supported or did not support each hypothesis.

### Analysis of Directional Hypotheses for Research Question One

The first research question asked if there were significant differences in SPT scores for men vs. women, sorority women vs. non-sorority women, and fraternity men vs. non-fraternity men. The directional hypotheses were that women would have higher SPT scores than men, sorority women would have higher SPT scores than non-sorority women, and fraternity men would have higher SPT scores than non-fraternity men.

Consistent with some findings in the literature regarding the impact of gender on SPT scores (Davis, 1983; Dey & Associates, 2010b; Reason, 2011b), the prediction that women would have significantly higher SPT scores than men was confirmed. To determine if this relationship existed when students got to college, a two-way analysis of variance was conducted to determine the impact of gender on SPT quasi-pretest scores. The mean SPT quasi-pretest score for women was 3.63 with a standard deviation of 0.837 and the mean SPT quasi-pretest score for men was 3.51 with a standard deviation of

0.893.  There were significant differences when comparing SPT quasi-pretest scores for

women and men (see Table 25).  The analysis of variance for SPT quasi-pretest scores of

women vs. men was statistically significant ($F$ = 180.702, $df$ = 1,44205, $p$ < 0.01).  The

effect size was very small (Omega Squared = 0.004).  This shows women had

significantly higher SPT quasi-pretest scores than men when they entered college.

Table 25.  **Test of Between Subjects Effects for Gender and SPT Quasi-Pretest**

| Source | Type III Sum of Squares | Df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 132.848[a] | 1 | 132.848 | 180.702 | 0.000 | 0.004 |
| Intercept | 515711.436 | 1 | 515711.436 | 701480.819 | 0.000 | 0.941 |
| Gender | 132.848 | 1 | 132.848 | 180.702 | 0.000 | 0.004 |
| Error | 32498.428 | 44205 | 0.735 | | | |
| Total | 600600.111 | 44207 | | | | |
| Corrected Total | 32631.276 | 44206 | | | | |

a.  R Squared = .004 (Adjusted R Squared = .004)

The prediction that sorority women would have higher SPT scores than non-

sorority women was refuted.  To the contrary, non-sorority women had significantly

higher SPT scores than sorority women, though the effect size was extremely low.  The

prediction that fraternity men would have higher SPT scores than non-fraternity men was

also refuted.  Non-fraternity men had higher SPT scores than fraternity men, but the

difference was not significant.  These findings indicate that affiliation with a

fraternity/sorority does not significantly affect SPT scores in a positive direction.

There are several possible explanations for this.  First, students who join

fraternities and sororities may have lower SPT scores before they enter the fraternity or

148

sorority.  To test this, a two-way analysis of variance was conducted to determine the

impact of gender and fraternity/sorority affiliation on SPT quasi-pretest scores.  The

mean SPT quasi-pretest for sorority women was 3.59 with a standard deviation of 0.826

and the mean SPT quasi-pretest for non-sorority women was 3.63 with a standard

deviation of 0.839.  There were significant differences when comparing SPT quasi-

pretest scores for sorority women and non-sorority women (see Table 26).  The analysis

of variance for SPT quasi-pretest scores of sorority women vs. non-sorority women was

statistically significant ($F = 12.713$, $df = 1,28491$, $p < 0.001$).  The effect size was

extremely small (Omega Squared = 0.0004).  This shows sorority women had

significantly lower SPT scores than non-sorority women before they entered college,

based on the quasi-pretest.

Table 26.  **Test of Between Subjects Effects for Sorority Affiliation and SPT Quasi-Pretest**

| | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 8.901[a] | 1 | 8.901 | 12.713 | .000 | 0.000 |
| Intercept | 219117.146 | 1 | 219117.146 | 312958.607 | .000 | 0.917 |
| Sorority | 8.901 | 1 | 8.901 | 12.713 | .000 | 0.000 |
| Error | 19947.899 | 28491 | .700 | | | |
| Total | 394395.889 | 28493 | | | | |
| Corrected Total | 19956.800 | 28492 | | | | |

a.  R Squared = .000 (Adjusted R Squared = .000)

There were also significant differences when comparing SPT quasi-pretest scores for

fraternity men and non-fraternity men (see Table 27).  The mean SPT quasi-pretest for

fraternity men was 3.46 with a standard deviation of 0.888 and the mean SPT quasi-

pretest for non-fraternity men was 3.52 with a standard deviation of 0.894. The analysis

of variance for SPT quasi-pretest scores of fraternity men vs. non-fraternity men was also

statistically significant ($F = 12.713$, $df = 1,28491$, $p \leq 0.001$). Effect size was extremely

small (Omega Squared = 0.0006).

Table 27. **Test of Between Subjects Effects for Fraternity Affiliation and SPT Quasi-Pretest**

|  | Type III Sum of Squares | df | Mean Square | F | Sig. | Partial Eta Squared |
|---|---|---|---|---|---|---|
| Corrected Model | 8.278[a] | 1 | 8.278 | 10.377 | .001 | 0.001 |
| Intercept | 113269.743 | 1 | 113269.743 | 141996.682 | .000 | 0.900 |
| Fraternity | 8.278 | 1 | 8.278 | 10.377 | .001 | 0.001 |
| Error | 12533.351 | 15712 | .798 |  |  |  |
| Total | 206204.222 | 15714 |  |  |  |  |
| Corrected Total | 12541.628 | 15713 |  |  |  |  |

a. R Squared = .001 (Adjusted R Squared = .001)

From these two tests, it appears students who choose to join fraternities and sororities

have significantly lower SPT quasi-pretest scores than students who choose not to join.

This would suggest fraternities and sororities may attract students with lower SPT scores

in their recruitment processes. There is some limited research to support this. Sanders

(1990) found reason to believe that fraternities may attract students who prefer lower

principled moral reasoning than those men who chose not to join. Derryberry and Thoma

(2000) found that members of fraternities and sororities tended to have lower moral

judgment scores than non-affiliated students, which might correlate with lower SPT

scores. If, as suggested by the findings in the current study and other research, students

who join fraternities and sororities possess less developed perspective taking skills than

students who choose not to join fraternities and sororities, then further longitudinal

research should be conducted exploring more precisely how SPT scores are impacted by

fraternity/sorority affiliation from the time students enter college to the time they

graduate. It is important to acknowledge that the SPT quasi-pretest in the MSL survey

was not an actual pretest administered before students began their college experience;

rather, the quasi-pretest asked participants already in college to reflect on *how they were*

*prior to college*. This may not provide a true depiction of how students enter college,

which in turn casts uncertainty on whether the current study is truly measuring the

environment associated with belonging to a fraternity or sorority. Future research should

implement a longitudinal approach wherein the SPT pretest would be administered before

students enter the college environment and the SPT scale questions could be administered

each subsequent year. This would provide clearer data on how the college environment –

and fraternity/sorority affiliation specifically – actually affects SPT scores.

Another possible explanation for the lower SPT scores for students affiliated with

fraternities and sororities may be the environment of the organization. In a study of

interracial friendship using data from the National Longitudinal Study of Freshmen, Park

(2014) found that fraternities and sororities were the most isolating environment for

White students of the seven student organizations studied, and students affiliated with

fraternities and sororities were significantly less likely to have close friends of another

race. Stearns, Buchmann, and Bonneau (2009) came to a similar conclusion after

studying 800 first-year students using data from the Campus Life and Learning Project.

They concluded that White students affiliated with fraternities and sororities had fewer

interracial friendships than White students who were not affiliated, and White students

151

who joined predominantly White fraternities and sororities showed "no significant increase in the proportion of their interracial friendships, while those who do not 'go Greek' significantly increase their proportion of interracial friendships over the first year of college" (p. 187). The recent incident at the University of Oklahoma involving the Sigma Alpha Epsilon chapter chanting "There will never be a n***** SAE" provides a powerful example of this type of environment (Moyer, 2015).

Fraternities and sororities that do not provide enough exposure to differing opinions may not be creating the cognitive dissonance necessary to expand members' perspectives. "Student groups, including fraternities and sororities, that do not develop moral reasoning may not be providing members with enough opportunities for role-taking" (Kohlberg, 1976, p. 401). If a fraternity or sorority is made up of homogeneous viewpoints, then members of these organizations would not be encouraged to view certain experiences from a different perspective (Gurin, Dey, Hurtado, & Gurin, 2002; Milem, Chang, & Antonio, 2005). Park (2008) suggests one way to potentially overcome this and help diversify predominantly White fraternities and sororities is to encourage "dialogues or collaborations between Greek groups and ethnic student organizations" (p. 127). This type of dialogue would also foster increased SPT skills. According to Kuh, Kinzie, Schuh, Whitt, and Associates (2005), institutions should provide an environment that helps connect different groups of students with opportunities where they can learn from each other, engage in self-reflection, and open their minds to different perspectives.

A third explanation could be that students in fraternities and sororities who experience cognitive dissonance through exposure to diverse perspectives may choose to change their behaviors rather than their beliefs. Liddell (2012) wrote, "The tension that

comes from the inconsistency of competing beliefs and desires creates a drive or motivation to change either our behaviors or our beliefs" (p. 18). Members of fraternities and sororities who have experienced differing perspectives either outside of the organization or within it may retreat back into a smaller clique of friends within the organization for comfort and support, thus changing their behavior rather than acknowledging new perspectives and expanding their beliefs.

**Analysis of Directional Hypotheses for Research Question Two**

The second research question asked if there were significant differences in SPT scores for non-sorority women vs. social sorority women vs. multicultural sorority women and for non-fraternity men vs. social fraternity men vs. multicultural fraternity men. The directional hypotheses related to this research question were that multicultural sorority women would have higher SPT scores than social sorority women, who would have higher SPT scores than non-sorority women. The same prediction applied to men – that multicultural fraternity men would have higher SPT scores than social fraternity men, who would have higher SPT scores than non-fraternity men.

Findings showed that multicultural sorority women had higher SPT scores than non-sorority women, but this difference did not reach significance. Findings also showed non-sorority women had significantly higher SPT scores than social sorority women. These findings confirmed the prediction that multicultural sorority women would have the highest SPT scores, but refuted the prediction that social sorority women would have higher SPT scores than non-sorority women.

For men, multicultural fraternity men had significantly higher SPT scores than non-fraternity men, who had significantly higher SPT scores than social fraternity men.

This confirmed the prediction that multicultural fraternity men would have the highest SPT scores, but refuted the prediction that non-fraternity men would have the lowest SPT scores.

As discussed previously, one reason affiliation with a social sorority or social fraternity correlated with the lowest SPT scores may be the homogeneity of the group. On many campuses, social sororities and social fraternities consist predominantly of White members (Chang & DeAngelo, 2002; Chen, 1998; Park, 2014; Sidanius, Van Laar, Levin, & Sinclair, 2004). Derryberry and Thoma (2000) found that members of fraternities and sororities did not appear to be encountering a diverse social environment in comparison to their non-Greek peers, which might account for low SPT scores among social sorority and social fraternity members. Multicultural fraternity and sorority members, on the other hand, may be experiencing the most diverse social environment. Frequently these organizations have the most diverse memberships, and could therefore be expected to foster the greatest diversity in perspectives. Further research should be done focusing more specifically on the racial make-up of each organization and the affect of organizational racial diversity on fostering SPT skills during the college experience.

**Analysis of Directional Hypotheses for Research Question Three**

The third research question asked what aspects of the college environment were associated with SPT scores, after controlling for age, gender, racial background, political affiliation, level of parent/guardian education, and SPT quasi-pretest. It was predicted that college grades, fraternity/sorority affiliation, breadth and depth of campus involvement, being an active member in a college organization or an off-campus organization, involvement in community service, studying abroad, and engaging in socio-

cultural issues discussions would all have significant, positive relationships with SPT scores.

Findings showed that college grades were a significant, positive predictor for SPT scores. As students' grades increased, so did their SPT scores. Fraternity/sorority affiliation was also a significant predictor for SPT scores, but it had a negative association. As mentioned earlier, students who were affiliated with fraternities or sororities had lower SPT scores than those who were not affiliated. This finding will be discussed in greater detail in research question four.

Major was not predicted to have a significant impact on SPT scores, but when compared to Letters and Sciences and Undecided, three majors (including Education, Social Sciences, and Health) had significant, positive effects on SPT scores. This can be interpreted to mean that SPT scores for students in these three majors were significantly higher than the SPT scores of students in the control group (students in Letters and Sciences or Undecided majors). Further research should be done to explore these findings in greater detail.

Several types of campus involvement also had significant relationships with SPT scores as predicted and supported by the literature (Keasey, 1971). Three types of campus involvement exhibited a negative association, including Arts/Music/Media groups (such as Theater group, Marching Band, or Photography Club), Religious groups (such as Fellowship of Christian Athletes or Hillel), and Student Government/Campus-Wide Programming (such as a programming board). Four types of campus of involvement exhibited positive relationships with SPT scores, including Military groups (such as ROTC), New Student Transitions (such as admissions ambassador or orientation

advisors), Political groups (such as the College Democrats or College Republicans), and Service groups (such as Circle K or Habitat for Humanity) or Advocacy groups (such as Amnesty International). Further research should be done to determine why some types of groups impact SPT scores positively, while other types of groups impact scores negatively.

Participants who engaged in regular community service had significantly higher SPT scores than students who did not participate in community service. This was consistent with the prediction and with findings in the literature (Dey & Associates, 2010a; Reason, 2011a, 2011b) that showed students who participated in community service/service learning experienced greater gains in perspective taking than students who did not participate.

Students who participated in study abroad programs, on the other hand, did not have significantly higher SPT scores than students who did not study abroad, contrary to predictions and findings in the literature (Reason, 2011a). One possible explanation would be that many students who study abroad do so with a large group of peers from their institution. This cohort of peers may insulate students from experiencing true immersion in another culture and therefore prevent increased awareness of perspectives of others. Americans may also gravitate toward other Americans studying abroad in the same host country, again failing to provide a diversity of backgrounds broad enough to increase perspective taking skills. Another possibility could be the destination of the study abroad program. First world countries like France, England, and Italy may not provide the same breadth of perspectives as Egypt, South Africa, or Indonesia. Further research should be done to examine if the study abroad experience impacts SPT scores of

participants differently when done independently versus in connection with large groups

of peers from one's own institution or a similar institution, or when done in third world

countries versus first world countries.

Frequency of involvement in campus organizations or off-campus community

organizations had a significant impact on SPT scores, as predicted and as supported by

the literature (Keasey, 1971). The more involved a student was, the greater the impact on

SPT scores. As evidenced by the unstandardized B weight for involved members in

college organizations or community service in the final model, for every additional unit

of involvement, SPT scores increased 0.014. Therefore, students should be encouraged

to actively participate in campus organizations and off-campus community organizations.

And finally, participating in socio-cultural issues discussions also had a

significant effect on SPT scores, as predicted and supported by the literature (Chang,

Astin, & Kim, 2004). Of all environmental variables included in the study, participation

in socio-cultural issues discussions had the highest impact on SPT scores, explaining an

additional two percent of variance. This is likely attributable to the fact that participating

in socio-cultural issues discussions requires participants to consider the viewpoints and

perspectives of others.

**Analysis of Directional Hypotheses for Research Question Four**

The fourth research question asked what relationship, if any, existed between

belonging to a fraternity or sorority and SPT, while controlling for all student background

and institutional characteristics. Previous research findings (Kohlberg, 1969; Piaget,

1932/1965; Dey & Associates, 2010b; Reason, 2011a) show that engaging with peers

increases SPT scores. Based on the high degree of peer relationships that exist within

fraternities and sororities, it was predicted that affiliation with a fraternity or sorority would be associated with higher SPT scores when controlling for student background and institutional characteristics.

In the final model, fraternity/sorority affiliation had a significant, negative effect on SPT scores as mentioned earlier. This was contrary to the predicted effect and to some findings in the literature. Reason (2011b) found that "the effect of participation in Greek-letter organizations was generally not deleterious, suggesting that engagement even in relatively homogeneous groups can be beneficial" (p. 10). As presented in Chapter 4, the relationship between fraternity/sorority affiliation and SPT scores changed when additional variables were added to the regression. When first entered in Block 4, fraternity/sorority affiliation had a significant, positive effect on SPT scores (B = 0.014, $p$ < 0.05). This relationship continued in Block 5, after college grades and academic major were added. Fraternity/sorority affiliation in Block 5 had a significant, positive effect on SPT scores (B = 0.015, $p$ < 0.05). The relationship changed to a negative effect in Block 6 when breadth and depth of campus involvement, active member frequency, community service involvement, and study abroad were added. Fraternity/sorority affiliation in Block 6 had a significant, negative effect on SPT scores (B = -0.038, $p$ < 0.001). The negative relationship continued in Block 7 after engagement in socio-cultural issues discussion was added. Fraternity/sorority affiliation in Block 7 had a significant, negative effect on SPT scores (B = -0.028, $p$ < 0.001). This means that while belonging to a fraternity or sorority initially had a significant, positive impact on SPT scores in the earlier blocks of the regression, the relationship changed to a significant, negative impact on SPT scores in the final model.

158

One possible explanation for this is that when entered earlier in the regression equation, the variable fraternity/sorority affiliation is a proxy for other variables that enter the regression later. Additional variables may weaken the fraternity/sorority affiliation variable, accounting for some of the variance already attributed to fraternity/sorority affiliation. As the beneficial aspects of fraternity/sorority affiliation are parsed out to different variables added later in the regression, the benefits of fraternity/sorority affiliation are watered down, leaving only the negative aspects of affiliation left in the final model. For example, many students who belong to a fraternity or sorority participate in regular community service, so whatever contribution participating in community service makes to SPT scores, fraternity/sorority affiliation accounts for it when it is the only variable in the regression. Once engagement in community service is controlled for, the contribution of fraternity/sorority affiliation is diminished, changing from positive to negative. The same could be true for socio-cultural issues discussions; students who belong to fraternities and sororities may attribute these conversations to their membership until separated out when the question of socio-cultural discussions is asked. This gives reason to believe that fraternity/sorority affiliation may, in fact, contribute positively to SPT scores when taken in totality, and also help to explain why conflicting research findings exist related to the effect of fraternity/sorority affiliation on perspective taking skills and moral reasoning.

Another possible explanation of the negative effect is multicollinearity. Fraternity/sorority affiliation may be correlated with, for example, engagement in community service. In checking for multicollinearity, fraternity/sorority affiliation was only correlated with engaged in community service at the level of 0.200. However, when

considered in combination with several other variables, each accounting for a small portion of fraternity/sorority affiliation, a grouping of variables (for example, breadth and depth of campus involvement, active member frequency, and community service involvement) may create a cumulative effect that creates a higher degree of multicollinearity with fraternity/sorority affiliation.

Regardless, results from the final model indicate that when all environmental variables are included in the regression, fraternity/sorority affiliation had a significant, negative effect on SPT scores. This is quite troubling, given the stated purpose of these organizations is often to develop moral reasoning among members. The fact that the corollaries to fraternity/sorority affiliation (e.g., being involved in a club, servicing the community, etc.) have positive impacts on SPT scores, but the fundamental nature of the organizations themselves appear to be negative deserves further attention. It is important to identify what about the group dynamics is causing the lack of SPT.

Institutional size and whether the institution is public or private had similar conflicting positive/negative contributions depending on other variables entering the regression. Further research should be conducted to determine why these findings occurred as well.

**Analysis of Directional Hypotheses for Research Question Five**

The fifth research question asked what aspects of the college environment were associated with SPT scores for men vs. women. It was predicted that more aspects of the college environment would significantly predict SPT scores for women than for men.

Nineteen variables reached significance for men, compared to twenty-three variables that reached significance for women. This was consistent with the prediction

160

that more aspects of the college environment would have a significant impact on predicting SPT scores for women than for men.

Seven variables reached significance for women that did not reach significance for men. These variables included: American Indian/Alaska Native; Asian American/Asian; Private/Public; Education; Health; Arts/Media; and Student Government/Campus Wide Programming.

Only three variables reached significance for men that did not reach significance for women (African American/Black; Multiracial; and New Student Transition/Resident Assistant/Peer Helper).

Of the sixteen variables that were significant for both men and women, four were found to have significant differences between men and women. Strongest among these was political affiliation, which had a stronger effect on SPT scores for men than women, and was significant at $p < 0.001$. Community service also had a stronger effect on men than it did on women and was significant at $p < 0.01$. Hispanic/Latino and SPT quasi-pretest were both significant at $p < 0.05$, and both had stronger effects on SPT scores of men than they did on scores for women.

**Analysis of Directional Hypotheses for Research Question Six**

The last research question asked what relationship belonging to a fraternity had with SPT scores of men compared to the relationship belonging to a sorority had with SPT scores of women. It was predicted that sorority affiliation would have a stronger relationship with SPT scores for women than fraternity affiliation would have with SPT scores for men because sororities often follow their founding values more closely and are frequently more diverse than fraternities.

161

In the final model, fraternity/sorority affiliation was statistically significant for both men and women, but there was no significant difference in the relationship between fraternity affiliation and SPT scores for men compared to sorority affiliation and SPT scores for women. The prediction that sorority affiliation would have a stronger relationship with SPT scores for women was refuted. This finding reveals there is no statistically significant difference between fraternity affiliation on men in regards to the effect on SPT scores when compared to sorority affiliation on women. In other words, SPT scores for men who belong to a fraternity are affected in likely the same way as SPT scores for women are affected by belonging to a sorority. In both cases, findings show a significant, negative relationship between fraternity/sorority affiliation and SPT scores.

## Limitations of Study

Like all research, this study had several limitations. The fact that the MSL survey is cross sectional and not longitudinal means it does not comply with Astin's (1993) ideal IEO model. The survey required participants to use reflective, retrospective answers obtained by thinking back to their time before college to respond to questions. A longitudinal study would have allowed for measurement at a point in time before they entered college and then measured them again at a point in time just before graduation. An ideal research strategy would be to track individuals over time with periodic measurement points throughout their time in college.

The fact that the survey is cross-sectional is particularly important for the current study given the comparison between SPT quasi-pretest and the SPT scale. Participants in the current study were asked to reflect on their time prior to college in order to answer

three perspective taking questions in the beginning of the survey, and then were asked later in the same survey to answer eight questions about how participants currently think or feel about response categories. The short length of time between answering questions about social perspective taking skills may confound responses.

A second limitation is that the current study used a pre-existing database and as such, is bound by the choices made by the MSL survey team in identifying questions to be included in the instrument. Data collected through the 2009 MSL instrument was designed to measure environmental conditions in college that foster leadership development. The survey was not designed to measure social perspective taking nor was the data collected with that end in mind. Rather, a small subset of questions was included to measure social perspective taking in relation to leadership development.

Third, data collected by the MSL is self-reported, which means it provides an individual self-assessment of behaviors and attitudes rather than an assessment by an unbiased, anonymous observer or researcher.

A fourth limitation to the current study was the abbreviated scale used to measure SPT. Only eight of the original twenty-eight questions found in Davis's (1980, 1983) IRI scale were included. Additionally, only three questions were asked in the SPT quasi-pretest. None of the three was among the eight included in the SPT scale.

Important to the current study was the fifth limitation, the fact that the sample did not specifically focus on fraternity/sorority participation, nor did it allow researchers to track fraternity/sorority affiliation by race within each fraternity or sorority. In the current study, multicultural fraternities and sororities included both historically Black fraternities and sororities and multicultural fraternities and sororities. While both types

of groups are frequently made up primarily of students of color, historically Black fraternities and sororities are predominantly African American/Black, whereas multicultural fraternities and sororities are frequently more diverse. Findings would likely vary based on the individual fraternity or sorority and the respective campus environment.

Another limitation is the statistical analysis used – regression – does not show a causal relationship between an independent variable and the dependent variable. Instead, the researcher can only show an association between variables and explain how the independent variables contribute to the variance of the dependent variable. In addition, although hierarchical linear modeling (HLM) was not used as the statistical analysis for the current study, the data may be nested as there were institutional differences among the participating colleges and universities that might have contributed to variance.

Finally, the sample used for this study was also biased toward traditional-aged students (i.e., 18-22 years old) who were enrolled full-time at four-year institutions. This makes it difficult to generalize the findings to students who do not share these demographics.

Despite the limitations of the current study, the findings still shed light on important insights into the relationship between the college environment and SPT. For college administrators, these insights should help guide future practice.

## Implications for Practice

Research has shown that peer interaction is a powerful contributor to moral development. For most college students, "their moral referents are those people

immediately around them.  It is to significant others and to the peer group that college students look for guidance and formulating their thinking about ethical issues...The typical college environment, however, contains the opportunity for exposure to, and intellectual confrontation with, diversity in beliefs, lifestyles, and personality types" (Whiteley, 2002, p. 5).  Understanding what aspects of the college environment foster and promote exposure to and confrontation with diverse perspectives is important, given the relationship that exists between social perspective taking and moral reasoning.  One type of engagement that fosters strong peer relationships is fraternity/sorority affiliation.  Gaining a better understanding of how belonging to a fraternity or sorority impacts perspective taking is therefore helpful for college administrators.

Based on the findings of the current study, it is clear fraternities and sororities attract students with lower SPT scores.  In addition, affiliation with fraternities and sororities is also related to significantly lower SPT scores.  It is therefore incumbent on national fraternity/sorority headquarters, as well as colleges and universities, to identify ways to foster social perspective taking skills among members.

**The Role of Fraternities and Sororities in Facilitating SPT**

National organizations should actively work to address the lower SPT scores of fraternity and sorority members by establishing better support and guidance in helping chapters recruit students who value diverse perspectives.  These national governing bodies should also require chapters to provide ongoing membership development programs that promote participation in socio-cultural issues discussions.  Because of the structure that exists within these organizations, fraternities and sororities already have effective ways of delivering educational programs and administering trainings.  By

modifying the recruitment strategies and practices of chapters, intentionally developing

multicultural competency requirements in new member education programs, and

implementing sensitivity training within existing membership development programs,

national organizations can take specific, proven steps to improving the SPT skills of their

undergraduate members.

Without a stimulating environment that presents an individual with opportunities

to consider the perspectives of others, moral development is unlikely to occur.

Fraternities and sororities can contribute to the exposure of their members to diversity in

beliefs, lifestyles, and personality types either through having a diverse membership or

through programming that exposes their members to diverse viewpoints and perspectives.

When fraternities and sororities do not provide either of these environments, they are

likely inhibiting the development of SPT skills among their members.  Milem, Chang,

and Antonio (2005) described fraternities and sororities as providing a culture that fails to

cause cognitive dissonance or increase members' perspective taking skills because they

closely replicate a student's home environment.  Gurin, Dey, Hurtado, and Gurin (2002)

found that a homogenous environment led to young people conforming to the perspective

of whoever they saw as an authority, without having to engage in the cognitive or

emotional effort required in understanding how another person might feel or think.

Frequently, the authority figures for young people who belong to a fraternity or sorority

are the alumni and/or chapter advisors.  Having active alumni and chapter advisors who

engage regularly in chapter meetings and discussions in ways that positively challenge

students to think critically can help provide students with individuals who likely have

developed greater perspective taking skills.  National organizations should also work to

develop discussion guidelines and training materials for alumni and chapter advisors to ensure these individuals know how to facilitate meaningful dialogue related to socio-cultural issues.

In the absence of alumni mentors or chapter advisors, it is likely students will turn to older members in the chapters to serve as authority figures. Peer authority figures still have the ability to provide differing perspectives and can challenge members to think more critically, but the peer authority figures may not have the confidence to share their viewpoints in public and face potential scrutiny by fellow members. National organizations should therefore work to develop discussion guidelines and training materials for undergraduate members as well to ensure they know how to facilitate meaningful dialogue related to socio-cultural issues. Before a moral dilemma can be resolved, students must first understand both cognitively and emotionally the perspectives of others in order to develop a hypothesis about how to resolve the crisis. "This process is facilitated by external resources – talking with others or reading books – to get different and novel perspectives" (Liddell, 2012, p. 21). If the authority figure in the chapter creates an environment where dialogue and debate are encouraged, then members will likely develop SPT skills. If, on the other had, the authority figure in the chapter creates an environment that discourages differing opinions from being shared, members will stagnate. "Students may be resistant because they hold tight to unexamined values. They hold tight because of the familiarity and comfort associated with these beliefs and values...Students' belonging needs can feed their conformity to a peer group, making students vulnerable to the influence of groupthink" (p. 25).

Traditional new member education programs often perpetuate conformity – instead of fostering and supporting diverse perspectives, frequently the new member period is designed to encourage mindless obedience to the norms of the chapter.  Rather than focusing on diverse opinions, the process emphasizes pledge class unify and adherence to traditional mores.  Frequently, new members are expected to conform to the authority figure – the new member educator/intake coordinator/pledge master – who establishes the acceptable views and opinions for new members to adopt.  It is probable that traditional models of pledging reinforce the type of top-down authoritarian structures that reinforce homogeneity and retard SPT and subsequent moral development.

It is therefore important for the leadership within fraternities and sororities, including actively involved alumni and chapter advisors, to promote an environment where debate and discussion are encouraged and rewarded and where differing viewpoints and perspectives are sought out and collectively considered, especially during the new member program.  Fraternities and sororities that are able to include a diverse membership who engage in meaningful dialogue about differences would be expected to enhance SPT skills of members.  These types of organizations have the potential to contribute significantly to the moral and ethical development of their members around all kinds of issues.  According to Liddell (2012), "A peer group can influence attitudes, beliefs, and values about everyday moral choices: binge drinking, academic integrity, sexual harassment, or political protests" (p. 22).  In fact, it is often through the safety of friendships that new ideas are first expressed, personal values are examined and changed, and a sense of accountability for one's actions is expected.  Derryberry and Thoma (2000) found that "Students who derived high levels of social support from different and

distinct friendship groups had higher moral judgment scores than students with high

density and lower levels of support" (p. 16). Antonio (2001) found the relationship

between having a diverse friendship group and interracial interaction outside of the

friendship group suggested that "developing interracial friendships encourages students

to venture more frequently outside their circle of best friends to socialize across race" (p.

83). Shushok (2008) and Dalton, Crosby, and Mauk (2010) found peers to be so

powerful to learning that they advocate colleges and universities deliver a corollary

curriculum grounded in thoughtful consideration of the meaning and purpose of

friendship based on goodness.

**The Role of the College Administrator**

One does not have to go so far as to develop a corollary curriculum about

friendship to promote greater perspective taking among students, however. Another

option is for colleges and universities to provide greater involvement of faculty and staff

in facilitating meaningful discussions about socio-cultural issues, especially among

members of fraternities and sororities. One could argue colleges and universities should

feel an even greater sense of urgency and obligation than national fraternity and sorority

organizations to address the lower SPT scores of affiliated students. Like fraternities and

sororities, institutions of higher education are also committed to fostering moral

sensitivity and development. Fraternities and sororities contribute significantly to

shaping campus culture, so allowing the homogeneity within these enclaves to go

unaddressed is likely to result in incidents of cultural insensitivity, as discussed in the

introduction to the current study. These incidents could have lasting effects on the entire

community and lead to negative campus climate, lower sense of belonging, and decreased

retention rates for already marginalized students of color (Cabrera, Nora, Terenzini, Pascarella, & Hagedorn, 1999; Hurtado & Carter, 1997; Hurtado, Milem, Clayton-Pederse, & Allen, 1998).  In a recent article in *Inside Higher Ed*, New (2015) questioned whether the problem is one of a few bad apples in the Greek community, or a much wider scourge.  He wrote, "One bad apple spoils the entire barrel.  In the past academic year, at least 80 fraternity chapters were suspended or investigated over allegations of racism, sexism, hazing, alcohol abuse and sexual assault.  More than 30 fraternities were suspended in just the last month, *The Huffington Post* found.  Some student affairs experts are starting to wonder if the barrel has rotted through." He went on to question the viability of Greek systems altogether.  Quoting Matthew Hughey, an associate professor of sociology at the University of Connecticut who studies the role of race in fraternities, New wrote, "...the fraternity system is less a few bad apples and more of an rotted orchard founded specifically on principles of exclusion." There is no question these principles of exclusion, whether based on race or a perceived failure by aspiring members to conform to the existing norms of the chapter, must be addressed where and when they exist.

Findings of the current study related to the impact of fraternity and sorority affiliation on SPT scores support this perception.  The current study also found, however, that certain activities and involvement also promote higher SPT scores.  But raising SPT scores is not enough.  Administrators can and should provide feedback to trigger cognitive dissonance, without which students may not experience moral cognitive development, despite experiencing role-taking opportunities (Lind, 2000).  Healy, Lancaster, Liddell, and Stewart (2012) encourage campus professionals to see themselves

170

as moral mentors.  As such, administrators should create situations where students must sit with discomfort, seek critical consciousness, and engage in difficult dialogue. Through discomfort, students can recognize "the dissonance between one's perspective and new information being presented" (p. 85).  By seeking critical consciousness, students can develop moral sensitivity and "maintain an openness to continued discovery about self and others and correction of false or incomplete knowledge about social groups" (p. 85).  Participating in difficult dialogues creates a level of discomfort based on conflicting points of view and differing values between and among participants.  Healy, Lancaster, Liddell, and Stewart believe "[administrators and students] have an obligation to continuously search for a wide range of perspectives, and this search is developed through conversation" (p. 87).

Conversations about differing perspectives form the building blocks for SPT to occur.  Having administrators intentionally connect students or student groups that have different lifestyles, customs, political views, or religious beliefs and engaging those students in discussions about how their personal values are different is one way to enhance perspective taking skills.  Gathering students or student group leaders together to discuss major social issues such as peace, human rights, and justice is another way to enhance the perspective taking skills of students.

A concrete example of this can be found in the Common Ground program at the University of Maryland.  The Common Ground Dialogue Group is a program through the Department of Resident Life that "provides structured opportunities for diverse groups of 12-14 students to come together to engage in peer-led dialogues about issues that have important implications for our twenty-first century multicultural society" (Common

Ground, 2015).  These conversations allow students to discuss their views about multiculturalism and diversity.  Facilitated by student Peer Dialogue Leaders who have gone through extensive training, these voluntary participation programs focus on two key dynamics:

1.  Diversity of participants.  As much as possible, a Common Ground group should be comprised of students who bring multiple individual identities and perspectives to the dialogue.  Dialogue groups with too many members who have similar points of view and who are similar on several dimensions of identity may not provide as much exposure to the multiple perspectives that exist on a given issue.

2.  A climate of respect for multiple perspectives.  One of the fundamental principles underlying the Common Ground program is that some of the most powerful learning occurs through exposure to and consideration of multiple perspectives.  Therefore, one of the most important goals is to create a dialogue group environment in which members talk openly and candidly about serious multicultural issues while also listening carefully to the views and experiences of others, especially if someone has a view that is different from their own.  Because multiple perspectives are so important to dialogue and to learning, there is never a "right" or "wrong" view on a particular issue.  In addition, group members shouldn't feel pressured or obligated to change their minds.  Instead we hope that each person emerges from the experience with a deeper and more complete understanding of the issue and its complexities.  (Common Ground, 2015)

Another option is for administrators to encourage students to participate in civic engagement, community service and advocacy for others. The current study found that participating regularly in community service and being involved in service or advocacy groups on or off-campus were strong predictors for higher SPT scores. Boyd and Brackmann (2012) found that "Students' moral sensitivity and judgment/reasoning – Rest's first and second frames of moral maturity – develop as students engage in real-world problem solving and civic activities that expand their ability to take another's perspective and their level of empathy toward that perspective" (p. 40). They found that frequent participation in activities that foster greater perspective-taking, such as community service, develops the desire to continue to participate in similar activities. They suggested colleges and universities take more responsibility for creating "intentional environments which will promote personally and socially responsible graduates" (p. 41) who can take seriously the perspectives and viewpoints of others. Administrators should work with students and student organizations to promote participation in community service and being involved in service or advocacy groups on or off-campus.

A third option is to utilize the unique opportunities to become involved with different types of clubs and organizations that exist on a college campus. The current study found that the more involved students were in on-campus student organizations or off-campus community organizations, the higher their SPT scores were. Involvement in these organizations can provide particularly rich opportunities for diverse interaction and moral growth. Through involvement in clubs and organizations, students develop deeper friendships based on shared interests and values. Dalton (1999) maintains that caring

about others is a necessary condition for moral and ethical growth. Without connecting with others and empathizing with their points of view, students risk becoming "isolated in their own subjectivity" (p. 51). This isolation prevents students from developing the social perspective taking skills necessary to achieve moral sensitivity.

The current study found that taking part in socio-cultural issues discussions, regularly doing community service, participating in service or advocacy groups, and getting involved in several student organizations all contribute to higher SPT skills. Once faculty and administrators know more about the types of activities and experiences that contribute to SPT for college students, they can foster a more supportive environment that contributes to the development of students' ability to understand how a situation appears to another person and how that person is reacting cognitively and emotionally to the situation. The findings in the current study help frame the types of involvement and experiences necessary to enhance the social perspective taking skills of students.

### Directions for Future Research

Although this study fills a gap in the literature related to how affiliation with fraternities and sororities impacts social perspective taking scores, the study also reveals several new directions for future research. Many are discussed earlier in this chapter. In addition, researchers would ideally conduct a longitudinal study that would allow greater light to be shed on the types of involvement and experiences that lead to enhanced SPT skills. In a longitudinal study, researchers could administer an SPT pre-test when students first get to college and then track their involvement in student organizations, including fraternity/sorority affiliation, over time to better measure the relationship between participation and SPT scores. The current study found that fraternity and

174

sorority members enter with lower SPT scores. A longitudinal study (such as the Higher Education Research Institute's *Cooperative Institutional Research Program* or the Center of Inquiry's *Wabash National Study of Liberal Arts Education*) would allow researchers to determine if the gap between fraternity/sorority members and non-Greeks widens or narrows during the college years, and determine how intentional socio-cultural issues discussions impact SPT scores within fraternities and sororities and other student organizations. There is research to support this related to social conscience and moral concern about perceived injustice. Wilder et al. (1986) found the degree of change over the four years of college for students affiliated with fraternities and sororities matched the slope of development of non-affiliated peers. They found that affiliated students started lower and finished lower, but developed at the same rate as unaffiliated students. A similar phenomenon could be happing with SPT scores.

It would also be helpful to study fraternity and sorority chapters that have actively engaged alumni and chapter advisors and see if those chapters promote greater SPT skills. One of the aspects of fraternity and sorority affiliation that makes it different from other types of student organizations is the involvement of alumni in undergraduate chapter operations. Finding ways to measure the influence of alumni on SPT scores would be helpful, especially if the alumni had significantly higher SPT scores themselves.

Further research should also be conducted using Davis' (1980, 1983) complete, 28-question Interpersonal Reactivity Index (IRI) in the college setting. While the revised version used in the current study allowed for generalizations to be made about SPT scores, administering the full scale would provide greater insights into how social

perspective taking occurs in the college environment and what types of activities promote higher scores.

More research should also be done comparing how race impacts SPT scores. For example, comparing students of color at historically Black colleges and universities (HBCUs) to students of color at predominantly White institutions (PWIs) would shed light on how students of color develop SPT skills differently based on these types of campuses. It would also be enlightening to compare members of color in predominantly White fraternities or sororities to members of color in historically Black or multicultural fraternities or sororities. Pascarella, Edison, Nora, Hagedorn and Terenzini (1996) found that "for non-White students Greek affiliation had a small positive influence on openness to diversity, whereas for white students the influence was strongly negative" (p. 190). More research that explores the impact race has on SPT scores in different groups and activities would be informative in helping to understand how students of color and White students in different communities develop SPT skills.

In addition to the current and other quantitative studies, qualitative studies should also be conducted to examine the lived experience of belonging to a fraternity or sorority and how members believe it impacts their ability to consider the perspectives of others. Qualitative studies such as the one by Mathiasen (2005) discussed in the literature review can provide insights into how the college environment influences moral development and social perspective taking in ways that provide a different perspective than a quantitative study. His study examined the organizational culture within one fraternity and identified positive findings related to moral development. Studying the environment created within these examples of high performing fraternities and sororities may provide insights into

176

the types of activities and programs and the cultural variables that would help foster SPT skills in lower-performing chapters.

## Conclusion

The primary purpose of this study was to identify how, if at all, fraternity/sorority affiliation impacted social perspective taking scores for students belonging to these groups. Data was gathered through the 2009 Multi-institutional Study of Leadership using a modified version of Davis' (1980, 1983) Interpersonal Response Inventory as a measurement scale for social perspective taking skills. A secondary purpose of this dissertation was to explore how involvement in other types of student organizations, academic majors, and other activities experienced by students in the college environment impacted SPT scores.

Social perspective taking has been found to be a necessary but not sufficient prerequisite for moral reasoning (Ambron & Irwin, 1975; Dey & Associates, 2010b; Eisenberg, Zhou, & Koller, 2001; Keasey, 1971; Kohlberg, 1976; Mason & Gibbs, 1993; Selman, 1971a, 1971b, 1976; Walker, 1980). Analyses of variance and blocked hierarchical regression were used to test how environmental variables associated with the college experience relate to social perspective taking skills. Findings showed that fraternity/sorority affiliation has a significantly negative effect on SPT scores, when controlling for student background and environmental variables. Socio-cultural issues discussions had the most significant positive relationship with SPT scores. Participating in community service, being active in on-campus student organizations or off-campus community organizations, and participation in military groups, political groups, service groups or advocacy groups all had significant, positive relationships with SPT scores.

177

This study leads to other important considerations.  For college administrators, the search for ways to enhance the social perspective taking skills of undergraduate students can help pave the way for developing moral sensitivity and reasoning.

| | Social Perspective Taking | Gender | Middle Eastern | African American/ Black | American Indian/Alaska Native | Asian American/ Asian | Hispanic /Latino | Multiracial | Level of parent(s) / guardian(s) education | Political affiliation |
|---|---|---|---|---|---|---|---|---|---|---|
| Social Perspective Taking | 1.000 | | | | | | | | | |
| Gender | .214 | 1.000 | | | | | | | | |
| Middle Eastern | .009 | -.008 | 1.000 | | | | | | | |
| African American/Black | .060 | .027 | -.018 | 1.000 | | | | | | |
| American Indian/Alaska Native | .017 | .003 | -.005 | -.016 | 1.000 | | | | | |
| Asian American/Asian | -.021 | -.043 | -.022 | -.067 | -.019 | 1.000 | | | | |
| Hispanic/Latino | .030 | -.002 | -.016 | -.048 | -.014 | -.058 | 1.000 | | | |
| Multiracial | .034 | .004 | -.022 | -.068 | -.019 | -.083 | -.059 | 1.000 | | |
| Level of parent(s)/guardian(s) education | -.040 | -.037 | .005 | -.111 | -.032 | -.027 | -.151 | -.013 | 1.000 | |
| Political Affiliation | -.147 | -.069 | -.017 | -.049 | .008 | -.045 | -.039 | -.044 | -.019 | 1.000 |
| Social Perspective Taking Pretest | .467 | .064 | .009 | .029 | .001 | .044 | .012 | .043 | .011 | -.125 |
| Age | .089 | .009 | -.003 | .123 | .042 | -.031 | .022 | .005 | -.195 | -.005 |
| Size | -.001 | -.051 | .020 | .024 | .008 | .056 | .040 | .017 | -.054 | -.014 |
| Control | -.017 | .004 | .001 | -.060 | -.051 | .011 | -.013 | -.001 | .171 | .002 |
| Selectivity | -.023 | -.044 | .002 | -.040 | -.054 | .112 | .005 | -.002 | .238 | -.043 |
| In a fraternity or sorority | -.014 | -.001 | -.009 | -.033 | -.009 | -.020 | -.006 | -.009 | .102 | .045 |
| College grades | .073 | .099 | -.001 | -.147 | -.024 | .011 | -.069 | -.040 | .147 | -.019 |
| AGR | -.031 | -.027 | -.003 | .000 | .002 | -.020 | -.009 | -.015 | -.007 | .039 |
| Architecture/Urban Planning | -.013 | -.018 | -.001 | -.012 | -.003 | .003 | .007 | -.002 | .009 | .001 |
| CMNS | -.030 | -.059 | .024 | -.006 | .009 | .070 | -.014 | -.006 | .044 | .007 |
| Business | -.078 | -.114 | -.003 | .007 | -.003 | .056 | .009 | -.017 | -.043 | .096 |
| ARHU | .043 | .056 | -.014 | -.035 | -.017 | -.060 | -.013 | .026 | .073 | -.096 |
| Education | .044 | .122 | -.013 | .000 | .019 | -.057 | -.016 | -.020 | -.062 | .036 |
| Engineering | -.075 | -.183 | .019 | -.015 | -.005 | .043 | -.001 | -.008 | .038 | .048 |
| BSOS | .073 | .063 | -.003 | .039 | -.005 | -.027 | .033 | .022 | -.011 | -.092 |
| Health | .032 | .116 | .001 | .012 | .006 | -.014 | -.008 | -.015 | -.055 | .048 |
| Honor_Acad_II_SI | .052 | .027 | .008 | -.038 | -.018 | .047 | -.024 | -.014 | .103 | -.011 |
| Arts_Media | .048 | .019 | -.019 | -.007 | -.017 | .002 | -.032 | .012 | .103 | -.091 |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | -.056 | -.006 | -.025 | -.206 | -.007 | -.236 | -.093 | -.061 | .014 | .127 |
| Military (ex. ROTC, cadet corps) | .049 | .083 | -.007 | -.004 | .001 | -.017 | -.004 | -.015 | .009 | -.049 |
| RA_NST_PH | .065 | .027 | -.006 | .030 | -.011 | .031 | .003 | .006 | .048 | -.018 |
| Political (ex. College Democrats, College Republicans, Libertarians) | -.014 | .035 | -.001 | .008 | .005 | .044 | .009 | -.009 | -.081 | .029 |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | -.054 | -.026 | -.005 | -.014 | .004 | -.008 | .022 | .004 | -.094 | -.157 |
| Serv_Adv | .112 | .092 | -.005 | -.016 | -.015 | -.001 | -.017 | .005 | .100 | -.044 |
| Sports_Rec | -.062 | -.206 | -.022 | -.088 | -.020 | -.062 | -.061 | -.021 | .168 | .090 |
| SGA_CWP | .047 | .016 | .003 | .037 | -.010 | .021 | .009 | .013 | .044 | -.033 |
| Community Service | .128 | .083 | -.006 | .029 | .009 | -.015 | -.004 | .001 | .059 | .039 |
| Study Abroad | .033 | .049 | -.005 | -.007 | -.008 | .015 | -.008 | -.012 | .069 | -.047 |
| Active Member | .120 | .054 | -.010 | .034 | .002 | -.010 | -.027 | -.003 | .100 | .107 |
| Socio-Cultural Discussions | .267 | .032 | .017 | .021 | -.012 | -.026 | .015 | .061 | .084 | -.143 |

| | Social Perspective Taking Pretest | Age | Size | Control | Selectivity | In a fraternity or sorority | College grades | AGR | Architecture /Urban Planning | CMNS |
|---|---|---|---|---|---|---|---|---|---|---|
| Social Perspective Taking | | | | | | | | | | |
| Gender | | | | | | | | | | |
| Middle Eastern | | | | | | | | | | |
| African American/Black | | | | | | | | | | |
| American Indian/Alaska Native | | | | | | | | | | |
| Asian American/Asian | | | | | | | | | | |
| Hispanic/Latino | | | | | | | | | | |
| Multiracial | | | | | | | | | | |
| Level of parent(s)/guardian(s) education | | | | | | | | | | |
| Political Affiliation | | | | | | | | | | |
| Social Perspective Taking Pretest | 1.000 | | | | | | | | | |
| Age | -.027 | 1.000 | | | | | | | | |
| Size | .007 | .084 | 1.000 | | | | | | | |
| Control | .001 | -.148 | -.658 | 1.000 | | | | | | |
| Selectivity | .034 | -.155 | .059 | .239 | 1.000 | | | | | |
| In a fraternity or sorority | -.023 | -.064 | -.020 | .087 | .130 | 1.000 | | | | |
| College grades | .021 | .021 | -.042 | .100 | .075 | .002 | 1.000 | | | |
| AGR | -.028 | .001 | .057 | -.076 | -.024 | .006 | -.034 | 1.000 | | |
| Architecture/Urban Planning | .001 | -.002 | .041 | -.026 | -.018 | -.010 | .002 | -.011 | 1.000 | |
| CMNS | .022 | -.051 | -.018 | .023 | .058 | -.027 | .026 | -.052 | -.043 | 1.000 |
| Business | -.057 | .010 | .026 | .037 | -.045 | .047 | -.038 | -.052 | -.043 | -.211 |
| ARHU | .031 | -.028 | -.062 | .068 | .033 | .020 | .045 | -.059 | -.049 | -.240 |
| Education | -.004 | .053 | -.040 | -.063 | -.130 | -.026 | .034 | -.033 | -.028 | -.136 |
| Engineering | -.017 | -.029 | .110 | -.038 | .088 | -.002 | -.028 | -.027 | -.022 | -.110 |
| BSOS | .018 | .033 | -.030 | .016 | .039 | .005 | -.007 | -.051 | -.042 | -.208 |
| Health | -.003 | .042 | .034 | -.052 | -.061 | -.021 | .002 | -.033 | -.027 | -.134 |
| Honor_Acad_II_SI | .017 | -.039 | -.043 | .078 | .080 | .126 | .243 | .007 | -.004 | .077 |
| Arts_Media | .052 | -.059 | -.132 | .126 | .065 | .034 | .082 | -.029 | .003 | -.041 |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | -.035 | .037 | .001 | -.044 | -.090 | -.038 | .030 | .011 | .009 | -.018 |
| Military (ex. ROTC, cadet corps) | .021 | -.022 | -.028 | .012 | -.004 | -.025 | .034 | -.019 | -.001 | -.008 |
| RA_NST_PH | .004 | -.016 | -.097 | .105 | .056 | .125 | .116 | -.017 | -.019 | .031 |
| Political (ex. College Democrats, College Republicans, Libertarians) | .001 | .040 | .040 | -.072 | -.062 | -.107 | -.036 | .008 | .022 | .023 |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | .016 | .073 | .062 | -.075 | -.091 | -.083 | -.081 | -.006 | .005 | -.011 |
| Serv_Adv | .011 | -.060 | -.076 | .127 | .117 | .155 | .106 | -.009 | -.009 | .012 |
| Sports_Rec | -.038 | -.182 | -.105 | .137 | .126 | .155 | .003 | .042 | .002 | .045 |
| SGA_CWP | .009 | -.053 | -.076 | .090 | .032 | .162 | .058 | -.008 | -.009 | -.018 |
| Community Service | .034 | -.002 | -.054 | .077 | .067 | .200 | .102 | .003 | -.022 | .018 |
| Study Abroad | -.001 | .021 | -.074 | .092 | .054 | .070 | .087 | -.002 | .011 | -.041 |
| Active Member | .011 | -.017 | -.099 | .112 | .062 | .212 | .138 | .012 | -.019 | .004 |
| Socio-Cultural Discussions | .195 | -.090 | -.040 | .091 | .079 | .045 | .047 | -.027 | -.005 | -.017 |

180

| | Business | ARHU | Education | Engineering | BSOS | Health | Honor_Acad_II_SI | Arts_Media | Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | Military (ex. ROTC, cadet corps) |
|---|---|---|---|---|---|---|---|---|---|---|
| Social Perspective Taking | | | | | | | | | | |
| Gender | | | | | | | | | | |
| Middle Eastern | | | | | | | | | | |
| African American/Black | | | | | | | | | | |
| American Indian/Alaska Native | | | | | | | | | | |
| Asian American/Asian | | | | | | | | | | |
| Hispanic/Latino | | | | | | | | | | |
| Multiracial | | | | | | | | | | |
| Level of parent(s)/guardian(s) education | | | | | | | | | | |
| Political Affiliation | | | | | | | | | | |
| Social Perspective Taking Pretest | | | | | | | | | | |
| Age | | | | | | | | | | |
| Size | | | | | | | | | | |
| Control | | | | | | | | | | |
| Selectivity | | | | | | | | | | |
| In a fraternity or sorority | | | | | | | | | | |
| College grades | | | | | | | | | | |
| AGR | | | | | | | | | | |
| Architecture/Urban Planning | | | | | | | | | | |
| CMNS | | | | | | | | | | |
| Business | 1.000 | | | | | | | | | |
| ARHU | -.237 | 1.000 | | | | | | | | |
| Education | -.134 | -.153 | 1.000 | | | | | | | |
| Engineering | -.109 | -.123 | -.070 | 1.000 | | | | | | |
| BSOS | -.206 | -.233 | -.132 | -.107 | 1.000 | | | | | |
| Health | -.132 | -.150 | -.085 | -.069 | -.130 | 1.000 | | | | |
| Honor_Acad_II_SI | -.006 | -.013 | -.045 | .057 | -.001 | -.015 | 1.000 | | | |
| Arts_Media | -.116 | .287 | -.036 | -.045 | -.025 | -.081 | .124 | 1.000 | | |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | .019 | -.018 | .039 | -.006 | -.046 | .034 | -.135 | -.103 | 1.000 | |
| Military (ex. ROTC, cadet corps) | .002 | .012 | .021 | -.021 | -.003 | -.006 | -.035 | -.050 | .068 | 1.000 |
| RA_NST_PH | -.021 | .008 | .020 | .006 | .016 | -.016 | .230 | .129 | -.140 | -.037 |
| Political (ex. College Democrats, College Republicans, Libertarians) | .030 | -.050 | .035 | .027 | -.091 | .050 | -.143 | -.107 | .108 | .046 |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | .050 | -.039 | -.013 | -.001 | .000 | .000 | -.135 | -.117 | .142 | .028 |
| Serv_Adv | -.041 | .022 | -.011 | -.033 | .060 | -.003 | .234 | .119 | -.140 | -.025 |
| Sports_Rec | .040 | -.053 | -.045 | .054 | -.039 | .012 | .112 | .013 | .021 | -.041 |
| SGA_CWP | .004 | .047 | -.017 | -.031 | .041 | -.032 | .228 | .150 | -.187 | -.058 |
| Community Service | -.034 | -.009 | .046 | -.046 | .020 | .023 | .179 | .058 | -.079 | -.008 |
| Study Abroad | .006 | .076 | -.018 | -.036 | .035 | -.041 | .113 | .061 | -.035 | -.001 |
| Active Member | -.028 | .050 | .031 | -.030 | .012 | -.011 | .324 | .202 | -.164 | -.019 |
| Socio-Cultural Discussions | -.073 | .112 | -.034 | -.042 | .088 | -.056 | .155 | .146 | -.145 | -.003 |

| | RA_NST_PH | Political (ex. College Democrats, College Republicans, Libertarians) | Religious (ex. Fellowship of Christian Athletes, Hillel) | Serv_Adv | Sports_Rec | SGA_CWP | Community Service | Study Abroad | Active_Member | Socio-Cultural Discussions |
|---|---|---|---|---|---|---|---|---|---|---|
| Social Perspective Taking | | | | | | | | | | |
| Gender | | | | | | | | | | |
| Middle Eastern | | | | | | | | | | |
| African American/Black | | | | | | | | | | |
| American Indian/Alaska Native | | | | | | | | | | |
| Asian American/Asian | | | | | | | | | | |
| Hispanic/Latino | | | | | | | | | | |
| Multiracial | | | | | | | | | | |
| Level of parent(s)/guardian(s) education | | | | | | | | | | |
| Political Affiliation | | | | | | | | | | |
| Social Perspective Taking Pretest | | | | | | | | | | |
| Age | | | | | | | | | | |
| Size | | | | | | | | | | |
| Control | | | | | | | | | | |
| Selectivity | | | | | | | | | | |
| In a fraternity or sorority | | | | | | | | | | |
| College grades | | | | | | | | | | |
| AGR | | | | | | | | | | |
| Architecture/Urban Planning | | | | | | | | | | |
| CMNS | | | | | | | | | | |
| Business | | | | | | | | | | |
| ARHU | | | | | | | | | | |
| Education | | | | | | | | | | |
| Engineering | | | | | | | | | | |
| BSOS | | | | | | | | | | |
| Health | | | | | | | | | | |
| Honor_Acad_II_SI | | | | | | | | | | |
| Arts_Media | | | | | | | | | | |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | | | | | | | | | | |
| Military (ex. ROTC, cadet corps) | | | | | | | | | | |
| RA_NST_PH | 1.000 | | | | | | | | | |
| Political (ex. College Democrats, College Republicans, Libertarians) | -.134 | 1.000 | | | | | | | | |
| Religious (ex. Fellowship of Christian Athletes, Hillel) | -.158 | .141 | 1.000 | | | | | | | |
| Serv_Adv | .242 | -.202 | -.224 | 1.000 | | | | | | |
| Sports_Rec | .116 | -.080 | -.111 | .131 | 1.000 | | | | | |
| SGA_CWP | .294 | -.189 | -.147 | .246 | .106 | 1.000 | | | | |
| Community Service | .179 | -.108 | -.174 | .335 | .110 | .186 | 1.000 | | | |
| Study Abroad | .091 | -.041 | -.047 | .090 | .041 | .078 | .056 | 1.000 | | |
| Active Member | .269 | -.174 | -.347 | .322 | .191 | .293 | .395 | .093 | 1.000 | |
| Socio-Cultural Discussions | .151 | -.174 | -.107 | .175 | .061 | .175 | .149 | .078 | .245 | 1.000 |

**MULTI-INSTITUTIONAL STUDY OF LEADERSHIP 2009**

**NOTE:**
This is a paper and pencil version of what will be presented as an on-line web survey.
- Skip patterns will automatically take the respondent to the appropriate section.
- Shaded sections/ items will be used in sub-samples and will not be asked of all participants.

**COLLEGE INFORMATION**

1. Did you begin college at your current institution or elsewhere? (Choose One)

    Started Here = 1    Started Elsewhere = 2

2. How would you characterize your enrollment status? (Choose One)

    Full-Time = 1    Less than Full-Time = 2

3. What is your current class level?    (Choose One)

    Freshman/First-year    1
    Sophomore    2
    Junior    3
    Senior (4th year and beyond)    4
    Graduate Student    5
    Unclassified    6

4. Are you currently working OFF CAMPUS in a position unaffiliated with your school?

    1 = Yes    2 = No
    If NO, skip to #5

4a. Approximately how many hours do you work off campus in a typical 7-day week?

5. Are you currently working ON CAMPUS? (Circle one)
    Yes    No
    If NO, skip to #6

5a. Approximately how many hours do you work on campus in a typical 7-day week?

6. In an average month, do you engage in any community service?

    1 = Yes    2 = No
    If NO, skip to #7

6a-e. In an average month, approximately how many hours do you engage in community service? (Choose one from each category).

    1 = None    5 = 16-20
    2 = 1-5    6 = 21-25
    3 = 6-10    7 = 26-30
    4 = 11-15    8 = 31 or more

    As part of a class    1 2 3 4 5 6 7 8
    As part of a work study experience    1 2 3 4 5 6 7 8
    With a campus student organization    1 2 3 4 5 6 7 8
    As part of a community organization unaffiliated with your school    1 2 3 4 5 6 7 8
    On your own    1 2 3 4 5 6 7 8

7. Check all the following activities you engaged in during your college experience:

    1 = Yes    2 = No

    Study abroad    1 2
    Practicum, internship, field experience, co-op experience, or clinical experience    1 2
    Learning community or other formal program where groups of students take two or more classes together    1 2
    Living-learning program (ex. language house, leadership floors, ecology halls)    1 2
    Research with a faculty member    1 2
    First-year or freshman seminar course    1 2
    Culminating senior experience (ex. capstone course, thesis)    1 2

-1-

183

YOUR PERCEPTIONS BEFORE ENROLLING IN COLLEGE

8. Looking back to *before you started college*, how confident were you that you would be successful in college at the following: (Select one for each response)

1 = Not at all confident        3 = Confident

2 = Somewhat confident      4 = Very confident

| | |
|---|---|
| Handling the challenge of college-level work | 1 2 3 4 |
| Analyzing new ideas and concepts | 1 2 3 4 |
| Applying something learned in class to the "real world" | 1 2 3 4 |
| Enjoying the challenge of learning new material | 1 2 3 4 |
| Appreciating new and different ideas, beliefs | 1 2 3 4 |
| Leading others | 1 2 3 4 |
| Organizing a group's tasks to accomplish a goal | 1 2 3 4 |
| Taking initiative to improve something | 1 2 3 4 |
| Working with a team on a group project | 1 2 3 4 |

9. Looking back to *when you were in high school*, how often did you engage in the following activities: (Select one response for each)

1 = Never        3 = Often

2 = Sometimes      4 = Very Often

| | |
|---|---|
| Student council or student government | 1 2 3 4 |
| Pep Club, School Spirit Club, or Cheerleading | 1 2 3 4 |
| Performing arts activities (ex. band, orchestra, dance, drama, or art) | 1 2 3 4 |
| Academic clubs (ex. science fair, math club, debate club, foreign language club, chess club, literary magazine) | 1 2 3 4 |
| Organized sports (ex. Varsity, club sports) | 1 2 3 4 |
| Leadership positions in student clubs, groups, sports (ex. officer in a club or organization, captain of athletic team, first chair in musical group, section editor of newspaper) | 1 2 3 4 |

10. Looking back to *before you started college*, how often did you engage in the following activities: (Select one response for each)

1 = Never        3 = Often

2 = Sometimes      4 = Very Often

| | |
|---|---|
| Performed community service | 1 2 3 4 |
| Reflected on the meaning of life | 1 2 3 4 |
| Participated in community organizations (ex. church group, scouts) | 1 2 3 4 |
| Took leadership positions in community organizations | 1 2 3 4 |
| Considered my evolving sense of purpose in life | 1 2 3 4 |
| Worked with others for change to address societal problems (ex. rally, protest, community organizing) | 1 2 3 4 |
| Participated in training or education that developed your leadership skills | 1 2 3 4 |
| Found meaning in times of hardship | 1 2 3 4 |

11. Looking back to before you started college, please indicate your level of agreement with the following items:

1 = Strongly disagree      4 = Agree

2 = Disagree      5 = Strongly Agree

3 = Neutral

| | |
|---|---|
| Hearing differences in opinions enriched my thinking | 1 2 3 4 5 |
| I had low self esteem | 1 2 3 4 5 |
| I worked well in changing environments | 1 2 3 4 5 |
| I enjoyed working with others toward common goals | 1 2 3 4 5 |
| I held myself accountable for responsibilities I agreed to | 1 2 3 4 5 |
| I worked well when I knew the collective values of a group | 1 2 3 4 5 |
| My behaviors reflected my beliefs | 1 2 3 4 5 |
| I valued the opportunities that allowed me to contribute to my community | 1 2 3 4 5 |

-2-

184

**12. Please indicate how well the following statements describe** *how you were prior to college.*

1 = Does Not Describe Me Well

2 =

3 =

4 =

5 = Describes Me Very Well

| | |
|---|---|
| I attempted to carefully consider the perspectives of those with whom I disagreed. | 1 2 3 4 5 |
| I regularly thought about how different people might view situations differently. | 1 2 3 4 5 |
| Before criticizing someone, I tried to imagine what it would be like to be in their position. | 1 2 3 4 5 |

**13. We would like you to consider your BROAD racial group membership (ex. White, Middle Eastern, American Indian, African American/ Black, Asian American/ Pacific Islander, Latino/ Hispanic, Multiracial) in responding to the following statements. Please indicate what** *your perceptions were prior to college.*

1 = Strongly Disagree

2 = Disagree

3 = Disagree Somewhat

4 = Neutral

5 = Agree Somewhat

6 = Agree

7 = Strongly Agree

| | |
|---|---|
| My racial group membership was important to my sense of identity. | 1 2 3 4 5 6 7 |
| I was generally happy to be a member of my racial group. | 1 2 3 4 5 6 7 |
| I did not feel a strong affiliation to my racial group. | 1 2 3 4 5 6 7 |

## YOUR EXPERIENCES IN COLLEGE

**14. How often have you engaged in the following activities during your college experience:**

1 = Never

2 = Sometimes

3 = Often

4 = Very Often

| | |
|---|---|
| Performed community service | 1 2 3 4 |
| Acted to benefit the common good or protect the environment | 1 2 3 4 |
| Been actively involved with an organization that addresses a social or environmental problem | 1 2 3 4 |
| Been actively involved with an organization that | 1 2 3 4 |

addresses the concerns of a specific community (ex. academic council, neighborhood association)

| | |
|---|---|
| Communicated with campus or community leaders about a pressing concern | 1 2 3 4 |
| Took action in the community to try to address a social or environmental problem | 1 2 3 4 |
| Worked with others to make the campus or community a better place | 1 2 3 4 |
| Acted to raise awareness about a campus, community, or global problem | 1 2 3 4 |
| Took part in a protest, rally, march, or demonstration | 1 2 3 4 |
| Worked with others to address social inequality | 1 2 3 4 |

**15.** Since starting college, how often have you:

1 = Never

2 = Once

3 = Sometimes

4 = Many Times

5 = Much of the Time

| | |
|---|---|
| Been an involved member in college organizations? | 1 2 3 4 5 |
| Held a leadership position in a college organization(s)? (ex. officer in a club or organization, captain of athletic team, first chair in musical group, section editor of newspaper, chairperson of committee)? | 1 2 3 4 5 |
| Been an involved member in an off-campus community organization(s) (ex. Parent-Teacher Association, church group)? | 1 2 3 4 5 |
| Held a leadership position in an off-campus community organization(s)? (ex. officer in a club or organization, leader in youth group, chairperson of committee)? | 1 2 3 4 5 |

**16. Have you been involved in the following kinds of student groups** during college? (Respond to each item)

1 = Yes

2 = No

| | |
|---|---|
| Academic/Departmental/Professional (ex. Pre-Law Society, an academic fraternity, Engineering Club) | 1   2 |
| Arts/Theater/Music (ex. Theater group, Marching Band, Photography Club) | 1   2 |
| Campus-Wide Programming (ex. program board, film series board, multicultural programming committee) | 1   2 |
| Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | 1   2 |

-3-

185

International Interest (ex. German Club, Foreign Language Club)  1  2

Honor Societies (ex. Omicron Delta Kappa [ODK], Mortar Board, Phi Beta Kappa)  1  2

Media (ex. Campus Radio, Student Newspaper)  1  2

Military (ex. ROTC, cadet corps)  1  2

New Student Transitions (ex. admissions ambassador, orientation advisor)  1  2

Resident Assistants  1  2

Peer Helper (ex. academic tutors, peer health educators)  1  2

Advocacy (ex. Students Against Sweatshops, Amnesty International)  1  2

Political (ex. College Democrats, College Republicans, Libertarians)  1  2

Religious (ex. Fellowship of Christian Athletes, Hillel)  1  2

Service (ex. Circle K, Habitat for Humanity)  1  2

Multi-Cultural Fraternities and Sororities (ex. National Pan-Hellenic Council [NPHC] groups such as Alpha Phi Alpha Fraternity Inc., or Latino Greek Council groups such as Lambda Theta Alpha)  1  2

Social Fraternities or Sororities (ex. Panhellenic or Interfraternity Council groups such as Sigma Phi Epsilon or Kappa Kappa Gamma)  1  2

Sports-Intercollegiate or Varsity (ex. NCAA Hockey, Varsity Soccer)  1  2

Sports-Club (ex. Club Volleyball, Club Hockey)  1  2

Sports-Intramural (ex. Intramural flag football)  1  2

Recreational (ex. Climbing Club, Hiking Group)  1  2

Social/ Special Interest (ex. Gardening Club, Sign Language Club, Chess Club)  1  2

Student Governance (ex. Student Government Association, Residence Hall Association, Interfraternity Council)  1  2

17. A mentor is defined as a person who intentionally assists your growth or connects you to opportunities for career or personal development.

Since you started at your current college/university, have you been mentored by the following types of people:

1 = Yes     2 = No

Faculty/Instructor  Yes  No

Student Affairs Professional Staff
(ex. a student organization advisor, career counselor, the Dean of Students, or residence hall coordinator)  Yes  No

Employer  Yes  No

Community member (not your employer)  Yes  No

Parent/ Guardian  Yes  No

Other student  Yes  No

IF NO for all of the above, skip to Question #18.

17b. A mentor is defined as a person who intentionally assists your growth or connects you to opportunities for career or personal development.

Since you started at your current college/university, how often have the following types of mentors assisted you in your growth or development?

1 = Never           3 = Often

2 = Sometimes       4 = Very Often

Faculty/Instructor  1 2 3 4

Student Affairs Professional Staff
(ex. a student organization advisor, career counselor, Dean of Students, residence hall coordinator)  1 2 3 4

Employer  1 2 3 4

Community member (not your employer)  1 2 3 4

Parent/ Guardian  1 2 3 4

Other student  1 2 3 4

17c. When thinking of your most significant mentor at this college/university, what was this person's role?

1 = Yes     2 = No

Faculty/Instructor  1  2

Student Affairs Professional Staff (ex. student organization advisor, career counselor, Dean of Students, residence hall coordinator)  1  2

Employer  1  2

Other Student  1  2

-4-

**17d. When thinking about your most significant mentor at this college/university, what was this person's gender?**

| | |
|---|---|
| Female | 1 |
| Male | 2 |
| Transgender | 3 |

**17e. When thinking about your most significant mentor at this college/university, what was this person's race/ethnicity?**

| | |
|---|---|
| White/ Caucasian | 1 |
| Middle Eastern | 2 |
| African American/ Black | 3 |
| American Indian | 4 |
| Asian American/ Pacific Islander | 5 |
| Latino/ Hispanic | 6 |
| Multiracial | 7 |
| Unsure | 8 |
| Race/ethnicity not indicated above | 9 |

**17f. When thinking of your most significant mentor at this college/university, indicate your level of agreement or disagreement with the following: This mentor helped me to:**

| | |
|---|---|
| 1 = Strongly Disagree | 4 = Agree |
| 2 = Disagree | 5 = Strongly Agree |
| 3 = Neutral | |

| | |
|---|---|
| Empower myself to engage in leadership | 1 2 3 4 5 |
| Empower others to engage in leadership | 1 2 3 4 5 |
| Engage in ethical leadership | 1 2 3 4 5 |
| Live up to my potential | 1 2 3 4 5 |
| Be a positive role model | 1 2 3 4 5 |
| Mentor others | 1 2 3 4 5 |
| Value working with others from diverse backgrounds | 1 2 3 4 5 |
| Be open to new experiences | 1 2 3 4 5 |
| Develop problem-solving skills | 1 2 3 4 5 |
| Identify areas for self improvement | 1 2 3 4 5 |

**18. During interactions with other students outside of class, how often have you done each of the following in an average school year?   (Select one for each)**

| | |
|---|---|
| 1 = Never | 3 = Often |
| 2 = Sometimes | 4 = Very Often |

| | |
|---|---|
| Talked about different lifestyles/ customs | 1 2 3 4 |
| Held discussions with students whose personal values were very different from your own | 1 2 3 4 |
| Discussed major social issues such as peace, human rights, and justice | 1 2 3 4 |
| Held discussions with students whose religious beliefs were very different from your own | 1 2 3 4 |
| Discussed your views about multiculturalism and diversity | 1 2 3 4 |
| Held discussions with students whose political opinions were very different from your own | 1 2 3 4 |

**19. Since starting college, have you ever participated in a leadership training or leadership education experience of any kind (ex. leadership conference, alternative spring break, leadership course, club president's retreat…)?**

| | |
|---|---|
| 1 = Yes | 2 = No |

If NO, skip to #20

**19a. Since starting college, to what degree have you been involved in the following types of leadership training or education?**

| | |
|---|---|
| 1 = Never | 3 = Sometimes |
| 2 = Once | 4 = Often |

| | |
|---|---|
| Leadership Conference | 1 2 3 4 |
| Leadership Retreat | 1 2 3 4 |
| Leadership Lecture/Workshop Series | 1 2 3 4 |
| Positional Leader Training (ex. Treasurer's training, Resident Assistant training, Student Government training) | 1 2 3 4 |
| Leadership Course | 1 2 3 4 |
| Alternative Spring Break | 1 2 3 4 |
| Emerging or New Leaders Program | 1 2 3 4 |
| Living-Learning Leadership Program | 1 2 3 4 |
| Peer Leadership Educator Team | 1 2 3 4 |
| Outdoor Leadership Program | 1 2 3 4 |

| | |
|---|---|
| Women's Leadership Program | 1 2 3 4 |
| Multicultural Leadership Program | 1 2 3 4 |

* *Note that there is a skip pattern here that cannot be documented in a paper and pencil version of the instrument.*

**19b.** <u>Since starting college</u>, have you been involved in the following types of leadership training or education?

        1 = Yes       2 = No

| | |
|---|---|
| Leadership Certificate Program | 1 2 |
| Leadership Capstone Experience | 1 2 |
| Leadership Minor | 1 2 |
| Leadership Major | 1 2 |

**19c.** <u>Since starting college</u>, to what extent has participation in the following types of training or education assisted in the development of your leadership ability?

    1 = Not at all       3 = Moderately

    2 = Minimally      4 = A Great Deal

| | |
|---|---|
| Leadership Conference | 1 2 3 4 |
| Leadership Retreat | 1 2 3 4 |
| Leadership Certificate Program | 1 2 3 4 |
| Leadership Lecture/Workshop Series | 1 2 3 4 |
| Positional leader training (ex: Treasurer's training, Resident Assistant training, Student Government training) | 1 2 3 4 |
| Leadership Capstone Experience | 1 2 3 4 |
| Leadership Course | 1 2 3 4 |
| Leadership Minor | 1 2 3 4 |
| Leadership Major | 1 2 3 4 |
| Short-Term Service Immersion (ex. alternative spring break, January term service project) | 1 2 3 4 |
| Emerging or New Leaders Program | 1 2 3 4 |
| Living-Learning Leadership Program | 1 2 3 4 |
| Peer Leadership Educator Program | 1 2 3 4 |
| Outdoor Leadership Program | 1 2 3 4 |
| Women's Leadership Program | 1 2 3 4 |

| | |
|---|---|
| Multicultural Leadership Program | 1 2 3 4 |

## ASSESSING YOUR GROWTH

**20.** Please indicate your level of agreement with the following items:

> *For the statements that refer to a group, think of the most effective, functional group of which you have been a part. This might be a formal organization or an informal study group. For consistency, use the same group in all your responses.*

1 = Strongly Disagree    4 = Agree

2 = Disagree    5 = Strongly Agree

3 = Neutral

| | |
|---|---|
| I am open to others' ideas | 1 2 3 4 5 |
| Creativity can come from conflict | 1 2 3 4 5 |
| I value differences in others | 1 2 3 4 5 |
| I am able to articulate my priorities | 1 2 3 4 5 |
| Hearing differences in opinions enriches my thinking | 1 2 3 4 5 |
| I have low self esteem | 1 2 3 4 5 |
| I struggle when group members have ideas that are different from mine | 1 2 3 4 5 |
| Transition makes me uncomfortable | 1 2 3 4 5 |
| I am usually self confident | 1 2 3 4 5 |
| I am seen as someone who works well with others | 1 2 3 4 5 |
| Greater harmony can come out of disagreement | 1 2 3 4 5 |
| I am comfortable initiating new ways of looking at things | 1 2 3 4 5 |
| My behaviors are congruent with my beliefs | 1 2 3 4 5 |
| I am committed to a collective purpose in those groups to which I belong | 1 2 3 4 5 |
| It is important to develop a common direction in a group in order to get anything done | 1 2 3 4 5 |
| I respect opinions other than my own | 1 2 3 4 5 |
| Change brings new life to an organization | 1 2 3 4 5 |
| The things about which I feel passionate have priority in my life | 1 2 3 4 5 |

-6-

| | |
|---|---|
| I contribute to the goals of the group | 1 2 3 4 5 |
| There is energy in doing something a new way | 1 2 3 4 5 |
| I am uncomfortable when someone disagrees with me | 1 2 3 4 5 |
| I know myself pretty well | 1 2 3 4 5 |
| I am willing to devote the time and energy to things that are important to me | 1 2 3 4 5 |
| I stick with others through difficult times | 1 2 3 4 5 |
| When there is a conflict between two people, one will win and the other will lose | 1 2 3 4 5 |
| Change makes me uncomfortable | 1 2 3 4 5 |
| It is important to me to act on my beliefs | 1 2 3 4 5 |
| I am focused on my responsibilities | 1 2 3 4 5 |
| I can make a difference when I work with others on a task | 1 2 3 4 5 |
| I actively listen to what others have to say | 1 2 3 4 5 |
| I think it is important to know other people's priorities | 1 2 3 4 5 |
| My actions are consistent with my values | 1 2 3 4 5 |
| I believe I have responsibilities to my community | 1 2 3 4 5 |
| I could describe my personality | 1 2 3 4 5 |
| I have helped to shape the mission of the group | 1 2 3 4 5 |
| New ways of doing things frustrate me | 1 2 3 4 5 |
| Common values drive an organization | 1 2 3 4 5 |
| I give time to making a difference for someone else | 1 2 3 4 5 |
| I work well in changing environments | 1 2 3 4 5 |
| I work with others to make my communities better places | 1 2 3 4 5 |
| I can describe how I am similar to other people | 1 2 3 4 5 |
| I enjoy working with others toward common goals | 1 2 3 4 5 |
| I am open to new ideas | 1 2 3 4 5 |
| I have the power to make a difference in my community | 1 2 3 4 5 |
| I look for new ways to do something | 1 2 3 4 5 |
| I am willing to act for the rights of others | 1 2 3 4 5 |

| | |
|---|---|
| I participate in activities that contribute to the common good | 1 2 3 4 5 |
| Others would describe me as a cooperative group member | 1 2 3 4 5 |
| I am comfortable with conflict | 1 2 3 4 5 |
| I can identify the differences between positive and negative change | 1 2 3 4 5 |
| I can be counted on to do my part | 1 2 3 4 5 |
| Being seen as a person of integrity is important to me | 1 2 3 4 5 |
| I follow through on my promises | 1 2 3 4 5 |
| I hold myself accountable for responsibilities I agree to | 1 2 3 4 5 |
| I believe I have a civic responsibility to the greater public | 1 2 3 4 5 |
| Self-reflection is difficult for me | 1 2 3 4 5 |
| Collaboration produces better results | 1 2 3 4 5 |
| I know the purpose of the groups to which I belong | 1 2 3 4 5 |
| I am comfortable expressing myself | 1 2 3 4 5 |
| My contributions are recognized by others in the groups I belong to | 1 2 3 4 5 |
| I work well when I know the collective values of a group | 1 2 3 4 5 |
| I share my ideas with others | 1 2 3 4 5 |
| My behaviors reflect my beliefs | 1 2 3 4 5 |
| I am genuine | 1 2 3 4 5 |
| I am able to trust the people with whom I work | 1 2 3 4 5 |
| I value opportunities that allow me to contribute to my community | 1 2 3 4 5 |
| I support what the group is trying to accomplish | 1 2 3 4 5 |
| It is easy for me to be truthful | 1 2 3 4 5 |
| It is important to me that I play an active role in my communities | 1 2 3 4 5 |
| I volunteer my time to the community | 1 2 3 4 5 |
| I believe my work has a greater purpose for the larger community | 1 2 3 4 5 |

-7-

189

## THINKING MORE ABOUT YOURSELF

**21. How would you characterize your political views?**
(Choose One)

1 = Very Liberal

2 = Liberal

3 = Moderate

4 = Conservative

5 = Very Conservative

**22. In thinking about how you have changed during college, to what extent do you feel you have grown in the following areas?** (Select one response for each.)

| 1 = Not grown at all | 3 = Grown |
| 2 = Grown somewhat | 4 = Grown very much |

| | |
|---|---|
| Ability to put ideas together and to see relationships between ideas | 1 2 3 4 |
| Ability to learn on your own, pursue ideas, and find information you need | 1 2 3 4 |
| Ability to critically analyze ideas and information | 1 2 3 4 |
| Learning more about things that are new to you | 1 2 3 4 |

**23. How confident are you that you can be successful at the following:** (Select one response for each.)

| 1 = Not at all confident | 3 = Confident |
| 2 = Somewhat confident | 4 = Very confident |

| | |
|---|---|
| Leading others | 1 2 3 4 |
| Organizing a group's task to accomplish a goal | 1 2 3 4 |
| Taking initiative to improve something | 1 2 3 4 |
| Working with a team on a group project | 1 2 3 4 |

**24. How often do you…**

| 1 = Never | 3 = Often |
| 2 = Sometimes | 4 = Very Often |

| | |
|---|---|
| Search for meaning/purpose in your life | 1 2 3 4 |
| Have discussions about the meaning of life with your friends | 1 2 3 4 |
| Surround yourself with friends who are searching for meaning/purpose in life | 1 2 3 4 |
| Reflect on finding answers to the mysteries of life | 1 2 3 4 |
| Think about developing a meaningful philosophy of life | 1 2 3 4 |

**25. The following statements inquire about your thoughts and feelings in a variety of situations. For each item, be as honest as possible in indicating how well it describes you.**

1=Does Not Describe Me Well

2

3

4

5 =Describes Me Very Well

| | |
|---|---|
| I often have tender, concerned feelings for people less fortunate than me. | 1 2 3 4 5 |
| Sometimes I don't feel very sorry for other people when they are having problems. | 1 2 3 4 5 |
| I try to look at everybody's side of a disagreement before I make a decision. | 1 2 3 4 5 |
| I sometimes try to understand my friends better by imagining how things look from their perspective. | 1 2 3 4 5 |
| Other people's misfortunes do not usually disturb me a great deal. | 1 2 3 4 5 |
| I believe that there are two sides to every question and try to look at them both. | 1 2 3 4 5 |
| When I'm upset at someone, I usually try to "put myself in their shoes" for a while. | 1 2 3 4 5 |
| Before criticizing somebody, I try to imagine how I would feel if I were in their place. | 1 2 3 4 5 |

## YOUR COLLEGE CLIMATE

**26a. Indicate your level of agreement with the following statements about your experience on your current campus**

| 1 = Strongly Disagree | 4 = Agree |
| 2 = Disagree | 5 = Strongly Agree |
| 3 = Neutral | |

-8-

190

| | |
|---|---|
| I feel valued as a person at this school | 1 2 3 4 5 |
| I feel accepted as a part of the campus community | 1 2 3 4 5 |
| I have observed discriminatory words, behaviors or gestures directed at people like me | 1 2 3 4 5 |
| I feel I belong on this campus | 1 2 3 4 5 |
| I have encountered discrimination while attending this institution | 1 2 3 4 5 |
| I feel there is a general atmosphere of prejudice among students | 1 2 3 4 5 |
| Faculty have discriminated against people like me | 1 2 3 4 5 |
| Staff members have discriminated against people like me | 1 2 3 4 5 |

## BACKGROUND INFORMATION

27. **Which of the following best describes your primary major?** (Select the category that best represents your field of study)

Agriculture

Architecture/ Urban planning

Biological/ Life Sciences (ex. biology, biochemistry, botany, zoology)

Business (ex. accounting, business administration, marketing, management)

Communication (ex. speech, journalism, television/radio)

Computer and Information Sciences

Education

Engineering

Ethnic, Cultural Studies, and Area Studies

Foreign Languages and Literature (ex. French, Spanish)

Health-Related Fields (ex. nursing, physical therapy, health technology)

Humanities (ex. English, Literature, Philosophy, Religion, History)

Liberal/ General Studies

Mathematics

Multi/ Interdisciplinary Studies (ex. international relations, ecology, environmental studies)

Parks, Recreation, Leisure Studies, Sports Management

Physical Sciences (ex. physics, chemistry, astronomy, earth science)

Pre-Professional (ex. pre-dental, pre-medical, pre-veterinary)

Public Administration (ex. city management, law enforcement)

Social Sciences (ex. anthropology, economics, political science, psychology, sociology)

Visual and Performing Arts (ex. art, music, theater)

Undecided

Asked but not answered

28. **Did your high school require community service for graduation?**

1 = Yes          2 = No

29. **What is your age?**

30a. **What is your gender?**

1 = Female     2 = Male        3= Transgender

If  1 or 2, skip to # 31

30b. **Please indicate which of the following best describe you?**

| | | | |
|---|---|---|---|
| Female to Male | 1 | Intersexed | 3 |
| Male to Female | 2 | Rather not say | 4 |

31. **What is your sexual orientation?**

| | | | |
|---|---|---|---|
| Heterosexual | 1 | Questioning | 4 |
| Bisexual | 2 | Rather not say | 5 |
| Gay/Lesbian | 3 | | |

32. **Indicate your citizenship and/ or generation status:** (Choose One)

| | |
|---|---|
| Your grandparents, parents, and you were born in the U.S. | 1 |
| Both of your parents AND you were born in the U.S. | 2 |
| You were born in the U.S., but at least one of your parents was not | 3 |
| You are a foreign born, naturalized citizen | 4 |
| You are a foreign born, resident alien/ permanent resident | 5 |
| International student | 6 |

-9-

191

**33a. Please indicate your broad racial group membership:** (Mark all that apply)

| | |
|---|---|
| White/ Caucasian | 1 |
| Middle Eastern | 2 |
| African American/ Black | 3 |
| American Indian/ Alaska Native | 4 |
| Asian American/ Asian | 5 |
| Latino/ Hispanic | 6 |
| Multiracial | 7 |
| Race/Ethnicity not included above | 8 |

➤ *Note that there is a skip pattern here that cannot be documented in a paper and pencil version of the instrument.*

**33b. Please indicate your ethnic group memberships** (Mark all that apply)

**African American/ Black**

| | |
|---|---|
| Black American | 1 |
| African | 2 |
| West Indian | 3 |
| Brazilian | 4 |
| Haitian | 5 |
| Jamaican | 6 |
| Other Caribbean | 7 |
| Other Black | 8 |

**Asian American/ Asian**

| | |
|---|---|
| Chinese | 1 |
| Indian/Pakistani | 2 |
| Japanese | 3 |
| Korean | 4 |
| Filipino | 5 |
| Pacific Islander | 6 |
| Vietnamese | 7 |
| Other Asian | 8 |

**Latino/ Hispanic**

| | |
|---|---|
| Mexican/ Chicano | 1 |
| Puerto Rican | 2 |

| | |
|---|---|
| Cuban | 3 |
| Dominican | 4 |
| South American | 5 |
| Central American | 6 |
| Other Latino | 7 |

**34.** We are all members of different social groups or social categories. We would like you to consider your BROAD racial group membership (ex. White, Middle Eastern, American Indian, African American/ Black, Asian American/ Pacific Islander, Latino/ Hispanic, Multiracial) in responding to the following statements. There are no right or wrong answers to any of the statements; we are interested in your honest reactions and opinions.

| | |
|---|---|
| 1 = Strongly Disagree | 5 = Agree Somewhat |
| 2 = Disagree | 6 = Agree |
| 3 = Disagree Somewhat | 7 = Strongly Agree |
| 4 = Neutral | |

| | |
|---|---|
| I am a worthy member of my racial group | 1 2 3 4 5 6 7 |
| I often regret that I belong to my racial group | 1 2 3 4 5 6 7 |
| Overall, my racial group is considered good by others | 1 2 3 4 5 6 7 |
| Overall, my race has very little to do with how I feel about myself | 1 2 3 4 5 6 7 |
| I feel I don't have much to offer to my racial group | 1 2 3 4 5 6 7 |
| In general, I'm glad to be a member of my racial group | 1 2 3 4 5 6 7 |
| Most people consider my racial group, on the average, to be more ineffective than other groups | 1 2 3 4 5 6 7 |
| The racial group I belong to is an important reflection of who I am | 1 2 3 4 5 6 7 |
| I am a cooperative participant in the activities of my racial group | 1 2 3 4 5 6 7 |
| Overall, I often feel that my racial group is not worthwhile | 1 2 3 4 5 6 7 |
| In general, others respect my race | 1 2 3 4 5 6 7 |
| My race is unimportant to my sense of what kind of a person I am | 1 2 3 4 5 6 7 |
| I often feel I am a useless member of my | 1 2 3 4 5 6 7 |

-10-

192

racial group

| | |
|---|---|
| I feel good about the racial group I belong to | 1 2 3 4 5 6 7 |
| In general, others think that my racial group is unworthy | 1 2 3 4 5 6 7 |
| In general, belonging to my racial group is an important part of my self image | 1 2 3 4 5 6 7 |

**35a. Do you have any of the following conditions:**

1 = Yes        2 = No

If no, skip to # 36

a. Blindness, deafness, or a severe vision or hearing impairment;

b. A psychological, mental, or emotional condition;

c. A condition that substantially limits one or more basic physical activities such as walking, climbing stairs, reaching, lifting,

d. A condition that affects your learning or concentration; or

e. A permanent medical condition such as diabetes, severe asthma, etc.?

**35b. Please indicate all that apply:**

| | |
|---|---|
| Deaf/Hard of Hearing | 1 |
| Blind/Visually Impairment | 2 |
| Speech/Language Condition | 3 |
| Learning Disability | 4 |
| Physical or Musculoskeletal (ex. multiple sclerosis) | 5 |
| Attention Deficit Disorder/ Attention Deficit Hyperactivity Disorder | 6 |
| Psychiatric/Psychological Condition (ex. anxiety disorder, major depression) | 7 |
| Neurological Condition (ex. brain injury, stroke) | 8 |
| Medical (ex. diabetes, severe asthma) | 9 |
| Other | 10 |

**36. What is your current religious preference?** (Mark Your Primary Affiliation)

| | |
|---|---|
| Agnostic | 1 |
| Atheist | 2 |
| Baptist | 3 |
| Buddhist | 4 |
| Catholic | 5 |
| Church of Christ | 6 |
| Eastern Orthodox | 7 |
| Episcopalian | 8 |
| Hindu | 9 |
| Islamic | 10 |
| Jewish | 11 |
| LDS (Mormon) | 12 |
| Lutheran | 13 |
| Methodist | 14 |
| Presbyterian | 15 |
| Quaker | 16 |
| Roman Catholic | 17 |
| Seventh Day Adventist | 18 |
| Unitarian/Universalist | 19 |
| UCC/Congregational | 20 |
| Other Christian | 21 |
| Other Religion | 22 |
| None | 23 |

**37. What is your best estimate of your grades so far in college?** [Assume 4.00 = A]   (Choose One)

| | |
|---|---|
| 3.50 – 4.00 | 1 |
| 3.00 – 3.49 | 2 |
| 2.50 – 2.99 | 3 |
| 2.00 – 2.49 | 4 |
| 1.99 or less | 5 |

-11-

193

38. What is the <u>HIGHEST</u> level of formal education obtained by any of your parent(s) or guardian(s)? (Choose one)

| | |
|---|---|
| Less than high school diploma or less than a GED | 1 |
| High school diploma or a GED | 2 |
| Some college | 3 |
| Associates degree | 4 |
| Bachelors degree | 5 |
| Masters degree | 6 |
| Doctorate or professional degree (ex. JD, MD, PhD) | 7 |
| Don't know | 8 |

39. What is your <u>best estimate</u> of your parent(s) or guardian(s) combined total income from last year? If you are independent from your parent(s) or guardian(s), indicate your income. (Choose one)

| | |
|---|---|
| Less than $12,500 | 1 |
| $12,500 - $24,999 | 2 |
| $25,000 – $39,999 | 3 |
| $40,000 – $54,999 | 4 |
| $55,000 - $74,999 | 5 |
| $75,000 - $99,999 | 6 |
| $100,000 - $149,999 | 7 |
| $150,000 - $199,999 | 8 |
| $200,000 and over | 9 |
| Don't know | 10 |
| Rather not say | 11 |

40. Which of the following best describes where you are currently living while attending college? (Choose one)

| | |
|---|---|
| Parent/guardian or other relative home | 1 |
| Other off-campus home, apartment, or room | 2 |
| College/university residence hall | 3 |
| Other on-campus student housing | 4 |
| Fraternity or sorority house | 5 |
| Other | 6 |

40. Please provide a brief definition of what the term *leadership* means to you.

-12-

194

**Multi-Institutional Study of Leadership**
**Final Codebook**
**Version 4.14.10**

Red Font = Negative Response Item
Blue Font = Skip Pattern
Green Shading = Sub-Study
Purple Shading = Variable Included in Reports Section for Inputs
Peach Shading = Variable Included in Reports Section for Environments

| QUESTION | VARIABLE NAME | VARIABLE LABEL | RESPONSE CODING | NOTES |
|---|---|---|---|---|
| **SAMPLE INFORMATION** | | | | |
| | RESPID | Unique Respondent Identifier | | |
| | PRE_1 | PRE_1: Sub-study Identifier | 1=SUB1 will be shown<br>2=SUB2 and SUB3 will be shown | |
| | PRE_3 | PRE_3: School ID | | |
| | PRE_4 | PRE_4: Sample Type | 1=Main sample<br>2=Comparative sample<br>3=Both samples | |
| | PRE_5 | PRE_5: Class | 1=First year<br>2=Sophomore<br>3=Junior<br>4=Senior<br>5=Other<br>9=Missing | |
| | PRE_6 | PRE_6: Institution Name | | |
| | DISP_MAIN | DISP_Main: Primary Survey Disposition | 1=Complete<br>2=Partial | |
| | HISPANIC | HISPANIC: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | INDIAN | INDIAN: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | ASIAN | ASIAN: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | BLACK | BLACK: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | PACIFIC | PACIFIC: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | WHITE | WHITE: From sample | 0=Respondent is not race<br>1=Respondent is race<br>9=Missing | |
| | GENDER | GENDER: From sample | 1=Male<br>2=Female | |
| | QCONSENT | QCONSENT | 1=Yes, I have read the above text and I consent to participate in the survey<br>2=No I do not consent to participate in the survey<br>9=Asked but not answered | |
| **COLLEGE INFORMATION** | | | | |
| 1 | DEM1 | Did you begin college at your current institution or elsewhere? (Choose One) | 1= Started here<br>2=Started elsewhere | |
| 2 | DEM2 | How would you characterize your enrollment status? (Choose One) | 1=Full-time<br>2=Less than full-time | |
| 3 | DEM3 | What is your current class level? (Choose One) | 1=Freshman/ First-year<br>2=Sophomore<br>3=Junior<br>4=Senior (4th year and beyond)<br>5=Graduate Student<br>6= Unclassified | |
| | DEM3.1 | What is your current class level? (Choose One) | 1=Freshman/ First-year<br>2=Sophomore<br>3=Junior<br>4=Senior (4th year and beyond) | |
| 4 | ENV1 | Are you currently working OFF CAMPUS in a job unaffiliated with your school? | 1=Yes<br>2=No | If NO, skip to question #5 |

| | | | | |
|---|---|---|---|---|
| 4a | ENV1a | Approximately how many hours do you work off campus in a typical 7-day week? | Open response | |
| 5 | ENV2 | Are you currently working ON CAMPUS? | 1=Yes 2=No | If NO, skip to question #6 |
| 5a | ENV2a | Approximately how many hours do you work on campus in a typical 7-day week? | Open response | |
| 6 | ENV3 | In an average month, do you engage in any community service? | 1=Yes 2=No | If NO, skip to question #7 |

6a-e. In an average month, approximately how many hours do you engage in community service? (choose one for each category).

| | | | | |
|---|---|---|---|---|
| 6a | ENV3a | As part of a class | 1=None | |
| 6b | ENV3b | As part of a work study experience | 2=1-5 | |
| 6c | ENV3c | With a campus student organization | 3=6-10 | |
| 6d | ENV3d | As part of a community organization unaffiliated with your school | 4=11-15 5=16-20 | |
| 6e | ENV3e | On your own | 6=21-25 7=26-30 8=31 or more | |

7. Which of the following have you engaged in during your college experience:

| | | | | |
|---|---|---|---|---|
| 7a | ENV4a | Study abroad | 1=Yes | |
| 7b | ENV4b | Practicum, internship, field experience, co-op experience, or clinical experience | 2=No | |
| 7c | ENV4c | Learning community or other formal program where groups of students take two or more classes together | | |
| 7d | ENV4d | Living-learning program (ex. language house, leadership floors, ecology halls) | | |
| 7e | ENV4e | Research with a faculty member | | |
| 7f | ENV4f | First-year or freshman seminar course | | |
| 7g | ENV4g | Culminating senior experience (ex. capstone course, thesis) | | |

YOUR PERCEPTIONS BEFORE ENROLLING IN COLLEGE

8. Looking back to before you started college, how confident were you that you would be successful in college at the following: (Select one response for each)

| | | | | |
|---|---|---|---|---|
| 8a | PRE1a | Handling the challenge of college-level work | 1=Not at all confident | Cognitive Skills Pretest |

| | | | | |
|---|---|---|---|---|
| 8b | PRE1b | Analyzing new ideas and concepts | 2=Somewhat confident | Cognitive Skills Pretest |
| 8c | PRE1c | Applying something learned in class to the "real world" | 3=Confident 4=Very Confident | Cognitive Skills Pretest |
| 8d | PRE1d | Enjoying the challenge of learning new material | | Cognitive Skills Pretest |
| 8e | PRE1e | Appreciating new and different ideas or beliefs | | Cognitive Skills Pretest |
| 8f | PRE2a | Leading others | | Leadership Efficacy Pretest |
| 8g | PRE2b | Organizing a group's tasks to accomplish a goal | | Leadership Efficacy Pretest |
| 8h | PRE2c | Taking initiative to improve something | | Leadership Efficacy Pretest |
| 8i | PRE2d | Working with a team on a group project | | Leadership Efficacy Pretest |

9. Looking back to when you were in high school, how often did you engage in the following activities: (Select one response for each)

| | | | | |
|---|---|---|---|---|
| 9a | PRE3a | Student council or student government | 1=Never | |
| 9b | PRE3b | Pep Club, School Spirit Club, or Cheerleading | 2=Sometimes | |
| 9c | PRE3c | Performing arts (ex. band, orchestra, dance, drama, art) | 3=Often 4=Very Often | |
| 9d | PRE3d | Academic clubs (ex. science fair, math club, debate club, foreign language club, chess club, literary magazine) | | |
| 9e | PRE3e | Organized sports (ex. Varsity, club sports) | | |
| 9f | PRE3f | Leadership positions in student clubs, groups, sports (ex. officer in a club or organization, captain of athletic team, first chair in musical group, section editor of newspaper) | | |

10. Looking back to before you started college, how often did you engage in the following activities: (Select one response for each)

| | | | | |
|---|---|---|---|---|
| 10a | PRE4a | Performed community service | 1=Never | |
| 10b | PRE4b | Reflected on the meaning of life | 2=Sometimes 3=Often | Spirituality: Search for Meaning Pretest |
| 10c | PRE4c | Participated in community organizations (ex. church group, scouts) | 4=Very Often | |
| 10d | PRE4d | Took leadership positions in community organizations | | |
| 10e | PRE4e | Considered my evolving sense of purpose in life | | Spirituality: Search for Meaning Pretest |
| 10f | PRE4f | Worked with others for change to address societal problems (ex. rally, protest, community | | |

Comment [JPD1]: These three questions in green are tied to SUBSTUDY #1

| | | organizing) | | |
|---|---|---|---|---|
| 10g | PRE4g | Participated in training or education that developed your leadership skills | | |
| 10h | PRE4h | Found meaning in times of hardship | | Spirituality: Search for Meaning Pretest |

**11. Looking back to before you started college, please indicate your level of agreement with the following items:**

| | | | | |
|---|---|---|---|---|
| 11a | PRE5a | Hearing differences in opinions enriched my thinking | 1=Strongly Disagree<br>2=Disagree | Controversy with Civility Pretest |
| 11b | PRE5b | I had low self esteem | 3=Neutral | Consciousness of Self Pretest |
| 11c | PRE5c | I worked well in changing environments | 4=Agree | Change Pretest |
| 11d | PRE5d | I enjoyed working with others toward common goals | 5=Strongly Agree | Collaboration Pretest |
| 11e | PRE5e | I held myself accountable for responsibilities I agreed to | | Commitment Pretest |
| 11f | PRE5f | I worked well when I knew the collective values of a group | | Common Purpose Pretest |
| 11g | PRE5g | My behaviors reflected my beliefs | | Congruence Pretest |
| 11h | PRE5h | I valued the opportunities that allowed me to contribute to my community | | Citizenship Pretest |

**12. Please indicate how well the following statements describe _how you were prior to college_.**

| | | | | | |
|---|---|---|---|---|---|
| 12a | PRE6a | I attempted to carefully consider the perspectives of those with whom I disagreed. | 1=Does Not Describe Me Well<br>2 | Social Perspective Taking Pretest | Comment [JPD2]: These three questions in green are tied to SUBSTUDY #2 |
| 12b | PRE6b | I regularly thought about how different people might view situations differently. | 3<br>4 | Social Perspective Taking Pretest | |
| 12c | PRE6c | Before criticizing someone, I tried to imagine what it would be like to be in their position. | 5=Describes Me Very Well | Social Perspective Taking Pretest | |

**13. We would like you to consider your BROAD racial group membership (ex. White, Middle Eastern, Native American, African American/ Black, Asian American/ Pacific Islander, Latino/ Hispanic, Multiracial) in responding to the following statements. Please indicate what _your perceptions were prior to college_.**

| | | | | | |
|---|---|---|---|---|---|
| 13a | PRE7a | My racial group membership was important to my sense of identity. | 1=Strongly Disagree<br>2=Disagree | Collective Racial Efficacy Pretest | Comment [JPD3]: These three questions in green are tied to SUBSTUDY #2 |
| 13b | PRE7b | I was generally happy to be a member of my racial group. | 3=Disagree Somewhat<br>4=Neutral | Collective Racial Efficacy Pretest | |
| 13c | PRE7c | I did not feel a strong affiliation to my racial | 5=Agree Somewhat | Collective Racial Efficacy | |

| | | | | |
|---|---|---|---|---|
| | | group. | 6=Agree<br>7=Strongly Agree | Pretest |

| | | YOUR EXPERIENCES IN COLLEGE | | |
|---|---|---|---|---|

**14. How often have you engaged in the following activities _during your college experience_:**

| | | | | |
|---|---|---|---|---|
| 14a | ENV5c | Performed community service | 1=Never | Social Change Behaviors Scale |
| 14b | ENV5d | Acted to benefit the common good or protect the environment | 2=Once<br>3=Sometimes | |
| 14c | ENV5e | Been actively involved with an organization that addresses a social or environmental problem | 4=Often | |
| 14d | ENV5f | Been actively involved with an organization that addresses the concerns of a specific community (ex. academic council, neighborhood association) | | |
| 14e | ENV5g | Communicated with campus or community leaders about a pressing concern | | |
| 14f | ENV5h | Took action in the community to try to address a social or environmental problem | | |
| 14g | ENV5i | Worked with others to make the campus or community a better place | | |
| 14h | ENV5j | Acted to raise awareness about a campus, community, or global problem | | |
| 14i | ENV5n | Took part in a protest, rally, march, or demonstration | | |
| 14j | ENV5o | Worked with others to address social inequality | | |

**15. _Since starting college_, how often have you:**

| | | | | |
|---|---|---|---|---|
| 15a | ENV6a | Been an involved member in _college organizations_? | 1=Never<br>2=Once | |
| 15b | ENV6b | Held a leadership position in a _college organization(s)_? (ex. officer in a club or organization, captain of athletic team, first chair in musical group, section editor of newspaper, chairperson of committee)? | 3=Sometimes<br>4=Many Times<br>5=Much of the Time | |
| 15c | ENV6c | Been an involved member in an _off-campus community_ organization(s) (ex. Parent-Teacher | | |

197

| | | Association, church group)? | | |
|---|---|---|---|---|
| 15d | ENV6d | Held a leadership position in an _off-campus community_ organization(s)? (ex. officer in a club or organization, leader in youth group, chairperson of committee)? | | |

**16. Have you been involved in the following kinds of student groups _during college_? (Respond to each item)**

| | | | | |
|---|---|---|---|---|
| 16a | ENV7a | Academic/Departmental/Professional (ex. Pre-Law Society, an academic fraternity, Engineering Club) | 1=Yes 2=No | |
| 16b | ENV7b | Arts/Theater/Music (ex. Theater group, Marching Band, Photography Club) | | |
| 16c | ENV7c | Campus-Wide Programming (ex. program board, film series board, multicultural programming committee) | | |
| 16d | ENV7d | Identity-Based (ex. Black Student Union, LGBT Allies, Korean Student Association) | | |
| 16e | ENV7e | International Interest (ex. German Club, Foreign Language Club) | | |
| 16f | ENV7f | Honor Societies (ex. Omicron Delta Kappa [ODK], Mortar Board, Phi Beta Kappa) | | |
| 16g | ENV7g | Media (ex. Campus Radio, Student Newspaper) | | |
| 16h | ENV7h | Military (ex. ROTC, cadet corps) | | |
| 16i | ENV7i | New Student Transitions (ex. admissions ambassador, orientation advisor) | | |
| 16j | ENV7j | Resident Assistants | | |
| 16k | ENV7k | Peer Helper (ex. academic tutors, peer health educators) | | |
| 16l | ENV7l | Advocacy (ex. Students Against Sweatshops, Amnesty International) | | |
| 16m | ENV7m | Political (ex. College Democrats, College Republicans, Libertarians) | | |
| 16n | ENV7n | Religious (ex. Fellowship of Christian Athletes, Hillel) | | |

| | | | | |
|---|---|---|---|---|
| 16o | ENV7o | Service (ex. Circle K, Habitat for Humanity) | | |
| 16p | ENV7p | Multi-Cultural Fraternities and Sororities (ex. National Pan-Hellenic Council [NPHC] groups such as Alpha Phi Alpha Fraternity Inc., or Latino Greek Council groups such as Lambda Theta Alpha) | | |
| 16q | ENV7q | Social Fraternities or Sororities (ex. Panhellenic or Interfraternity Council groups such as Sigma Phi Epsilon or Kappa Kappa Gamma) | | |
| 16r | ENV7r | Sports-Intercollegiate or Varsity (ex. NCAA Hockey, Varsity Soccer) | | |
| 16s | ENV7s | Sports-Club (ex. Club Volleyball, Club Hockey) | | |
| 16t | ENV7t | Sports-Intramural (ex. Intramural flag football) | | |
| 16u | ENV7u | Recreational (ex. Climbing Club, Hiking Group) | | |
| 16v | ENV7v | Social/ Special Interest (ex. Gardening Club, Sign Language Club, Chess Club) | | |
| 16w | ENV7w | Student Governance (ex. Student Government Association, Residence Hall Association, Interfraternity Council) | | |

**17a. A mentor is defined as a person who intentionally assists your growth or connects you to opportunities for career or personal development. Since you started at your current college/university, have you been mentored by the following types of people:**

| | | | | |
|---|---|---|---|---|
| 17a1 | ENV8a1 | Faculty/Instructor | 1=Yes 2=No | If NO for ALL items, skip to question #18. |
| 17a2 | ENV8a2 | Student Affairs Professional Staff (ex. student organization advisor, career counselor, Dean of Students, residence hall coordinator) | | For EACH question with a response other than NO, provide the corresponding variable name from the next question. |
| 17a3 | ENV8a3 | Employer | | |
| 17a4 | ENV8a4 | Community member (not your employer) | | |
| 17a5 | ENV8a5 | Parent/Guardian | | |
| 17a6 | ENV8a6 | Other Student | | |

**17b. A mentor is defined as a person who intentionally assists your growth or connects you to opportunities for career or personal development.**

**Since you started at your current college/university, how often have the following types of mentors _assisted you in your growth or development_?**

| | | | | |
|---|---|---|---|---|
| 17b1 | ENV8b1 | Faculty/Instructor | 1=Never | |
| 17b2 | ENV8b2 | Student Affairs Professional Staff (ex. student | 2=Once | |

| | | organization advisor, career counselor, Dean of Students, residence hall coordinator) | 3=Sometimes | |
| | | | 4=Often | |
| 17b3 | ENV8b3 | Employer | | |
| 17b4 | ENV8b4 | Community member (not your employer) | | |
| 17b5 | ENV8b5 | Parent/Guardian | | |
| 17b6 | ENV8b6 | Other Student | | |

**17c. When thinking of your most significant mentor at this college/university, what was this person's role?**

| | | | | |
| --- | --- | --- | --- | --- |
| | ENV8c1 | Faculty/Instructor | Select one response from the list of participant provided options, but do not include options not listed to the left. | |
| | ENV8c2 | Student Affairs Professional Staff (ex. student organization advisor, career counselor, Dean of Students, residence hall coordinator) | | |
| | ENV8c3 | Employer | | |
| | ENV8c6 | Other Student | | |
| 17d | ENV8c_2 | When thinking of your most significant mentor at this college/university, what was this person's gender? | 1=Female 2=Male 3=Transgender | |
| 17e | ENV8d | When thinking of your most significant mentor at this college/university, what was this person's broad racial group membership? | 1=White/ Caucasian 2=Middle Eastern 3=African American/ Black 4=Native American 5=Asian American/ Pacific Islander 6=Latino/ Hispanic 7=Multiracial 8=Unsure 9=Race/ethnicity not indicated above | |
| | ENV8D.1 | White/ Caucasian | | Note these variables are permutations of the above question that allow for the identification of each unique racial group identified above. |
| | ENV8D.2 | Middle Eastern | | |
| | ENV8D.3 | African American/ Black | | |
| | ENV8D.4 | Native American | | |
| | ENV8D.5 | Asian American/ Pacific Islander | | |
| | ENV8D.6 | Latino/ Hispanic | | |
| | ENV8D.7 | Multiracial | | |
| | ENV8D.8 | Unsure | | |
| | ENV8D.9 | Race/ethnicity not indicated above | | |

**17f. When thinking of your most significant mentor at this college/university, indicate your level of agreement or disagreement with the following: This mentor helped me to …**

| | | | | |
| --- | --- | --- | --- | --- |
| 17f1 | SUB1b | Empower myself to engage in leadership | 1= Strongly Disagree 2= Disagree | Mentoring Outcomes: Leadership Empowerment |
| 17f2 | SUB1c | Empower others to engage in leadership | 3= Neutral 4= Agree | Mentoring Outcomes: Leadership Empowerment |
| 17f3 | SUB1d | Engage in ethical leadership | 5= Strongly Agree | Mentoring Outcomes: Leadership Empowerment |
| 17f4 | SUB1j | Live up to my potential | | Mentoring Outcomes: Personal Development |
| 17f5 | SUB1k | Be a positive role model | | Mentoring Outcomes: Personal Development |
| 17f6 | SUB1n | Mentor others | | Mentoring Outcomes: Personal Development |
| 17f7 | SUB1o | Value working with others from diverse backgrounds | | Mentoring Outcomes: Personal Development |
| 17f8 | SUB1p | Be open to new experiences | | Mentoring Outcomes: Personal Development |
| 17f9 | SUB1q | Develop problem-solving skills | | Mentoring Outcomes: Personal Development |
| 17f10 | SUB1r | Identify areas for self improvement | | Mentoring Outcomes: Personal Development |

**18. During interactions with other students outside of class, how often have you done each of the following in an average school year? (Select one for each)**

| | | | | |
| --- | --- | --- | --- | --- |
| 18a | ENV9a | Talked about different lifestyles/ customs | 1=Never | Socio-Cultural Discussions Scale |
| 18b | ENV9b | Held discussions with students whose personal values were very different from your own | 2=Sometimes 3=Often | Socio-Cultural Discussions Scale |
| 18c | ENV9c | Discussed major social issues such as peace, human rights, and justice | 4=Very Often | Socio-Cultural Discussions Scale |
| 18d | ENV9d | Held discussions with students whose religious beliefs were very different from your own | | Socio-Cultural Discussions Scale |
| 18e | ENV9e | Discussed your views about multiculturalism and diversity | | Socio-Cultural Discussions Scale |
| 18f | ENV9f | Held discussions with students whose political | | Socio-Cultural Discussions Scale |

| | | opinions were very different from your own | | |
|---|---|---|---|---|
| 19 | ENV10 | Since starting college, have you ever participated in a leadership training or leadership education experience of any kind (ex: leadership conference, alternative spring break, leadership course, club president's retreat)? | 1=Yes<br>2=No | If NO, skip to question #20 |

**19a.** Since starting college, to what degree have you been involved in the following types of leadership training or education?

| | | | | |
|---|---|---|---|---|
| 19a1 | ENV10a1 | Leadership Conference | 1=Never | |
| 19a2 | ENV10a2 | Leadership Retreat | 2=Once | For EACH question with a |
| 19a3 | ENV10a4 | Leadership Lecture/Workshop Series | 3=Sometimes | response other than NEVER, |
| 19a4 | ENV10a5 | Positional Leader Training (ex. Treasurer's training, Resident Assistant training, Student Government training) | 4=Often | provide the corresponding variable name from question #19c. |
| 19a5 | ENV10a7 | Leadership Course | | |
| 19a6 | ENV10a10 | Short-Term Service Immersion (ex. alternative spring break, January term service project) | | |
| 19a7 | ENV10a11 | Emerging or New Leaders Program | | |
| 19a8 | ENV10a12 | Living-Learning Leadership Program | | |
| 19a9 | ENV10a13 | Peer Leadership Educator Team | | |
| 19a10 | ENV10a14 | Outdoor Leadership Program | | |
| 19a11 | ENV10a15 | Women's Leadership Program | | |
| 19a12 | ENV10a16 | Multicultural Leadership Program | | |

**19b.** Since starting college, have you been involved in the following types of leadership training or education?

| | | | | |
|---|---|---|---|---|
| 19b1 | ENV10a3 | Leadership Certificate Program | 1=Yes | For EACH Yes response, provide |
| 19b2 | ENV10a6 | Leadership Capstone Experience | 2=No | the corresponding variable |
| 19b3 | ENV10a8 | Leadership Minor | | name from question #19c. |
| 19b4 | ENV10a9 | Leadership Major | | |

**19c.** Since starting college, to what extent has participation in the following types of training or education assisted in the development of your leadership ability?

| | | | | |
|---|---|---|---|---|
| 19c1 | ENV10b1 | Leadership Conference | 1=Not At All | _____ |
| 19c2 | ENV10b2 | Leadership Retreat | 2=Minimally | _____ |
| 19c3 | ENV10b3 | Leadership Certificate Program | 3=Moderately | _____ |
| 19c4 | ENV10b4 | Leadership Lecture/Workshop Series | 4=A Great Deal | _____ |

| | | | |
|---|---|---|---|
| 19c5 | ENV10b5 | Positional Leader Training (ex. Treasurer's training, Resident Assistant training, Student Government training) | _____ |
| 19c6 | ENV10b6 | Leadership Capstone Experience | | _____ |
| 19c7 | ENV10b7 | Leadership Course | | _____ |
| 19c8 | ENV10b8 | Leadership Minor | | _____ |
| 19c9 | ENV10b9 | Leadership Major | | _____ |
| 19c10 | ENV10b10 | Short-Term Service Immersion (ex. alternative spring break, January term service project) | _____ |
| 19c11 | ENV10b11 | Emerging or New Leaders Program | | _____ |
| 19c12 | ENV10b12 | Living-Learning Leadership Program | | _____ |
| 19c13 | ENV10b13 | Peer Leadership Educator Team | | _____ |
| 19c14 | ENV10b14 | Outdoor Leadership Program | | _____ |
| 19c15 | ENV10b15 | Women's Leadership Program | | _____ |
| 19c16 | ENV10b16 | Multicultural Leadership Program | | _____ |

**ASSESSING YOUR GROWTH**

**20.** Please indicate your level of agreement with the following items:

*For the statements that refer to a group, think of the most effective, functional group of which you have been a part. This might be a formal organization or an informal study group. For consistency, use the same group in all your responses.*

| | | | | |
|---|---|---|---|---|
| 20a | SRLS1 | I am open to others' ideas | 1=Strongly Disagree | Controversy with Civility Scale |
| 20b | SRLS2 | Creativity can come from conflict | 2=Disagree | Controversy with Civility Scale |
| 20c | SRLS3 | I value differences in others | 3=Neutral | Controversy with Civility Scale |
| 20d | SRLS4 | I am able to articulate my priorities | 4=Agree | Consciousness of Self Scale |
| 20e | SRLS5 | Hearing differences in opinions enriches my thinking | 5=Strongly Agree | Controversy with Civility Scale |
| 20f | SRLS6 | I have low self esteem | | Consciousness of Self Scale |
| 20g | SRLS7 | I struggle when group members have ideas that are different from mine | | Controversy with Civility Scale |
| 20h | SRLS8 | Transition makes me uncomfortable | | Change Scale |
| 20i | SRLS9 | I am usually self confident | | Consciousness of Self Scale |
| 20j | SRLS10 | I am seen as someone who works well with others | | Collaboration Scale |

| 20k | SRLS11 | Greater harmony can come out of disagreement | Controversy with Civility Scale |
|---|---|---|---|
| 20l | SRLS12 | I am comfortable initiating new ways of looking at things | Change Scale |
| 20m | SRLS13 | My behaviors are congruent with my beliefs | Congruence Scale |
| 20n | SRLS14 | I am committed to a collective purpose in those groups to which I belong | Common Purpose Scale |
| 20o | SRLS15 | It is important to develop a common direction in a group in order to get anything done | Common Purpose Scale |
| 20p | SRLS16 | I respect opinions other than my own | Controversy with Civility Scale |
| 20q | SRLS17 | Change brings new life to an organization | Change Scale |
| 20r | SRLS18 | The things about which I feel passionate have priority in my life | Consciousness of Self Scale |
| 20s | SRLS19 | I contribute to the goals of the group | Common Purpose Scale |
| 20t | SRLS20 | There is energy in doing something a new way | Change Scale |
| 20u | SRLS21 | I am uncomfortable when someone disagrees with me | Controversy with Civility Scale |
| 20v | SRLS22 | I know myself pretty well | Consciousness of Self Scale |
| 20w | SRLS23 | I am willing to devote the time and energy to things that are important to me | Commitment Scale |
| 20x | SRLS24 | I stick with others through difficult times | Commitment Scale |
| 20y | SRLS25 | When there is a conflict between two people, one will win and the other will lose | Controversy with Civility Scale |
| 20z | SRLS26 | Change makes me uncomfortable | Change Scale |
| 20aa | SRLS27 | It is important to me to act on my beliefs | Congruence Scale |
| 20bb | SRLS28 | I am focused on my responsibilities | Commitment Scale |
| 20cc | SRLS29 | I can make a difference when I work with others on a task | Collaboration Scale |
| 20dd | SRLS30 | I actively listen to what others have to say | Collaboration Scale |
| 20ee | SRLS31 | I think it is important to know other people's priorities | Common Purpose Scale |
| 20ff | SRLS32 | My actions are consistent with my values | Congruence Scale |
| 20gg | SRLS33 | I believe I have responsibilities to my community | Citizenship Scale |
| 20hh | SRLS34 | I could describe my personality | Consciousness of Self Scale |
| 20ii | SRLS35 | I have helped to shape the mission of the group | Common Purpose Scale |

| 20jj | SRLS36 | New ways of doing things frustrate me | Change Scale |
|---|---|---|---|
| 20kk | SRLS37 | Common values drive an organization | Common Purpose Scale |
| 20ll | SRLS38 | I give time to making a difference for someone else | Citizenship Scale |
| 20mm | SRLS39 | I work well in changing environments | Change Scale |
| 20nn | SRLS40 | I work with others to make my communities better places | Citizenship Scale |
| 20oo | SRLS41 | I can describe how I am similar to other people | Consciousness of Self Scale |
| 20pp | SRLS42 | I enjoy working with others toward common goals | Collaboration Scale |
| 20qq | SRLS43 | I am open to new ideas | Change Scale |
| 20rr | SRLS44 | I have the power to make a difference in my community | Citizenship Scale |
| 20ss | SRLS45 | I look for new ways to do something | Change Scale |
| 20tt | SRLS46 | I am willing to act for the rights of others | Citizenship Scale |
| 20uu | SRLS47 | I participate in activities that contribute to the common good | Citizenship Scale |
| 20vv | SRLS48 | Others would describe me as a cooperative group member | Collaboration Scale |
| 20ww | SRLS49 | I am comfortable with conflict | Controversy with Civility Scale |
| 20xx | SRLS50 | I can identify the differences between positive and negative change | Change Scale |
| 20yy | SRLS51 | I can be counted on to do my part | Commitment Scale |
| 20zz | SRLS52 | Being seen as a person of integrity is important to me | Congruence Scale |
| 20aaa | SRLS53 | I follow through on my promises | Commitment Scale |
| 20bbb | SRLS54 | I hold myself accountable for responsibilities I agree to | Commitment Scale |
| 20ccc | SRLS55 | I believe I have a civic responsibility to the greater public | Citizenship Scale |
| 20ddd | SRLS56 | Self-reflection is difficult for me | Consciousness of Self Scale |
| 20eee | SRLS57 | Collaboration produces better results | Collaboration Scale |
| 20fff | SRLS58 | I know the purpose of the groups to which I belong | Common Purpose Scale |

| | | | | |
|---|---|---|---|---|
| 20ggg | SRLS59 | I am comfortable expressing myself | | Consciousness of Self Scale |
| 20hhh | SRLS60 | My contributions are recognized by others in the groups I belong to | | Collaboration Scale |
| 20iii | SRLS61 | I work well when I know the collective values of a group | | Common Purpose Scale |
| 20jjj | SRLS62 | I share my ideas with others | | Controversy with Civility Scale |
| 20kkk | SRLS63 | My behaviors reflect my beliefs | | Congruence Scale |
| 20lll | SRLS64 | I am genuine | | Congruence Scale |
| 20mmm | SRLS65 | I am able to trust the people with whom I work | | Collaboration Scale |
| 20nnn | SRLS66 | I value opportunities that allow me to contribute to my community | | Citizenship Scale |
| 20ooo | SRLS67 | I support what the group is trying to accomplish | | Common Purpose Scale |
| 20ppp | SRLS68 | It is easy for me to be truthful | | Congruence Scale |
| 20qqq | SRLS69 | It is important to me that I play an active role in my communities | | Citizenship Scale |
| 20rrr | SRLS70 | I volunteer my time to the community | | Citizenship Scale |
| 20sss | SRLS71 | I believe my work has a greater purpose for the larger community | | Citizenship Scale |

**THINKING MORE ABOUT YOURSELF**

| 21 | DEM4 | How would you characterize your political views? (Choose One) | 1=Very liberal<br>2=Liberal<br>3=Moderate<br>4=Conservative<br>5=Very conservative | |

22. In thinking about how you have changed during college, to what extent do you feel you have grown in the following areas?  (Select one response for each)

| 22a | OUT1a | Ability to put ideas together and to see relationships between ideas | 1=Not Grown At All<br>2=Grown Somewhat | Cognitive Skills Scale |
| 22b | OUT1b | Ability to learn on your own, pursue ideas, and find information you need | 3=Grown<br>4=Grown Very Much | Cognitive Skills Scale |
| 22c | OUT1c | Ability to critically analyze ideas and information | | Cognitive Skills Scale |
| 22d | OUT1d | Learning more about things that are new to you | | Cognitive Skills Scale |

23. How confident are you that you can be successful at the following?  (Select one response for each)

| 23a | OUT2a | Leading others | 1=Not at All Confident | Leadership Efficacy Scale |
| 23b | OUT2b | Organizing a group's tasks to accomplish a goal | 2=Somewhat Confident | Leadership Efficacy Scale |
| 23c | OUT2c | Taking initiative to improve something | 3=Confident | Leadership Efficacy Scale |
| 23d | OUT2d | Working with a team on a group project | 4=Very Confident | Leadership Efficacy Scale |

**24. How often do you...**

| 24a | SUB2a | Search for meaning/purpose in your life | 1=Never | Spirituality: Search for Meaning | Comment [JPD6]: The set of five questions in green are tied to SUBSTUDY #1 |
| 24b | SUB2b | Have discussions about the meaning of life with your friends | 2=Sometimes<br>3=Often | Spirituality: Search for Meaning | |
| 24c | SUB2c | Surround yourself with friends who are searching for meaning/purpose in life | 4=Very Often | Spirituality: Search for Meaning | |
| 24d | SUB2d | Reflect on finding answers to the mysteries of life | | Spirituality: Search for Meaning | |
| 24e | SUB2g | Think about developing a meaningful philosophy of life | | Spirituality: Search for Meaning | |

25. The following statements inquire about your thoughts and feelings in a variety of situations.  For each item, be as honest as possible in indicating how well it describes you.

| 25a | SUB3a | I often have tender, concerned feelings for people less fortunate than me. | 1=Does Not Describe Me Well<br>2 | Social Perspective Taking Scale (EC) | Comment [JPD7]: The set of eight questions in green are tied to SUBSTUDY #2 |
| 25b | SUB3c | Sometimes I don't feel very sorry for other people when they are having problems. | 3<br>4 | Social Perspective Taking Scale (EC) | |
| 25c | SUB3d | I try to look at everybody's side of a disagreement before I make a decision. | 5=Describes Me Very Well | Social Perspective Taking Scale (PT) | |
| 25d | SUB3f | I sometimes try to understand my friends better by imagining how things look from their perspective. | | Social Perspective Taking Scale (PT) | |
| 25e | SUB3g | Other people's misfortunes do not usually disturb me a great deal. | | Social Perspective Taking Scale (EC) | |
| 25f | SUB3k | I believe that there are two sides to every question and try to look at them both. | | Social Perspective Taking Scale (PT) | |
| 25g | SUB3m | When I'm upset at someone, I usually try to "put myself in their shoes" for awhile. | | Social Perspective Taking Scale (PT) | |
| 25h | SUB3n | Before criticizing somebody, I try to imagine how I would feel if I were in their place. | | Social Perspective Taking Scale (PT) | |

**YOUR COLLEGE CLIMATE**

26. Indicate your level of agreement with the following statements about your experience on your current campus

| 26a | ENV11a_1 | I feel valued as a person at this school | 1=Strongly Disagree | Belonging Climate |
|---|---|---|---|---|
| 26b | ENV11a_2 | I feel accepted as a part of the campus community | 2=Disagree | Belonging Climate |
| | | | 3=Neutral | |
| | | | 4=Agree | |
| | | | 5=Strongly Agree | |
| 26c | ENV11a_4 | I have observed discriminatory words, behaviors or gestures directed at people like me | | Discriminatory Climate |
| 26d | ENV11a_5 | I feel I belong on this campus | | Belonging Climate |
| 26e | ENV11a_11 | I have encountered discrimination while attending this institution | | Discriminatory Climate |
| 26f | ENV11a_12 | I feel there is a general atmosphere of prejudice among students | | Discriminatory Climate |
| 26g | ENV11a_15 | Faculty have discriminated against people like me | | Discriminatory Climate |
| 26h | ENV11a_16 | Staff members have discriminated against people like me | | Discriminatory Climate |
| **BACKGROUND INFORMATION** | | | | |
| 27 | DEM5 | Which of the following best describes your primary major? (Select the category that best represents your field of study) | 1=Agriculture 2= Architecture/ Urban planning 3=Biological/ Life Sciences (ex. biology, biochemistry, botany, zoology) 4=Business (ex. accounting, business administration, marketing, management) 5=Communication (speech, journalism, television/radio) 6=Computer and Information Sciences 7=Education 8=Engineering 9=Ethnic, Cultural Studies, and Area Studies 10=Foreign Languages and Literature (ex. French, Spanish) 11=Health-Related Fields (ex. nursing, physical therapy, health technology) | |

| | | | 12=Humanities (ex. English, Literature, Philosophy, Religion, History) 13=Liberal/ General Studies 14=Mathematics 15=Multi/ Interdisciplinary Studies (ex. international relations, ecology, environmental studies) 16=Parks, Recreation, Leisure Studies, Sports Management 17=Physical Sciences (ex. physics, chemistry, astronomy, earth science) 18=Pre-Professional (ex. pre-dental, pre-medical, pre-veterinary) 19=Public Administration (ex. city management, law enforcement) 20=Social Sciences (ex. anthropology, economics, political science, psychology, sociology) 21=Visual and Performing Arts (ex. art, music, theater) 22=Undecided 99=Asked but not answered | |
| | Dem5.1 | Agriculture | 1=Yes | |
| | Dem5.2 | Architecture/ Urban planning | 2=No | |
| | Dem5.3 | Biological/ Life Sciences (ex. biology, biochemistry, botany, zoology) | | |
| | Dem5.4 | Business (ex. accounting, business administration, marketing, management) | | |
| | Dem5.5 | Communication (speech, journalism, television/radio) | | |
| | Dem5.6 | Computer and Information Sciences | | |
| | Dem5.7 | Education | | |
| | Dem5.8 | Engineering | | |
| | Dem5.9 | Ethnic, Cultural Studies, and Area Studies | | |

| | | | | |
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| | Dem5.10 | Foreign Languages and Literature (ex. French, Spanish) | | |
| | Dem5.11 | Health-Related Fields (ex. nursing, physical therapy, health technology) | | |
| | Dem5.12 | Humanities (ex. English, Literature, Philosophy, Religion, History) | | |
| | Dem5.13 | Liberal/ General Studies | | |
| | Dem5.14 | Mathematics | | |
| | Dem5.15 | Multi/ Interdisciplinary Studies (ex. international relations, ecology, environmental studies) | | |
| | Dem5.16 | Parks, Recreation, Leisure Studies, Sports Management | | |
| | Dem5.17 | Physical Sciences (ex. physics, chemistry, astronomy, earth science) | | |
| | Dem5.18 | Pre-Professional (ex. pre-dental, pre-medical, pre-veterinary) | | |
| | Dem5.19 | Public Administration (ex. city management, law enforcement) | | |
| | Dem5.20 | Social Sciences (ex. anthropology, economics, political science, psychology, sociology) | | |
| | Dem5.21 | Visual and Performing Arts (ex. art, music, theater) | | |
| | Dem5.22 | Undecided | | |
| 28 | PRE6 | Did your high school require community service for graduation? | 1=Yes 2=No | |
| 29 | DEM6 | What is your age? | Open Response | |
| 30a | DEM7 | What is your gender? | 1=Female 2=Male 3=Transgender | If 1 or 2, skip to question #31 |
| | DEM7.1 | Gender (with transgender as missing) | 1=Female 2=Male | |
| 30b | DEM7b | Please indicate which of the following best describe you? | 1=Female to male 2=Male to female 3=Intersexed | |

| | | | | |
|---|---|---|---|---|
| | | | 4=Rather not say | |
| 31 | DEM8 | What is your sexual orientation? | 1=Heterosexual 2=Bisexual 3=Gay/Lesbian 4=Questioning 5=Rather not say | |
| | DEM8.1 | Sexual Orientation (collapsed) | 1=Heterosexual 2=Bisexual, Gay/Lesbian, Questioning 3=Rather not say | |
| 32 | DEM9 | Indicate your citizenship and/ or generation status: (Choose One) | 1=Your grandparents, parents, and you were born in the U.S. 2=Both of your parents AND you were born in the U.S. 3=You were born in the U.S., but at least one of your parents was not 4=You are a foreign born, naturalized citizen 5=You are a foreign born, resident alien/ permanent resident 6=International student | |
| 33a | DEM10a | Please indicate your broad racial group membership: (Mark all that apply) | 1=White/ Caucasian 2=Middle Eastern 3=African American/ Black 4=American Indian/ Alaska Native 5=Asian American/ Asian 6=Latino/ Hispanic 7=Multiracial 8=Race/ Ethnicity not included above | DEM10 |
| | DEM10A.1 | White/ Caucasian | | Note these variables are permutations of the above question that allow for the |
| | DEM10A.2 | Middle Eastern | | |
| | DEM10A.3 | African American/ Black | | |

| | | | | |
|---|---|---|---|---|
| | DEM10A.4 | American Indian/ Alaska Native | | identification of each unique |
| | DEM10A.5 | Asian American/ Asian | | racial group identified above. |
| | DEM10A.6 | Latino/ Hispanic | | |
| | DEM10A.7 | Multiracial | | |
| | DEM10A.8 | Race/ Ethnicity not included above | | |
| | DEM10C | Racial Groups | 1=White/ Caucasian<br>2=Middle Eastern<br>3=African American/ Black<br>4=American Indian/ Alaska Native<br>5=Asian American/ Asian<br>6=Latino/ Hispanic<br>7=Multiracial<br>8=Race/ Ethnicity not included above | Each person falls into only one category and students that are multiracial, but did not select that group are forced into the category |
| | DEM10D | Racial Groups | 1= Latino/ Hispanic<br>2= American Indian/ Alaska Native<br>3= Asian American/ Asian<br>4= African American/ Black<br>5=Native Hawaiian or Other Pacific Islander<br>6=White<br>7=Two or More Races<br>8=Race or Ethnicity Unknown<br>9=Non-Resident Alien | Conforms to Department of Education requirements with students that are multiracial, but did not select that group are forced into the category. Note that Middle Eastern students are placed in the Caucasian group. |
| 33b | DEM10b | Please indicate your ethnic group memberships (Mark all that apply). | African American/ Black<br>1=Black American<br>2=African<br>3=West Indian<br>4=Brazilian<br>5=Haitian<br>6=Jamaican<br>7=Other Caribbean<br>8=Other Black<br>Asian American/ Asian<br>1=Chinese | Note that:<br><br>1) This question only pertains to those that mark responses of AA/ Black, Asian, Latino, or Multiracial;<br><br>2) The response options that appear should reflect just those that correspond with their |

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|---|---|---|---|---|
| | | | 2=Indian/Pakistani<br>3=Japanese<br>4=Korean<br>5= Filipino<br>6=Pacific Islander<br>7=Vietnamese<br>8=Other Asian<br>Latino/ Hispanic<br>1=Mexican/ Chicano<br>2=Puerto Rican<br>3=Cuban<br>4=Dominican<br>5=South American<br>6=Central American<br>7=Other Latino | broader racial group membership. |
| | DEM10B_1<br>DEM10B_1.1<br>DEM10B_1.2<br>DEM10B_1.3<br>DEM10B_1.4<br>DEM10B_1.5<br>DEM10B_1.6<br>DEM10B_1.7 | African American/ Black<br>Black American<br>African<br>West Indian<br>Brazilian<br>Haitian<br>Jamaican<br>Other Caribbean | | Note these variables are permutations of the above question that allow for the identification of each unique ethnic group identified above. |
| | DEM10B_2<br>DEM10B_2.1<br>DEM10B_2.2<br>DEM10B_2.3<br>DEM10B_2.4<br>DEM10B_2.5<br>DEM10B_2.6<br>DEM10B_2.7<br>DEM10B_2.8 | Asian American/ Asian<br>Chinese<br>Indian/Pakistani<br>Japanese<br>Korean<br>Filipino<br>Pacific Islander<br>Vietnamese<br>Other Asian | | Note these variables are permutations of the above question that allow for the identification of each unique ethnic group identified above. |
| | DEM10B_3<br>DEM10B_3.1 | Latino/ Hispanic<br>Mexican/ Chicano | | Note these variables are permutations of the above |

205

| | | | | |
|---|---|---|---|---|
| DEM10B_3.2 | Puerto Rican | | | |
| DEM10B_3.3 | Cuban | | | |
| DEM10B_3.4 | Dominican | | | |
| DEM10B_3.5 | South American | | | |
| DEM10B_3.6 | Central American | | | |
| DEM10B_3.7 | Other Latino | | | |

34. We are all members of different social groups or social categories. We would like you to consider your BROAD racial group membership (ex. White, Middle Eastern, American Indian, African American/ Black, Asian American/ Pacific Islander, Latino/ Hispanic, Multiracial) in responding to the following statements. There are no right or wrong answers to any of the statements; we are interested in your honest reactions and opinions.

**Comment [JPD8]:** The set of questions in green should are to SUBSTUDY #2

Link this sub-study with social perspective taking items (SUB2 items)

Collective Racial Efficacy Scale Items

| | | | | |
|---|---|---|---|---|
| 34a | SUB4a | I am a worthy member of my racial group | 1=Strongly Disagree | MEMBERSHIP COLLECTIVE RACIAL ESTEEM |
| 34b | SUB4b | I often regret that I belong to my racial group | 2=Disagree | PRIVATE COLLECTIVE RACIAL ESTEEM |
| 34c | SUB4c | Overall, my racial group is considered good by others | 3=Disagree Somewhat 4=Neutral | PUBLIC COLLECTIVE RACIAL ESTEEM |
| 34d | SUB4d | Overall, my race has very little to do with how I feel about myself | 5=Agree Somewhat 6=Agree | IMPORTANCE TO IDENTITY |
| 34e | SUB4e | I feel I don't have much to offer to my racial group | 7=Strongly Agree | MEMBERSHIP COLLECTIVE RACIAL ESTEEM |
| 34f | SUB4f | In general, I'm glad to be a member of my racial group | | PRIVATE COLLECTIVE RACIAL ESTEEM |
| 34g | SUB4g | Most people consider my racial group, on the average, to be more ineffective than other groups | | PUBLIC COLLECTIVE RACIAL ESTEEM |
| 34h | SUB4h | The racial group I belong to is an important reflection of who I am | | IMPORTANCE TO IDENTITY |
| 34i | SUB4i | I am a cooperative participant in the activities of my racial group | | MEMBERSHIP COLLECTIVE RACIAL ESTEEM |
| 34j | SUB4j | Overall, I often feel that my racial group is not worthwhile | | PRIVATE COLLECTIVE RACIAL ESTEEM |
| 34k | SUB4k | In general, others respect my race | | PUBLIC COLLECTIVE RACIAL ESTEEM |
| 34l | SUB4l | My race is unimportant to my sense of what kind of a person I am | | IMPORTANCE TO IDENTITY |
| 34m | SUB4m | I often feel I am a useless member of my racial group | | MEMBERSHIP COLLECTIVE RACIAL ESTEEM |
| 34n | SUB4n | I feel good about the racial group I belong to | | PRIVATE COLLECTIVE RACIAL ESTEEM |

| | | | | |
|---|---|---|---|---|
| 34o | SUB4o | In general, others think that my racial group is unworthy | | PUBLIC COLLECTIVE RACIAL ESTEEM |
| 34p | SUB4p | In general, belonging to my racial group is an important part of my self image | | IMPORTANCE TO IDENTITY |
| 35a | DEM11a | Do you have any of the following conditions: a. Blindness, deafness, or a severe vision or hearing impairment; b. A psychological, mental, or emotional condition lasting 6 months or more; c. A condition that substantially limits one or more basic physical activities such as walking, climbing stairs, reaching, lifting, or carrying; d. A condition that affects your learning or concentration; or e. A permanent medical condition such as diabetes, severe asthma, etc.? | 1=Yes 2=No | If NO, skip to question #36 |
| 35b | DEM11b | Please indicate the conditions you have: | 1=Deaf/Hard of Hearing 2=Blind/Visual Impairment 3=Speech/Language Condition 4=Learning Disability 5=Physical or Musculoskeletal (ex. multiple sclerosis) 6=Attention Deficit Disorder/ Attention Deficit Hyperactivity Disorder 7=Psychiatric/Psychological Condition (ex. anxiety disorder, major depression) 8=Neurological Condition (ex. brain injury, stroke) 9=Medical (ex. diabetes, severe asthma) 10=Other | |

| 36 | DEM12 | What is your current religious preference? (Please Select One) | 1=Agnostic<br>2=Atheist<br>3=Baptist<br>4=Buddhist<br>5=Catholic<br>6=Church of Christ<br>7=Eastern Orthodox<br>8=Episcopalian<br>9=Hindu<br>10=Islamic<br>11=Jewish<br>12=LDS (Mormon)<br>13=Lutheran<br>14=Methodist<br>15=Presbyterian<br>16=Quaker<br>17=Seventh Day Adventist<br>18=Unitarian/Universalist<br>19=UCC/Congregational<br>20=Other Christian<br>21=Other Religion<br>22=None | |
| 37 | DEM13 | What is your best estimate of your grades so far in college? [Assume 4.00 = A] (Choose One) | 1=3.50 – 4.00<br>2=3.00 – 3.49<br>3=2.50 – 2.99<br>4=2.00 – 2.49<br>5=1.99 or less<br>6=No college GPA | |
| 38 | DEM14 | What is the HIGHEST level of formal education obtained by any of your parent(s) or guardian(s)? (Choose one) | 1=Less than high school diploma or less than a GED<br>2=High school diploma or a GED<br>3=Some college<br>4=Associates degree<br>5=Bachelors degree | |
| | | | 6=Masters degree<br>7=Doctorate or professional degree (ex. JD, MD, PhD)<br>8=Don't know | |
| | DEM14.1 | First Generation College Student | 1= First Generation<br>2= Non-First Generation | |
| 39 | DEM15 | What is your best estimate of your parent(s) or guardian(s) combined total income from last year?  If you are independent from your parent(s) or guardian(s), indicate your income. (Choose one) | 1=Less than $12,500<br>2=$12,500 - $24,999<br>3=$25,000 – $39,999<br>4=$40,000 – $54,999<br>5=$55,000 – $74,999<br>6=$75,000 - $99,999<br>7=$100,000 - $149,999<br>8=$150,000 - $199,999<br>9=$200,000 and over<br>10=Don't know<br>11=Rather not say | |
| 40 | ENV12 | Which of the following best describes where are you currently living while attending college? (Choose one) | 1=Parent/guardian or other relative home<br>2=Other off-campus home, apartment, or room<br>3=College/university residence hall<br>4= Fraternity or sorority house<br>5= Other on-campus student housing<br>6=Other | |
| | ENV12.1 | On-campus vs. Off-campus Housing | 1= On-campus<br>2= Off-campus | |
| 41 | DEF | Please provide a brief definition of what the term leadership means to you. | Open response | Comment box |
| | STARTTIME | STARTTIME: The date and time this participant/user began entering data. | | |

| | | |
|---|---|---|
| ENDTIME | ENDTIME: The date and time this participant/user finished entering data. | |
| ELAPSEDTIME | ELAPSEDTIME: The total number of minutes it took this participant/user to finish entering data. | |
| PCTCOMPLETE | PCTCOMPLETE: The percent of the survey completed. | |
| LOGINTIME | LOGINTIME: The date and time when this participant last logged in. | |
| NUMPRESENTED | NUMPRESENTED: Number of questions presented to the participant. | |
| NUMANSWERED | NUMANSWERED: Number of questions answered by this participant. | |
| NUMUNANSWERED | NUMUNANSWERED: Number of questions unanswered by this participant. | |
| PCTUNANSWERED | PCTUNANSWERED: Percentage of questions unanswered by this participant. | |
| INCOMP | INCOMP: Last answered question | |
| SRLS_90 | Did respondent answer 90% of the SRLS items? | 1 = Yes<br>0 = No |
| CORE_90 | Did respondent answer 90% of the CORE Outcome measures? (Only 'Yes' respondents used in reporting) | 1 = Yes<br>0 = No |
| SELF | Consciousness of Self Scale | 1=Strongly Disagree<br>2=Disagree<br>3=Neutral<br>4=Agree<br>5=Strongly Agree |
| CONGRU | Congruence Scale | |
| COMMIT | Commitment Scale | |
| COLLAB | Collaboration Scale | |
| COMMON | Common Purpose Scale | |
| CIVIL | Controversy with Civility Scale | |

| | | |
|---|---|---|
| CITZEN | Citizenship Scale | |
| CHANGE | Change Scale | |
| OMNIBUS | Omnibus SRLS | |
| PRECOG | Cognitive Skills Pretest | 1=Not at all confident<br>2=Somewhat confident<br>3=Confident<br>4=Very Confident |
| PREEFF | Leadership Efficacy Pretest | 1=Not at all confident<br>2=Somewhat confident<br>3=Confident<br>4=Very Confident |
| PRESPIR | Spirituality Pretest | 1=Never<br>2=Sometimes<br>3=Often<br>4=Very Often |
| PRESPT | Social Perspective Taking Pretest | 1=Does Not Describe Me Well<br>2<br>3<br>4<br>5=Describes Me Very Well |
| PREOMNI | Omnibus SRLS Pretest | 1=Strongly Disagree<br>2=Disagree<br>3=Neutral<br>4=Agree<br>5=Strongly Agree |
| PRECRE | Collective Racial Efficacy Pretest | 1=Strongly Disagree<br>2=Disagree<br>3=Disagree Somewhat<br>4=Neutral<br>5=Agree Somewhat<br>6=Agree<br>7=Strongly Agree |
| OUTSCB_rounded | Social Change Behaviors Scale | 1=Never<br>2=Once |

| | | | 3=Sometimes |
| --- | --- | --- | --- |
| | | | 4=Often |
| | MENOUTLE | Mentoring Outcomes: Leadership Empowerment Scale | 1= Strongly Disagree |
| | | | 2= Disagree |
| | MENOUTPD | Mentoring Outcomes: Personal Development Scale | 3= Neutral |
| | | | 4= Agree |
| | | | 5= Strongly Agree |
| | SOCCUL_rounded | Socio-Cultural Discussions Scale | 1=Never |
| | | | 2=Sometimes |
| | | | 3=Often |
| | | | 4=Very Often |
| | OUTCOG | Cognitive Skills Scale | 1=Not Grown At All |
| | | | 2=Grown Somewhat |
| | | | 3=Grown |
| | | | 4=Grown Very Much |
| | OUTEFF | Leadership Efficacy Scale | 1=Not at All Confident |
| | | | 2=Somewhat Confident |
| | | | 3=Confident |
| | | | 4=Very Confident |
| | OUTSPIR | Spirituality: Search for Meaning Scale | 1=Never |
| | | | 2=Sometimes |
| | | | 3=Often |
| | | | 4=Very Often |
| | OUTSPT | Social Perspective Taking Scale | 1=Does Not Describe Me Well |
| | | | 2 |
| | | | 3 |
| | | | 4 |
| | | | 5=Describes Me Very Well |
| | BCLIM_rounded | Belonging Climate | 1=Strongly Disagree |
| | DCLIM_rounded | Discriminatory Climate | 2=Disagree |
| | | | 3=Neutral |
| | | | 4=Agree |
| | | | 5=Strongly Agree |

| | | | |
| --- | --- | --- | --- |
| | OUTSCB_RAW | Social Change Behaviors Scale | 1=Never |
| | SOCCUL_RAW | Socio-Cultural Discussions Scale | 2=Sometimes |
| | | | 3=Often |
| | | | 4=Very Often |
| | BCLIM_RAW | Belonging Climate | 1=Strongly Disagree |
| | DCLIM_RAW | Discriminatory Climate | 2=Disagree |
| | | | 3=Neutral |
| | | | 4=Agree |
| | | | 5=Strongly Agree |
| | CREPRI | Private Collective Racial Esteem | 1=Strongly Disagree |
| | CREPUB | Public Collective Racial Esteem | 2=Disagree |
| | CREID | Importance to Identity | 3=Disagree Somewhat |
| | CREMEM | Membership Collective Racial Esteem | 4=Neutral |
| | | | 5=Agree Somewhat |
| | | | 6=Agree |
| | | | 7=Strongly Agree |
| | SIZE | Institutional Size | 1=Small (3,000 or less) |
| | | | 2=Medium (3,001 – 10,000) |
| | | | 3=Large (10,001 or more) |
| | Control | Public or Private Institutional Status | 1=Public |
| | | | 2=Private |
| | Carnegie | Institutions Carnegie Classification | 1=Associates |
| | | | 2=Baccalaureate |
| | | | 3=Masters |
| | | | 4=Doctoral/ Research |
| | | | 5=Research (Very High) |
| | Selectivity | Institutional Selectivity | 1=Special |
| | | | 2=Non-Competitive |
| | | | 3=Less Competitive |
| | | | 4=Competitive |
| | | | 5=Very Competitive |
| | | | 6=Highly Competitive |
| | | | 7=Most Competitive |
| | Affiliation | Institutional Affiliation | 1=Religious |

| | | | 2=Secular | |
|---|---|---|---|---|
| | Setting | Institutional Setting | 1=Rural | |
| | | | 2=Town | |
| | | | 3=Suburb | |
| | | | 4=City | |
| | Consortium | Membership in a Consortium | 1=Yes | |
| | | | 2=No | |
| | FINAL_NRWEIGHT | Non-response weight | | |
| | FINAL_PSWEIGHT | Post-stratification weight | | |

### 2009 MSL Data Notes

*This section is intended to create a place where all notes and updates regarding the data files are recorded.*

**Data Use Claraification -** Some schools have asked us if they may publish their results in context with the national scores (as a benchmark). Schools have found that portions of the report may be useful to post on their websites, or on collaborative sites such as College Portraits. We strongly encourage this kind of use for the MSL data. Please do feel free to post the data for this purpose – and in fact, we would love to hear how you are publishing the MSL data, and what we could potentially do in the future to make such posting easier for you. If you have any doubts about how you are planning to publish your results, feel free to ask us.

**Reverse Coding –** several variables within the SPSS and report files have been reverse coded including the Discriminatory Climate variables. Please note that any variable that is reverse coded is noted in this (and previous codebooks) codebook with RED text. When looking at the *Campus Climate* section of the "Respondent Distributions Across Variables" table, please remember that the *Discriminatory Climate* scale was reverse coded (as is indicated in the 2009 MSL codebook posted on the MSL Exchange). As a result of the reverse coding, values associated with "(5) Strongly Agree" are actually indicating disagreement with the statements. Though this is noted in all versions of the codebook we felt it was important to remind data users of this so the data is not misinterpreted.

**Verbatim Response Correction in Report -** report files were updated in late October (approximately 10/21) to correct reversed gender variables in the verbatim portion of the report document. SPSS data files were NOT impacted

**Additional Variables Added –** updated data sets were posted in mid-December to include additional "raw" and "rounded" variables for the OUTSCB, SOCCUL, BCLIM, DCLIM items. Previously, only one version of these variables were available in the SPSS data set (what is now labeled as "rounded"). In an effort to make sure all MSL schools have as much information as possible, the "raw" versions of the variables were added to the dataset and the originally provided variable names were changed to included "rounded" in their name.

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225

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