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The multi-institutional study of leadership at LSU: how participation in specific student groups affects one's leadership

Courtney Elizabeth Lambert
Louisiana State University and Agricultural and Mechanical College, clamb16@lsu.edu

THE MULTI-INSTITUTIONAL STUDY OF LEADERSHIP AT LSU: HOW PARTICIPATION IN SPECIFIC STUDENT GROUPS AFFECTS ONE'S LEADERSHIP

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ABSTRACT

Through statistical examination of the Multi-Institution Study of Leadership (MSL), conducted at Louisiana State University during the Spring of 2010, quantitative research was used to determine if different leadership outcomes are produced through membership in Religious Student Organizations, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Athletic Groups. The MSL is theoretically based on the Social Change Model of Leadership Development and the leadership outcomes it assesses are Consciousness of Self, Congruence, Commitment, Collaboration, Common Purpose, Controversy with Civility, Citizenship, and Change. It was discovered that students in Religious Student Organizations score higher on many leadership outcomes, students in multi-cultural fraternities and sororities score better in one leadership outcome, and students in social fraternities and sororities and intercollegiate or varsity athletic groups score the same or lower than students not involved in those groups. Implications for further research include seeking to discover what about membership in Religious Student Groups produces the higher leadership outcomes. Also, Greek organizations tout leadership as a key component of involvement in their organizations, yet have lower scores than non-Greek counterparts on most leadership outcomes. Leadership initiatives by Greek organizations should be reassessed and revamped to develop students to become better leaders.

CHAPTER ONE—INTRODUCTION

Introduction to the Study

Students attend institutions of higher education to gain knowledge and that knowledge spans more than what is learned in the classroom. Extracurricular experiences, maturation, and a heightened ability to relate to other people are a sample of how a student may gain knowledge outside of the classroom (Pascarella & Terenzini, 2005). Included in and impacting a student's knowledge attainment is his or her capacity for leadership. As Komives, Wagner, and associates say, "nearly every college or university acknowledges that its graduates can, will and, indeed, must be active leaders in their professions, their communities, and their world" (2009, pg. xv). Additionally, the Council for the Advancement of Standards in Higher Education (CAS), an organization that is considered to be the "pre-eminent force for promoting standards in student affairs, student services and student development programs," has created guidelines for successful collegiate programs. An entire section in the Council for the Advancement of Standards in Higher Education's standards document is dedicated to the development of leadership in college students, stating that "effective and ethical leadership is essential to the success of all" organizations and leaders of organizations (Council for the Advancement of Standards in Higher Education, 2008). Therefore it can be stated that leadership development is an important part of the college experience. However, pinpointing exactly what influences or helps students develop their leadership skills and abilities is a difficult task.

Many different factors influence a student's leadership outcomes. This thesis, through statistical analysis of the Multi-Institutional Study of Leadership (MSL), examines how membership in different types of student organizations relates to specific leadership outcomes. Specifically, it will examine students in four specific student groups based on the values of the

Social Change Model of Leadership Development. The student groups being assessed are Religious Student Organizations for example, Fellowship of Christian Athletes or Hillel; Multi-Cultural Fraternities and Sororities for example, National Pan-Hellenic Council Groups or Latino Greek Council Groups; Social Fraternities and Sororities for example, Panhellenic or Interfraternity Council Groups; and Intercollegiate or Varsity Sports Groups for example NCAA Hockey or Varsity Soccer (Instrument, 2010). The groups were analyzed based on the values of the Social Change Model of Leadership Development: Citizenship, Collaboration, Common Purpose, Controversy with Civility, Consciousness of Self, Congruence, Commitment, and Change (Komives et al., 2009).

Familiarity with the current state of leadership theory is imperative to understand the MSL, a values-based leadership theory. The belief that leadership is a subject that can be studied and analyzed is an idea that has been around since Egyptian times (Komives et al., 2009). Different leadership theories have come in and out of favor over the past hundreds of years, though modern leadership theories can be traced through industrial and post-industrial leadership models.

Industrial leadership was the predecessor to values based or postindustrial leadership espoused in the SCM. Industrial leadership encompasses many types of leadership theories including positional leadership, a theory that views leadership as "hierarchical, positional, directive, and one-way" (Komives et al., pg. 46, 2009). Trait-Based theories, made popular in the early 1900s focused on the notion that individuals are either born with or without the traits needed to be a leader. By the 1950s behavioral theories overtook trait theories as the dominant lens through which society viewed leadership (Dugan & Komives, 2011). Human behavior is at the apex of this theory and leadership is defined not by "who a leader is, but what a leader does"

(Dugan & Komives, 2011, pg. 39). The previous two groupings of theories, trait based and behavioral, focus solely on the person—who he is and what he does. However, in the 1950s and 1960s theories revolving around the situations a person is in emerged. Situational leadership theories hold that one's environment influence how he or she leads; and, of all things influencing one's leadership, environment is the most important (Dugan & Komives, 2011). As industrial leadership theories fell out of favor, a new view of leadership espoused in postindustrial leadership theories emerged.

The publication of James MacGregor Burns' 1978 book, *Leadership*, is often cited as a catalyst for a paradigm shift in the way leadership is viewed (Dugan & Komives, 2011; Higher Education Research Institute, 1996; Komives et al., 2009). This book "argued that leadership at its core was a value-based process that had to be focused on both leader and follower development" (Dugan & Komives, 2011, pg. 40). His book gave rise to a host of new theory groups based on ones values. Resulting from this paradigm shift is development of transformational theories, or the view that a positional leader can and should develop the leadership of his or her followers. Adaptive/complexity theories recognize that leadership takes place in different areas, individual, organizational, and societal (Dugan & Komives, 2011). Additionally, authentic leadership theories emerged that support the idea that "leadership is essentially a process of both the leader and associates (i.e. followers) engaging in mutual development focused on increasing self-awareness and self-regulated positive behaviors in the context of complex organizational environments" (Dugan & Komives, 2011, pg. 42). Themes from postindustrial leadership models have significant influence on the leadership models used today and especially in the Social Change Model of Leadership Development, the theory that serves as the theoretical basis of the MSL.

The theories surrounding leadership development have changed dramatically in the past fifteen years, or since the Social Change Model of Leadership Development was first introduced. The idea of values-based leadership is extremely different from the industrial leadership models made popular prior in the early and mid-1900s (Komives et al., 2009). Contemporary leadership theories are based on values and skills that can be taught, learned, and developed, not on the positions one has or qualities with which one is born. Skills such as "introspection, cultural sensitivity, moral acuity, people skills, and decision-making acumen" are necessary in leadership and important in life (Greenwald, 2010). Because of the changes and paradigm shifts taking place in leadership theory and thus on campuses across the country, the task of leadership development "is the responsibility of all members of the campus community, not just those teaching leadership courses or those working with co-curricular leadership programs" (Dugan & Komives. 2007, pg. 5). Models such as the Leadership Identity model, Relational Leadership Model, and the Social Change Model of Leadership Development are prime examples of the more current values based leadership models. Instruments such as the MSL have been developed to measure the extent to which students are developing leadership through collegiate experiences.

The MSL is based on the Social Change Model of Leadership Development (SCM). The SCM is comprised of seven values that are divided into three distinct but interconnected areas: the individual area composed of the Consciousness of Self, Congruence and Commitment values; the group area composed of the Collaboration, Common Purpose, and Controversy with Civility values, and the community area composed of the Citizenship value (HERI, 1996). The model is not a stage model but rather a model of ongoing development where "growth in one value increases the capacity for growth in the others" (Komives et al., 2009, pg. 52). This is to

say that leadership is not solely dependent upon an individual person. If one uses the SCM as the modus operandi for leadership development on a campus, it is necessary to explore the individuals, the groups, and the communities in place on the campus.

Though current leadership theories have developed into a values-based idea, most students enter college with a positional and hierarchical view of leadership. For them, "'leadership' and 'leader' are interchangeable concepts" (Komives, Longerbeam, Owen, & Mainella, 2006, pg.412). Leaders of hierarchical organizations often exemplify the characteristics of charisma and extroversion and many students believe if they do not possess those characteristics, they cannot be a great leader (Rosch &Kusel, 2010). It is through interaction with others and relationship building that students begin to realize their own capacity for leadership and thus move from positional ideas to process and values based ideas. It is necessary for students to engage in the process and develop relationships with others in order to develop their leadership skills (Komives et al., 2006). Group involvement has been shown to develop students' leadership outcomes on the MSL (Dugan, 2006), which is why student group involvement is the environmental input examined in this thesis.

Many college students seek leadership opportunities and in response, institutions are increasing their leadership program and degree offerings (Greenwald, 2010). However, in order to fully develop as leaders, students must do more than learn about leadership. They must engage in the process in order to develop the skills necessary to become a leader (Posner, 2009). The MSL seeks to gauge the skills students develop in leadership outcomes rather than the knowledge they have gained (MSL Full Report, 2010).

It is nearly impossible to predict how anyone will develop as a leader, but certain factors can be analyzed in order to show correlation between a student's leadership development and his

or her environmental factors, pre-collegiate factors, and demographic factors. Student organization involvement is one source of a student's leadership development though environmental and institutional factors also play a major role (Dugan, 2006; Kuh, Kinzie, Schuh, Whitt, & associates, 2005).

The Multi-Institutional Study of Leadership was administered at Louisiana State University (LSU) between January and April 2010 (MSL Full Report, 2010). The study is based on the Social Change Model of Leadership Development and seeks to describe the relationship of different qualities on students' development of the values of the SCM. A need exists to delve into the material on a deeper level. At the time of the research, there were approximately 1,550 students in religious student organizations (personal communication in Appendix X); 116 students in multi-cultural fraternities and sororities (S. Nunez, personal communication, March 25, 2011); 3,491 students in social fraternities or sororities (S. Nunez, personal communication, March 25, 2011); and approximately 450 intercollegiate student athletes (Athletics, 2007). The MSL provides a wealth of information about these subpopulations of students at LSU. In particular, the MSL can shed light on what relationship membership in the particular type of student organization has on the student's leadership outcomes.

Currently, little research exists on how participation in specific student groups relates to students' leadership capabilities. Research has shown that participation in student groups affects leadership (Dugan, 2006). There has also been research to show that specific experiences affect one's leadership (Komives et al., 2006). However a deficiency exists regarding leadership in specific student groups.

This thesis will explore the correlation between membership in specific types of student organizations and the leadership outcomes of members of those organizations. Administrators,

organization advisors, and current and prospective members of the student groups will benefit by knowing what leadership outcomes are successfully being fostered and what areas need improvement.

This thesis seeks to answer two research questions. First, is there a relationship between leadership outcomes, based on the Social Change Model of Leadership Development for students involved in Religious Student Groups, Social Fraternities and Sororities, Multicultural Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups? Second, What leadership characteristics, as measured by the Social Change Model of Leadership Development, are most prominent for students involved in Religious Student Groups, Social Fraternities and Sororities, Multicultural Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups?

CHAPTER TWO—REVIEW OF THE LITERATURE

Introduction

Students enter college for many reasons. For some, their parents have always expected college to be the next step after high school. Some students' career goals necessitate a college degree. For others, life situations have made it possible for them to achieve their lifelong goal of a college degree. For most colleges and universities however, their goal is clear. "The growth and development of students is a central goal of higher education" (Evans, Forney, Guido, Patton, & Renn, 2010 pg. 2). What is not so clear though is how growth and development occurs and what set of factors produce successful growth and development.

When dealing with human development, it is nearly impossible to determine exactly what results will occur with a given set of inputs. As student affairs professionals, we can make our best guesses given what we know about a student and a situation and applying theories in order to produce the most educated guesses. However, we can never know exactly what will happen. We can look to theory though as a guide to shape our understanding of the student experience.

Because theory is not an exact science, some may question its importance. As Evans, et al. state, "Theory is the result of the need people have to make sense out of life" (2010, pg. 23). Theories help explain what result a certain set of outcomes will produce. Though we can never know exactly why or how students are developing, theory "provides a lens through which to view students and helps educators put student behavior in context rather than simply be perplexed by it" (Evans et al., 2010, pg. 26). This section will look specifically at student development theories, leadership development theories, and in-depth at the Social Change Model of Leadership Development.

Student Development Theories

Student development is an oft-cited term in student affairs. Many see it as the ultimate purpose for their work (Evans et al., 2010). Therefore, it is important to define what student development is. Sanford's view of student development is one where a student successfully grows in a way that he or she is able to tie together multiple ideas, perspectives, and beliefs in order to create oneself (1967). For this reason, development is differentiated from change in that development is seen as a positive movement whereas change can be positive or negative (Evans et al., 2010). Many subdivisions of student development theories exist including psychosocial theories, cognitive structural theories, and moral theories, among others.

Psychosocial Theories

Psychosocial theories seek to explain the "issues people face as their lives progress, such as how to define themselves, their relationships with others, and what to do with their lives" (Evans et al., 2010, pg. 42). These theories are helpful when looking at where a student is at a specific point in his or her development. As the name suggests, psychosocial theories seek to analyze who a person is in the context of his or her social interactions and in the societal structures of which he or she is a part.

An extremely influential theorist in the area of psychosocial development theory is Erik Erikson. His theory on social development is seen as the precursor to psychosocial theories (Chickering & Reisser, 1993; Pascarella & Terenzini, 2005). Erikson's work focused on the impact of "social context and strengths built throughout life" of one's development (Chickering & Reisser, 1993, pg. 22). Erikson's theory affected his successors' theories in three ways. First, he theorized that "the individual's environment shapes the particular character and extent of development in important ways" (Pascarella & Terenzini, 2005, pg. 20). Second, crises are often

the catalyst for biological and psychosocial change and development. Erikson's view of crisis is "a time for decision requiring significant choices among alternative courses of action" (Pascarella & Terenzini, 2005, pg. 20). Finally, Erikson's 5th stage, *identity versus identity confusion* is highly influential for development theories, especially those targeted at college students, because identity development is central to the collegiate experience (Pascarella & Terenzini, 2005).

Influenced by Erikson, Arthur Chickering's Theory of Identity development is a frequently used source in student development, specifically psychosocial development. His work seeks to explain how and what factors influence student development while in college (Evans, et al., 2010). Arthur Chickering created the first iteration of his theory in 1969 in his book *Education and Identity* (Evans et al., 2010). The first version was intended to be a resource for the faculty of colleges and universities. It was not until the late 1960s and 1970s that student affairs professionals began to integrate Chickering's theory into their own work (Evans et al., 2010). With Linda Reisser, Chickering redeveloped his theory and the two published *Education and Identity, 2nd edition* in 1993. The theory, which is still frequently cited and referred to as "Chickering's Vectors" "presents a comprehensive picture of psychosocial development during the college years" (Evans et al., 2010).

Because it is important for development theories to be applicable to multiple generations of students, updates were made to Chickering's original theory for the 1993 iteration (Chickering & Reisser, 1993). The second edition of vectors are: Developing Competence, Managing Emotions, Moving through Autonomy toward Interdependence, Developing Mature Interpersonal Relationships, Establishing Identity, Developing Purpose, and Developing

Integrity. The vectors are intended to be applicable to various genders, ethnicities, races and backgrounds (Chickering & Reisser, 1993)

Chickering's theory recognizes that change takes time and a student's identity is continually developing due to exposure to multiple influences. Certain events may act as a catalyst for quick or significant change but most change is gradual (Chickering & Reisser, 1993). Many factors influence change including exposure to a "mix of people, books, settings, or events" and it is nearly impossible to determine what combination of factors ultimately make a person who he or she becomes (Chickering & Reisser, 1993, pg. 43). However, through observation, researchers have been able to develop theories that seek to explain changes that happen and what influences affect that change (Chickering & Reisser, 1993).

Chickering and Reisser believe that "the most critical task of higher education for the twenty-first century is to create and maintain educationally powerful environments" (1993, pg. 454-455). Through creating educationally conducive environments and supporting students as they develop their identity, student affairs professionals will be fulfilling their obligation to be student development focused. In addition to developing psychosocially, students' cognition should be developed during their time in college.

Cognitive Structural Theories

Cognitive Structural Theories "examine the process of intellectual development during the college years" (Evans et al., 2010, pg. 43). Cognitive Structural Theories are useful when determining the intellectual processes through which students mature. For example, a cognitive structural theory may be helpful when creating programs so as not to make the material too intellectually challenging while also making them intellectually stimulating enough for the students involved (Evans et al., 2010). Creating cognitive dissonance, or confusion that occurs

when students integrate new ideas into their old way of thinking, is a probable outcome of programs that are properly designed to challenge students at their cognitive level (Pascarella & Terenzini, 2005).

William G. Perry, Jr.'s Theory of Intellectual and Ethical Development is important as both a cognitive and a moral development theory. The theory is explained in detail in Perry's 1969 book, *Forms of Intellectual and Ethical Development in the College Years: A Schema*. The theory is the product of a study conducted at Harvard during the years of 1954 to 1963 and consisted of interviews of volunteer students. Perry admits in the text that his biggest limitation of the study was that his participants were all students at a single institution (Perry, 1968). Nevertheless, the nine positions of Perry's schema have been used by student affairs professionals in developing programs and by other theorists in developing their theories (Evans et al., 2010).

The first two positions of Perry's schema are based on the idea of Dualism, or a view of the world that things are either completely right or completely wrong (Evans et al., 2010). Students with a dualistic point of view believe there is one correct answer to every question and all other answers are wrong (Chickering & Reisser, 1993; Evans, et al., 2010). They struggle to see the world as more than just black and white.

The move to the next group of positions, Multiplicity, is usually preempted by "cognitive dissonance" (Evans et al., 2010, pg. 86). A student in multiplicity realizes there are multiple answers to questions, but has not necessarily settled on the answer that he or she believes is correct. Multiplicity is represented in positions three and four. Students in these positions recognize the possibility for multiple answers though are unable to legitimately evaluate the

validity of possible answers and therefore struggle to make decisions (Chickering & Reisser, 1993; Evans et al., 2010).

The next group of stages can be categorized as Relativism and consists of positions five and six. A student in this group of positions will "acknowledge that some opinions are of little value, yet reasonable people can also legitimately disagree on some matters" (Evans et al., 2010, pg. 86). The dualistic way of thinking that was previously the norm is greatly diminished by the time a student reaches relativism (Chickering and Reisser, 1993)

The final group of stages is a Commitment in Relativism. Students in positions seven, eight and nine make decisions based on their values and beliefs after learning the options available to them. (Chickering & Reisser, 1993; Evans et al., 2010). Commitment to Relativism is the ultimate goal of Perry's theory.

One aspect of the collegiate experience that contributes to a student's ethical and intellectual development is his or her exposure to diversity and difference (Perry, 1968). In Perry's schema, the shift from dualistic thinking to more complex and higher-level thinking "leads naturally to an increase in tolerance (Chickering & Reisser, 1993, pg. 8). As the world becomes more globalized and colleges and universities become more diverse, tolerance becomes an important value for students to espouse.

Baxter Magolda provides a different theory of cognitive structural development. Her Model of Epistemological Reflection utilizes previous cognitive development theories to form a model of how students attain self-authorship. Through her longitudinal research, Baxter Magolda determined that one's "epistemological development was intertwined with the development of their sense of self and relationship with others" (Evans et al., 2010, pg. 183).

Her theory supposes that students, even after they complete college are focused on achieving self-authorship.

Baxter Magolda defines self-authorship as "the internal capacity to define one's beliefs, identity, and social relationships" (Baxter Magolda, 2008, pg. 269). Her theory recognizes that a substantial amount of development occurs during one's twenties. People explore what their values are, strive to make sense of the world they have been living in, try to figure out where their life's path will lead, and what steps they need to get there (Baxter Magolda, 2001).

Baxter Magolda defined the path to self-authorship in four phases: Phase 1: Following Formulas; Phase 2: Crossroads; Phase 3: Becoming the Author of One's Life; and Phase 4: Internal Foundation (Evans et al., 2010). For most students that Baxter Magolda studied, their time in college was only a starting point for finding self-authorship. Most students are in an educational setting of one form or another for twenty years. After they attain a degree, they are put into a world where they have to make decisions about their life, career, and relationships independent of parents or teachers (Evans et al., 2010). This can be a jarring experience but one through which student's are the authors of their own beliefs, identity, and relationships. Though Baxter Magolda's theory applies primarily to one's life after college, it is important for student affairs professionals to be aware of in order to adequately prepare students for the life they will live outside the confines of higher education.

Moral Development Theories

College not only serves as a time for students to develop socially and cognitively, but also, morally. Moral development has been cited as an important goal of higher education (Evans et al., 2010). It is therefore important to understand the possible paths of development in order to successfully guide students.

Piaget, an early influential moral theorist, focused on how people "think, reason, and make meaning of their experiences" (Evans et al., 2010, pg. 43). Piaget's book, *The Moral Judgment of a Child*, along with his many other works, presents a theory that focuses on students' intellectual growth, taking note of environmental influences and social interactions (Evans et al., 2010; Rest, 1979). His work, though focused on development from birth to adulthood, influenced the cognitive theorists that followed him (Chickering & Reisser, 1993). Piaget's work is not complete however as "his study of moral judgment only provides a limited characterization of the cognitive structures underlying people's verbalizations and how these structures change over time" (Rest, 1979, pg. 6). Questions about Piaget's theories led to further research by others, including Lawrence Kohlberg.

Lawrence Kohlberg is considered one of the most influential researchers in the area of moral development theory (Rest, 1979). Initially drawing on Piaget's research, Kohlberg's Theory of Moral Development focuses "on the process of how individuals make moral judgments, not the content of these decisions" (Evans et al., 2010, pg. 101). His theory is considered a "hard stage" model meaning that students are definitely in one stage or another and students move through the stages in a specific order. The time it takes to move through and the time spent in each stage may differ from person to person, but the order does not (Evans et al., 2010).

Kohlberg's theory is demonstrated in six stages that are divided into three levels. The levels represent a student's relationship "between the self and society's rules and expectations" (Evans et al., 2010, pg. 103). In the first level, Preconventional, students are very individually and internally focused and do not necessarily understand the societal norms and rules that govern the world they live in. The first level is comprised of Stage 1: Heteronomous Morality and Stage

2: Individualistic, Instrumental Morality (Evans et al., 2010). At level two, Conventional, students recognize the rules of society that are in place and begin to identify with those norms. The stages of level two are Stage 3: Interpersonally Normative Morality and Stage 4: Social System Morality (Evans et al., 2010). The final level is Postconventional or principled. Students in this level have recognized the rules of society but have pulled away and created their own individualized set of rules and norms for living their life. The stages of level three are Stage 5: Human Rights and Social Welfare Morality and Stage 6: Morality of Universalizable, Reversible, and Prescriptive General Ethical Principles (Evans et al., 2010).

The overall theme of Kohlberg's theory is development in the way one considers right and wrong. Progress through the model occurs "with thinking becoming less concrete and more abstract, less based on self-interest and more based on principles such as justice, equality, and the Golden Rule" (Chickering & Reisser, 1993, pg. 18). In Kohlberg's view, moral judgments have three qualities, "an emphasis on value rather than fact, an effect on person or persons, and a requirement that action be taken" (Evans et al., 2010, pg. 101). His theory impacted those who followed him, including James R. Rest.

Rest considers his model to be a "Neo-Kohlbergian Approach" (Evans et al., 2010). The thesis of Rest's book, *Development in Judging Moral Issues* is

> That the differences among people in the ways they construe and evaluate moral problems are determined largely by their concepts of fairness, that it is possible to identify and describe these basic concepts, and that more adequate and complex concepts of fairness develop from less adequate simple ones (1979, pg. xvii)

His work is a result of the Defining Issues Test, a multiple-choice questionnaire that was created in 1971 and underwent many revisions through the early 1970s (Rest, 1979). A second iteration of the Defining Issues Test, the DIT-2 is currently used as "the standard measure of moral schema preference in the Kohlberg tradition" (Bourke & Mechler, 2010, pg. 4).

Much of the moral development work prior to Rest had expanded upon or been based solely on the work of Piaget and Kohlberg. Rest however understood the possibility of looking at moral development theory in a different way. He believed moral development was not as exact as the hard stage models previously proposed. Because so many factors influence one's moral judgment, there has to be room for deviation and difference (Rest, 1979).

Other Theories

The previous discussion of psychosocial theories, cognitive structural theories, and moral theories focused on theories that primarily seek to describe the development of people from birth to adulthood. There are however important theories that exist solely to describe college student development. Astin's theory of Student Involvement is one such theory.

Astin's Theory of Student Involvement is a frequently cited theory in Student Affairs research. The theory was created to simplify the complex theories that were the norm prior to this theory being developed. Astin saw that it could be useful to both "researchers—to guide their investigation of student development—and by college administrators and faculty—to help them design more effective learning environments" (Astin, 1984, pg. 297).

For his theory, Astin defines involvement as "the amount of physical and psychological energy that the student devotes to the academic experience." (Astin, 1984, pg. 297). By this definition, one who is by name a member of a student organization but participates only by passively attending meetings is not involved with that organization. His definition of involvement necessitates both physical time and psychological energy. Astin saw involvement as including time spent pursuing academic work, participating in extracurricular activities, and interacting with college faculty and staff (Astin, 1984).

Astin's theory differentiates itself from developmental stage theories such as Perry and also from multidimensional theories such as Chickering. Developmental stage theories and multidimensional theories "focus primarily on developmental outcomes" whereas Astin's theory of student involvement "is more concerned with the behavioral mechanisms or processes that facilitate student development" (Astin, 1984, pg. 301). For his theory, Astin determined five postulates that define involvement. First, involvement is they physical and psychological energy that one devotes to a task. Second, involvement "occurs along a continuum." Different students will become involved with the same project in varying degrees. Also, the same student will become involved with different things in his or her collegiate experience in varying degrees (Astin, 1984, pg. 298). Third, involvement can be measured both quantitatively, for example, by the number of hours a student spends on a specific activity and qualitatively, for example, by the quality of time spent doing a particular activity. Fourth, "the amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program." (Astin, 1984, pg. 298). Finally, "The effectiveness of any educational policy or practice is directly related to the capacity of that policy or practice to increase student involvement." (Astin, 1984, pg. 298)

Astin's theory is important because it debunks the idea that by simply exposing a student to an idea or concept will result in him or her learning the concept. On the contrary, a student must be engaged with any theory or subject matter in order to best learn or benefit from it (Astin, 1984).

Leadership Theories

As theories have evolved and developed, specific areas within student affairs have developed their own set of theories that relate to more specific areas of a student's development.

(Evans et al., 2010) Leadership is one such area. The study of leadership development is not a new phenomenon; people have been interested in the idea since Egyptian times (Komives et al., 2009). However, it was not until the 1990s that leadership theories focused on college students emerged (Dugan & Komives, 2011).

The Leadership Challenge

The authors of *The Leadership Challenge*, Kouzes and Posner, define leadership by outlining Five Practices of Exemplary Leadership: Model the Way, Inspire a Shared Vision, Challenge the Process, Enable Others to Act, and Encourage the Heart (2002). A key point of the Leadership Challenge is that "Leadership is a Relationship" (Kouzes & Posner, 2002, pg. 20). Being a leader is not just about the skills one has but more about how one can relate to and work with others (Kouzes & Posner, 2002). In their view, "leadership is a reciprocal process between those who aspire to lead and those who choose to follow (Kouzes & Posner, 2002, pg. 23).

Kouzes and Posner's research began by asking thousands of business and government workers to identify the values they admire in a leader. Through content analysis, they reduced the more than 225 values to a list of 20. They then sent surveys to over 75,000 people across the world and asked them to choose seven qualities that they "most look for and admire in a leader, someone whose direction they would willingly look for and admire in a leader, someone whose direction they would willingly follow" (Kouzes & Posner, 2002, pg. 24). After repeated surveys, only four values consistently received over 50% of the votes: honest, forward-looking, competent, and inspiring (Kouzes & Posner, 2002, pg. 24). The four characteristics "make up what communications experts refer to as 'source credibility'" (Kouzes & Posner, 2002, pg. 32). Source credibility is derived from trustworthiness, expertise, and dynamism—characteristics very similar to honest, competent and inspiring. They found through their research that "*people*

want leaders who are credible. Credibility is the foundation of leadership" (author added italics) (Kouzes & Posner, 2002, pg. 32).

The *Leadership Challenge* is an important tool for student's to learn about their own personal leadership behavior and how others perceive their actions (Dugan & Komives, 2011). It does have limitations however in that the model can be viewed as "leader-centric" and be seen as lacking "complex consideration of context and capacities necessary for group- versus individual-level interactions" (Dugan & Komives, 2011, pg. 44)

Leadership Identity Development Model

Prior to 2005, a great amount of literature had been written on the topic of leadership including Kouzes and Posner's *The Leadership Challenge*. An area that had been significantly ignored though was the topic of how leadership or one's leadership identity develops. Komives, Owen, Longerbeam, Mainella, and Osteen changed that with their development of the Leadership Identity Development Model (LID) (2005).

Prior to their work, "most of what had been labeled leadership… was essentially good management" (Komives et al., 2005, pg. 593). An increasingly globalized world sparked a change in the view of leadership to one that is increasingly based more on values and principals opposed to based on one's position and personality type. (Komives et al., 2005).

Because of the shift in how leadership is viewed, the researchers believed there must be a shift in how leadership is taught. The modern view of leadership is more than just positional therefore skills based leadership workshops and retreats are not enough. Leadership development and identity happens in a process (Komives et al., 2005). Prior to the development of the LID, little research had been devoted to the process of leadership development.

When Komives et. Al. decided to study how leadership identity is formed, they chose a grounded theory in order to "generate or discover a theory or abstract analytical schema of a phenomenon that relates to a particular situation grounded in the experience and perceptions of the participants" (2005, pg 594). Thirteen students from a large, mid-Atlantic research university were chosen for the study and were interviewed three times in one to two hour sessions that focused on a "life history," then a detailed summary of their collegiate leadership experiences, and finally a reflection on what the experiences meant for them. (Komives et al., 2005, pg. 595). Through open, axial, and selective coding, the researchers identified five categories that affect students leadership identity development: "(a) essential developmental influences; (b) developing self; (c) group influences; (d) changing view of self with others; and (e) broadening view of leadership" (Komives et al., 2005, pg. 595).

The students studied in this study came from diverse backgrounds and had very different experiences that led to their leadership development. Ultimately though, their leadership identity was developed in strikingly similar ways. They "engaged with the process" of developing their leadership identity in similar patterns lending credibility to the theory developed by Komives et. al. (2005).

The LID supports the idea that students move through six stages: Awareness, Exploration/Engagement, Leader Identified, Leadership Differentiated, Generativity, and Integration/Synthesis. During this time students go though self development where they have a deepening of self awareness, build confidence, establish interpersonal efficacy, and apply new skills. They also have a changing view of others and a broadening view of leadership. During their development group influences occur from students engaging in groups, learning from the membership community, and changing their perceptions of groups. Continually affecting all of

this development is adult influences, peer influences, meaningful involvement, and reflective learning. (Komives et al., 2005). The LID is useful in developing leadership programs that are sequenced to a student's perceived level of leadership development (Dugan & Komives, 2011). A graphic representation of this model and how the factors influence each other is provided in Figure 1.

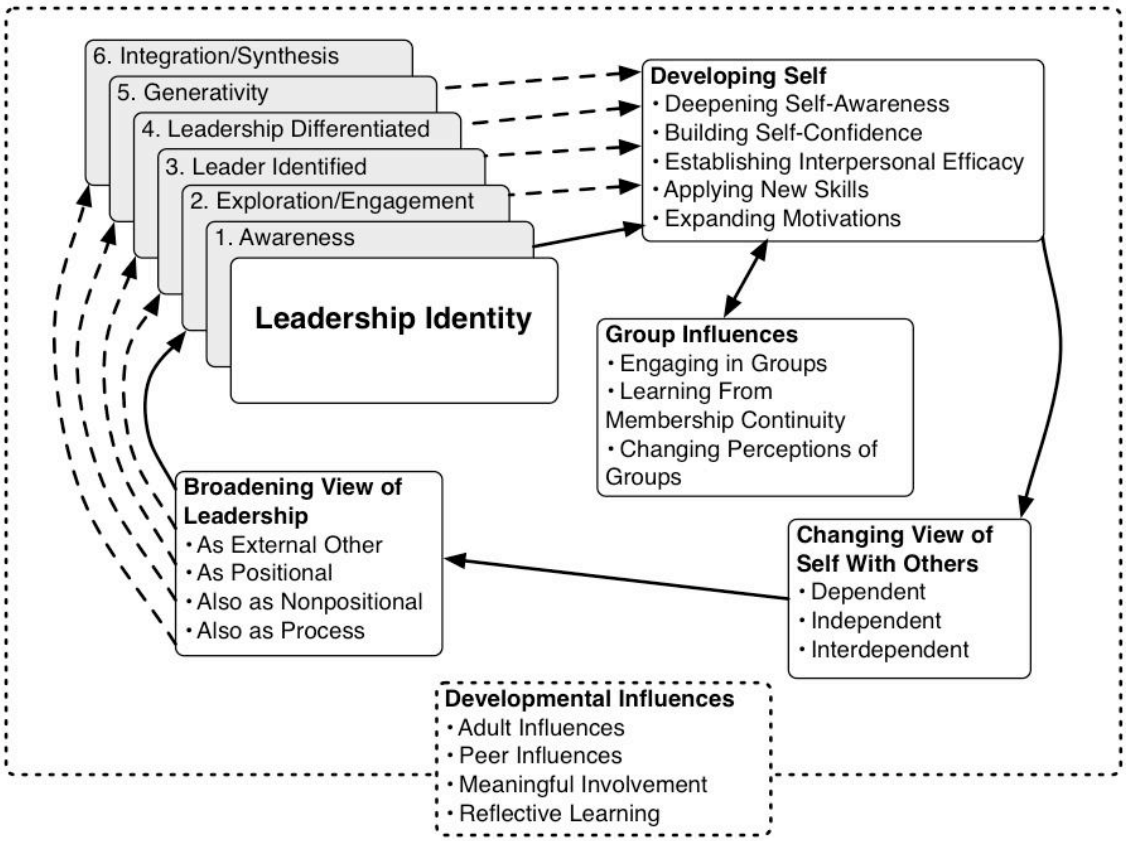

Figure 1
Leadership Identity Development Model

Figure 1. Visual representation of the Leadership Identity Development Model. From, Komives, S. R., Owen, J. E, Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a leadership identity: a grounded theory. *Journal of College Student Development*, *46*(6), 593-611.

Figure 1 demonstrates the interconnectedness of all elements of the Leadership Identity Development Model. As one's leadership identity is developed, it is constantly being influenced by one's self development, group influences, their changing view of self with others, and a broadening view of leadership. The developmental influences are removed from the cycle and instead encapsulate the whole model because developmental influences change as one moves through the stages of leadership identity. That is to say, someone in the Awareness stage of leadership development will react to adult influences differently than a person in the Integration/Synthesis stage of leadership identity development (Komives et al., 2005).

Research on the Leadership Identity Development Model identified how people move through leadership development and what factors influence the development. The development of the Relational Leadership Model provided a new way to look at leadership focused on positive change.

Relational Leadership Model

The Relational Leadership Model (RLM), explained by Komives, Lucas and McMahon in their book *Exploring Leadership*, defines leadership as "a relational and ethical process of people together attempting to accomplish positive change" (2007, pg. 74). Like Kouzes and Posner's model, the ability to create and foster relationships is inextricably tied to ones leadership (Komives et al., 2007). This model differs significantly from Kouzes and Posner's in a few ways, most importantly in that it was designed specifically for college students (Dugan & Komives, 2011).

Relational Leadership draws upon many theorists from within and outside of the field of higher education to formulate the model. Komives et al. cite Bryson and Crosby when discussing stakeholders' responses to shared issues and gals (2007, pg. 89), French and Raven

when describing sources of power (2007, pg. 91), and Shaw and Barry when discussing ethics (2007, pg. 97) among others.

The Relational Leadership Model is not necessarily a theory and does not seek to explain how students develop as leaders. Instead it seeks to connect five elements that, together, can be used as a way to approach leadership (Komives, et al., 2007). Figure 2 shows the relationship of the five elements of the RLM, Process, Inclusive, Empowering, Ethical, and Purpose, and how they interact to accomplish positive change.

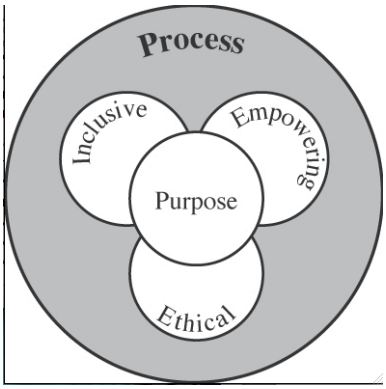

Figure 2
Relational Leadership Model

Figure 1. Visual representation of the Relational Leadership Model. From Komives, S. R., Lucas, N., & McMahon, T. R. (2007). *Exploring leadership: for college students who want to make a difference*. San Francisco: Jossey-Bass.

The authors of the model see leadership as purposeful. This means one's actions are oriented or committed to a specific idea or goal. The model proposes that leadership with a purpose allows students to create positive change in the community in which they are a part (Komives et al., 2007, pg. 80).

Leadership is inclusive, according to the RLM. In the context of the RLM, inclusive "means understanding, valuing, and actively engaging diversity in views, approaches, styles and aspects of individuality, such as sex or culture, that add multiple perspectives to a group's activity." (Komives, et al., 2007, pg. 85-86) Inclusiveness requires respect and open and honest communication wit those like you and those unlike you (Komives et al., 2007).

Relational leadership is also empowering which is defined by two dimensions: "(1) the sense of self that claims ownership, claims a place in the process, and expects to be involved and (2) a set of environmental conditions (in the group or organization) that promote the full involvement of participants by reducing the barriers that block the development of individual talent and involvement" (Komives et al., 2007, pg. 90). There is room for success and failure in an empowering environment and participants know that they can learn from both their successes and their failures (Komives et al., 2007).

Ethics is an important component of the RLM. Relational leadership is ethical, meaning that ones actions are "driven by values and standards and leadership that is good—and moral—in nature" (Komives et al., 2007, pg. 97). The authors are clear to make a distinction between ethics and morals. Ethics are defined as the rules that guide one's behaviors whereas morals are defined as standards of right and wrong (Komives et al., 2007). This is one of the few leadership models to "explicitly include ethics as a necessary and inherent dimension of leadership" (Dugan & Komives, 2011 pg. 44).

The final dimension of the RLM is that it is a process. The previous five tenants; purposeful, inclusive, empowering and ethical all affect the process of leadership. The authors of the RLM outline different processes including "collaboration, reflection, feedback, civil confrontation, community building, and… meaning making" (Komives et al., 2007, pg. 104).

Ultimately though, students learn by going through the process of leadership development, not by reaching a final outcome.

One limitation of this model is that students who view leadership as a position may be confused by the RLM as it is process-oriented, a concept with which many college students are not familiar (Dugan & Komives, 2011). However, because contemporary leadership theories have moved to a more values-based model, the RLM may serve as a tool to expand students' understanding of leadership. The RLM is an important model for leadership development, though the most influential source of leadership development theory for higher education is the Social Change Model of Leadership Development.

The Social Change Model of Leadership Development

A grant from the Eisenhower Leadership Development program in 1993 funded a major research project at UCLA's Higher Education Research Institute (HERI) (1996). This research resulted in the development the Social Change Model of Leadership Development (SCM), the most frequently cited leadership development programs for college students (Dugan & Komives, 2011). The study was guided by previous such as the book *Women of Influence, Women of Vision: A Cross-generational Study of Leaders and Social Change* by Helen Astin and Carole Leland, the book *Maximizing Leadership Effectiveness* by Alexander Astin and Rita Scherrei, the longitudinal research of *What Matters in College?* By Alexander Astin, among other sources (HERI, 1996).

For any leadership theory it is import to define what is meant by leadership. The definition developed by the researchers at HERI is based upon six premises. First, leadership must be inclusive; it must include those with formal positions and those without and encourage the engagement of all. Leadership is also "viewed as a process rather than a position" (HERI, pg.

18, 1996). The third premise is that leadership must promote "equity, social justice, self-knowledge, personal empowerment, collaboration, citizenship, and service" (HERI, pg. 18, 1996). Service is seen as an important and necessary part of the leadership development process. Finally, the researchers recognize that as students change, theories must adapt to the changing demographic. Therefore, the definition is fluid and changes and modifications are expected (HERI, 1996)

The Seven Cs

The Social Change Model of Leadership Development, shown in Figure 3 is divided into three levels: the individual level, the group level, and the community/society level. The "hub" of the model is change and the seven values included in the model are Collaboration, Consciousness of Self, Commitment, Congruence, Common Purpose, Controversy with Civility, and Citizenship (HERI, 1996).

Figure 3
Social Change Model of Leadership Development

Figure 3. Visual representation of the Social Change Model of Leadership Development. From, Higher Education Research Institute. (1996). A social change model of leadership development: Guidebook version III. College Park, MD: National Clearinghouse for Leadership Programs.

The SCM is not a sequential or stage model. Development in one value affects development in other areas and development is expected to be continuous. The model is divided into three areas with change as the hub of all values. Each set of values interacts with the others in a way that ultimately produces positive change as displayed in Figure 3 (Komives et al., 2009).

Consciousness of Self is ones ability to know oneself. Consciousness of Self includes awareness of the aspects of a person that make up his or her personality and mindfulness of one's "current actions and state of mind" (HERI, pg. 31, 1996). Consciousness of Self is important to develop because without it, it is difficult to be conscious of others (HERI, 1996).

The HERI researchers define Congruence as "thinking, feeling, and behaving with consistency, genuineness, authenticity, and honesty toward others" (HERI, 1996, pg. 36). It is ensuring that one's actions align with and support one's values and beliefs. It is nearly impossible for a student to fully develop Congruence without first being conscious of self (HERI, 1996). The authors note the difficulty of being completely congruent at all times, especially when doing so means going against the norm or what others in the group are doing. Despite the difficulty, it is important for leaders to practice congruency at all times (HERI, 1996).

Commitment is the third of the Individual Values of the SCM. It "involves the purposive investment of time and physical and psychological energy in the leadership development process" (HERI, 1996, pg. 40). Commitment is required to make change and must be tied to one's values. One's "commitments to action are usually predicated on our most deeply felt beliefs" (HERI, 1996, pg. 41)

Collaboration is an aspect of the SCM and is central to the Group values. Collaboration includes using the strengths and talents of the participants of a group in a cohesive way. In

Collaboration there is a sense of shared "responsibility, authority, and accountability in achieving… goals" (HERI, 1996, pg. 48). Also, Collaboration seeks a common purpose, one goal that all group members agree to and strive for (HERI, 1996).

Common Purpose, or working "with others within a shared set of aims and values" is central to group success (HERI, 1996. pg. 55). The value is possible only if a group has an identified purpose and set of values. Additionally, a Common Purpose is also necessary for Collaboration to be successful (HERI, 1996)

Controversy with Civility is the final of the Group Values. Change almost always includes some degree of conflict; though "through cooperative, open, and honest dialogue," conflict can be productive and help groups meet their goal (HERI, 1996, pg. 59). Controversy is differentiated from conflict, which pits one side of an issue against another whereas Controversy seeks understanding and input from all parties to reach a mutually beneficial solution. Civility, the other critical aspect of the value, requires that all voices are heard, respected, and considered (Komives et al., 2009).

Citizenship is the final value and the only value in the societal value area of the SCM. Citizenship has many different definitions depending on the context in which it is used. In the SCM, Citizenship "implies active engagement of the individual (and the leadership group) in an effort to serve the community" (HERI, 1996, pg. 65). Citizenship is especially important for higher education because of the notion that colleges and universities seek to prepare their graduates to be active and engaged members of the community they enter (HERI, 1996).

Change

Change is viewed as the ultimate goal of the SCM. Because the SCM views a leader as someone who can affect positive change, anyone has the potential for leadership, making the

SCM an ideal model for higher education (HERI, 1996). The positive aspect of Change is important because "having a focus on social change means looking for things that need and deserve attention and by focusing energy on them" (Komives et al., 2009, pg. 436).

Theories are not strict guidelines that describe how students will grow and develop during their time in college. They do however provide a context and lens through which to view students and their development. Leadership theories in particular are helpful as guidelines to create developmentally accurate programs for leadership development. Leadership theories can also be used to gauge how leadership development is occurring on campus. Instruments such as is the Multi-Institutional Study of Leadership utilize leadership development theories to gauge student development and give administrators an idea of what efforts are effective in leadership development.

CHAPTER THREE—RESEARCH DESIGN AND METHODOLOGY

Instrument

The Multi-Institutional Study of Leadership (MSL), distributed by the National Clearinghouse for Leadership Programs with the Center for Student Studies seeks to "examine influences of higher education on college student leadership development" (Executive Summary, 2010, pg 2). Louisiana State University (LSU) participated in the third iteration of the study in 2010 and to date, over 140 institutions nation-wide have participated in the study (Executive Summary, 2010).

The MSL was originally created to "enhance institutional practice by better aligning the theory-research-practice cycle" (History, 2011). Data existed in each area of theory, research and practice, though professionals at the University of Maryland noticed a gap in "national data against which student development and institutional effectiveness could be benchmarked" (History, 2011). As a result, the MSL was created to identify those elements that significantly affect students' leadership outcomes in college (History, 2011).

The study was first administered in 2006 at 52 institutions across the country with more than 60,000 student participants. Over 150 institutions sought to be included in the first iteration of the study and interest continued to grow after the first study was issued. Because of this, the Co-Principal Investigators decided to conduct the study annually beginning in 2009 (History, 2011)

The MSL instrument utilizes the Socially Responsible Leadership Scale-Revised Version Two (SRLS-R2) (Psychometrics, 2011). The scale seeks to provide correlational data between student factors and the eight values of the Social Change Model of Leadership Development (SCM) (Psychometrics, 2011). The eight values of the SCM are Collaboration, Consciousness of

Self, Commitment, Congruence, Common Purpose, Controversy with Civility, Citizenship, and Change (HERI, 1996). The current scale is adapted from a previous scale created by Dr. Tracy Tyree for her 1998 dissertation on socially responsible leadership (MSL Full Report, 2010). The original 104-question scale was adapted by Cara Appel-Silbaugh and John Dugan to create a 68-item statistically valid and reliable instrument (Psychometrics, 2011). The "reliability levels across all eight scales in the original version, revised form, MSL pilot studies, MSL 2006 study, and current form demonstrate consistent performance levels" (MSL Full Report, 2010, pg. 21). Chronbach alphas were calculated for the results of every participating institution in 2006 and "by categories in each major sub-population" (MSL Full Report, 2010, pg. 21). The reliabilities on all scales were consistent and "did not deviate by more than .12" (MSL Full Report, 2010, pg. 21). It is of note that the Multi-Institutional Study of Leadership may not be republished and is therefore not included in the appendix of this thesis (Instrument, 2010).

The Social Change Model is the theoretical frame on which the MSL is based (MSL Full Report, 2010). It seeks to examine the impact of programs on the development of the central principles of the SCM. There are over 400 variables assessed in the MSL to determine participants' development of leadership outcomes (MSL Full Report, 2010)

The MSL provides copious amounts of data for an institution. In addition to collecting college and pre-college information, the survey seeks to assess the growth of the survey participants through a series of 68 Likert scaled questions (Psychometrics, 2011). The survey asks students to think critically about themselves, their college climate, and their background information (MSL Full Report, 2010). Given how much data is collected, this thesis focuses on only a small section of the data collected in the MSL. Through statistical analysis, two questions will be answered. First, are there relationships among leadership outcomes, based on the Social

Change Model, for students in Religious Groups, Social Fraternities and Sororities, Multicultural Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups? Second, what leadership characteristics, as measured by the eight values of the SCM are most prominent for students in each of the aforementioned groups?

Participants

The research for this thesis is drawn from the Multi-Institutional Study of Leadership. The MSL was conducted at Louisiana State University between February 2010 and March 2010 (MSL Full Report, 2010). The study was conducted using a survey questionnaire that was administered exclusively online through the LSU email administrator.

The MSL is a national study. Results from LSU are used to compile national data and as a source of comparison for LSU against national averages (MSL Full Report, 2010). When any school chooses to participate in the MSL, the institution is asked to compile a random sample of approximately 4,000 undergraduate students (MSL Full Report, 2010) 4,316 students were initially emailed an invitation to participate in LSU's iteration of the study on February 22, 2010. Subsequent reminder emails were sent to the students on February 26, 2010, March 4, 2010, and March 9, 2010 (MSL Full Report, 2010).

Of the total number of students emailed, 1,032 students participated in the study. LSU's overall response rate was 22.47%, lower than the national mean of 26.38%. Of the students who started the survey, 774 completed the entire instrument giving LSU a completion rate of 73.94%, 3.19% lower than the national mean of 77.13% (MSL Full Report, 2010)

For statistical purposes, only completed surveys were used in the analysis. As shown in Table 1, 293 of the participants or 37.9% were male and 481, or 62.1% of the participants were female. The gender percentage distribution of the MSL participants differs somewhat from the

total LSU population which, in the Fall of 2009 was 49.2% male and 50.8% female (Fall Facts, 2009).

Table 1
Gender Distributions

	Male	Female
MSL Participants		
Number	293	481
Percent	37.9%	62.1%
LSU Total Population (Fall 09)		
Number	11,334	11,683
Percent	49.2%	50.8%

In the MSL, 30 participants identified themselves as Hispanic, six identified themselves as Indian, 37 identified themselves as Asian, 66 identified themselves as black, zero identified themselves as Pacific Islander, and 661 identified themselves as white, as displayed in Table 2. For this question, students were allowed to mark more than one answer to the question resulting in the total number exceeding 774. As shown in Table 2, the distributions for the MSL

Table 2
Race Distribution

	Hispanic	Indian	Asian	Black	Pacific	White	No Answer
MSL Participants							
Number	30	6	37	66	0	611	27
Percent	3.9%	.8%	4.8%	8.5%	0%	78.9%	3.5%
LSU Total Population (Fall 09)							
Number	785	N/A	770	2,029	2	18,117	N/A
Percent	3.4%		3.3%	8.8%.	.01%	78.7%	

participants were similar to the distribution of the LSU total population in the Fall of 2009. It is important to note however that LSU does not differentiate between Indian and Asian when collecting demographic data of the student population (Fall Facts, 2009).

The results for transfer status are identified in Table 3 and when asked if a student began college at the current institution, 659 answered positively and 115 answered negatively. The number of currently enrolled transfer students at LSU is approximately 3,600 or around 15.7% of the total LSU student population (D. Ray, personal communication, March 28, 2011). The percentage distribution for students who started at LSU is similar with 85.1% of the MSL participants falling into that category compared to84.3% of the total LSU population.

Table 3
Transfer Status Distribution

	Started at LSU	**Started elsewhere**
MSL Participants		
Number	659	115
Percent	85.1%	14.9%
LSU Total Population (Fall 09)		
Number	19,400*	3,600*
Percent	84.3%	15.7%

* Population numbers are estimates based on Fall 2010 numbers (D. Ray, personal communication, March 28, 2011)

As identified in Table 4, 774 or 96.1% of the participants attend LSU full-time where 30 or 3.9% attend less than full-time. The distribution of the MSL participants is similar to the distribution of LSU from fall 2009 with full time students comprising 93.6% of the population and part time students comprising 6.4% of the population (Fall Facts, 2009).

Table 4
Enrollment Status Distribution

	Full Time	Part Time
MSL Participants		
Number	744	30
Percent	96.1%	3.9%
LSU Total Population (Fall 09)		
Number	21,539	1,478
Percent	93.6%	6.4%

Finally, the class level for both participants and the total LSU population are identified in Table 5. 113 or 14.6% of the participants identified as freshman compared to 25.9% of the total LSU population. 181 identified or 23.4% of the MSL participants identified as sophomore whereas 22.3% of the LSU total population identify as sophomores. Juniors comprised 209 or 27.0% of the MSL participants and 22.5% of the total LSU population. 258 or 33.3% of the MSL participants identified as senior (4th year and beyond) whereas 29.3% of the total LSU student population identify as seniors. In the MSL, 4 students identified as graduate student and 9 did not classify their current class level. It is important to note that disparity in the number of graduate students who participated in the MSL and the number of graduate students in the LSU

Table 5
Class Level Distribution

	Freshman	Sophomore	Junior	Senior (4th year & beyond)	Graduate Student	Unclassified
MSL Participants						
Number	113	118	209	258	4	9
Percent	14.6%	23.4%	27.0%	33.3%	.5%	1.2%
LSU Total Population (Fall 09)						
Number	5,958	5,138	5,170	6,751	4,975	N/A
Percent	25.9%	22.3%	22.5%	29.3%		

Total Population represented in Table 5 is due to the fact that graduate students were not the intended audience for the MSL. That is also why there is no percentage provided for Graduate Students at LSU (Fall Facts, 2009).

Procedure

Statistical information was drawn from the raw data of the MSL using SPSS statistics software. Descriptive statistics were used to draw frequencies from the data. This supplied information such as the distribution of males and females who took the survey and the races and class levels of the survey participants.

Correlational data was also drawn from the information provided by the MSL. In order to determine the correlation between group participation and leadership outcomes, the Pearson Correlation was used. Correlations are "used when a need exists to study a problem requiring the identification of the direction and degree of association between two sets of scores" (Creswell, 2008, pg. 370). Proper correlation studies are designed to seek the relationship between two logical variables (Gay & Airasian, 2000). In the case of this thesis, the researcher is theorizing that participation in a specific type of student organization correlates to measurable leadership outcomes.

Correlation data provides a correlation coefficient, a number ranging from -1.00 to .00 to +1.00. A coefficient close to -1.00 or +1.00 indicates a strong relationship whereas the positive or negative indicates the direction (Gay & Airasian, 2000). The Pearson correlation (Pearson *r*) is the most commonly used and "is used when both variables to be correlated are expressed as continuous data such as ratio or interval data" (Gay & Airasian, 2000, pg. 329), as is the case for this thesis. The Pearson *r* generates the most accurate estimate of correlation (Gay & Airasian, 2000) and is therefore the primary measure used.

Many factors are related to one's leadership development. Factors such as pre-collegiate involvement and demographic categories could have been analyzed, though this thesis chose to focus on group involvement. Scholars of the SCM state that "leadership is not stagnant and does not happen through the effort of a single individual alone; rather it is dynamic and collaborative" (Komives et al., 2009, pg. 51). For that reason, correlations between group involvement and development of leadership outcomes are studied in this thesis. The results and implications of the research are discussed in the following two chapters.

CHAPTER FOUR—RESULTS

The correlations drawn in this chapter are between four student organizations types: Religious Student Organizations, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups and the nine values assessed by the Multi-Institutional Study of Leadership (MSL): Citizenship, Common Purpose, Collaboration, Controversy with Civility, Consciousness of Self, Congruence, Commitment, Change, and Omnibus SRLS.

The Social Change Model of Leadership Development (SCM) is the basis for the MSL. Change, or improvement to the status quo is the hub of the SCM. The remaining seven values are divided into three categories: group values, individual values, and society/community values. In addition to the eight values of the SCM, the MSL also calculates an Omnibus SRLS. This measure "accounts for all eight values of the SCM" and is an average of the scores of the eight values of the SCM (Dugan & Komives, 2007, pg. 12).

Consciousness of Self, an individual value, is identified by an awareness of ones self, values, beliefs, attitudes and emotions. It is identified in the MSL by Likert-scaled questions such as "I could describe my personality" and "Self-reflection is difficult for me" (Codebook, 2010). The individual value of Congruence is identified by ones awareness of self coupled with consistency in all aspects of one's life. Examples of Likert-scaled questions on the MSL that measure Congruence are "My behaviors reflect my beliefs" and "It is important for me to act on my beliefs" (Codebook, 2010). The final individual value, Commitment is determined by one's ability to follow through with his or her identified values and passions. Commitment is identified on the MSL by Likert-scaled questions like "I am focused on my responsibilities" and "I can be counted on to do my part" (Codebook, 2010).

Collaboration, a group value, is identified by a group's ability to utilize the strengths of all members to enacting positive change. The MSL identifies Collaboration with Likert-scaled questions including and similar to "I am seen as someone who works well with others" and "I enjoy working with others toward common goals" (Codebook, 2010). Common Purpose is integral to Collaboration, being a shared idea or goal of a group. Examples of questions from the MSL that identify Common Purpose are "I support what the group is trying to accomplish" and "Common values drive and organization" (Codebook, 2010). Working with others often creates conflict. Dealing with conflict with open and civil dialogue and an understanding of multiple perspectives is utilizing the final group value of Controversy with Civility. The MSL identifies Controversy with Civility through Likert-scaled questions like "I am uncomfortable when someone disagrees with me" and "Creativity can come from conflict" (Codebook, 2010).

The final value, and the only societal value is Citizenship, or working for positive change in one's community (Komives, Wagner, & associates, 2009). Citizenship is exemplified in the MSL by Likert-scaled questions such as "I believe I have responsibility to my community" and "I give time to making a difference for someone else" (Codebook, 2010).

Table 6 shows the distribution of students involved in Religious Student Groups, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups that participated in the Multi-Institutional Study of Leadership (MSL) and the distribution of group membership in the total LSU population. As indicated, 172 students in religious student groups participated in the MSL compared to the estimated 1,550 students who participate in religious student groups at Louisiana State University (personal communication in Appendix X). Approximately 3,607 students participated in Greek Life at LSU through Panhellenic Council Organizations, Interfraternal Council Organizations (both considered social

fraternities and sororities) and Pan-Hellenic Council Organizations (considered Multi-Cultural Fraternities and Sororities) (S. Nunez personal communication. March 25, 2011). Of all Greek students at LSU, 35 students in Multi-Cultural Fraternities and Sororities and 176 students in Social Fraternities and Sororities participated in the MSL. Lastly, while approximately 450 students participate in Intercollegiate Athletics at LSU (Athletics website, 2007), 37 of those students completed the MSL. It should be noted that participants were allowed to indicate participation in multiple student groups so it is possible that there is some overlap among the groups.

Table 6
Student Group Distribution

	Religious Student Group	Multi-Cultural Fraternities and Sororities	Social Fraternities and Sororities	Intercollegiate or Varsity sports Group
MSL Participants				
Number	172	35	176	37
Percent	22.2%	4.5%	22.7%	4.8%
LSU Total Population				
Number	1,550	116	3491	450
Percent	6.7%	.5%	15.2%	2.0%

Tables 7, 8, 9, and 10 illustrate the Leadership Outcomes of students involved in Religious Student Groups, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Athletic groups respectively. The mean of each value represents the average score for the five point Likert-scaled questions aligning with the value. A Likert scale, with responses ranging from “Strongly Disagree” with a value of 1 to “Strongly Agree” with a value of 5, “illustrates a scale with theoretically equal intervals among responses”

Table 7
Religious Student Group Leadership Outcomes

Involved in Religious Student Group?	Yes	No	Total
Consciousness of Self			
Mean	4.0699	3.9970	4.0132
Standard Deviation	.51080	.49635	.50017
Congruence			
Mean	4.3336	4.1761	4.2109
Standard Deviation	.44771	.47502	.47337
Commitment			
Mean	4.3902	4.3280	4.3418
Standard Deviation	.44044	.45943	.45574
Collaboration			
Mean	4.1699	4.0540	4.0796
Standard Deviation	.42625	.43659	.43670
Common Purpose			
Mean	4.1824	4.0360	4.0683
Standard Deviation	.41443	.45616	.45112
Controversy with Civility			
Mean	3.8042	3.8078	3.8070
Standard Deviation	.46259	.42184	.43084
Citizenship			
Mean	4.0674	3.7792	3.8431
Standard Deviation	.54134	.62589	.61951
Change			
Mean	3.7753	3.7955	3.7910
Standard Deviation	.57346	.49282	.51142
Omnibus SRLS			
Mean	4.061	3.9639	3.9856
Standard Deviation	.38406	.38802	.38903

Table 8
Multicultural Fraternity and Sorority Leadership Outcomes

Involved in Multi-Cultural Fraternity or Sorority?	Yes	No	Total
Consciousness of Self			
Mean	4.1285	4.0082	4.0132
Standard Deviation	.50887	.49953	.50017
Congruence			
Mean	4.3170	4.2063	4.2109
Standard Deviation	.49051	.47242	.47337
Commitment			
Mean	4.4063	4.3390	4.3418
Standard Deviation	.53705	.45209	.45574
Collaboration			
Mean	4.1563	4.0763	4.0796
Standard Deviation	.38495	.43874	.43670
Common Purpose			
Mean	4.2118	4.0621	4.0683
Standard Deviation	.34950	.45418	.45112
Controversy with Civility			
Mean	3.9148	3.8024	3.8070
Standard Deviation	.39250	.43206	.43084
Citizenship			
Mean	4.1392	3.8302	3.8431
Standard Deviation	.53955	.61987	.61951
Change			
Mean	3.9333	3.7846	3.7910
Standard Deviation	.42842	.51415	.51142
Omnibus SRLS			
Mean	4.1268	3.9794	3.9856
Standard Deviation	.33405	.39029	.38903

Table 9
Social Fraternity and Sorority Leadership Outcomes

Involved in Social Fraternity or Sorority?	Yes	No	Total
Consciousness of Self			
Mean	4.0064	4.0151	4.0132
Standard Deviation	.5541	.51279	.50017
Congruence			
Mean	4.1561	4.2269	4.2109
Standard Deviation	.46630	.47460	.47337
Commitment			
Mean	4.2919	4.3563	4.3418
Standard Deviation	.49616	.44269	.45574
Collaboration			
Mean	4.0723	4.0818	4.0796
Standard Deviation	.40282	.44636	.43670
Common Purpose			
Mean	4.0681	4.0684	4.0683
Standard Deviation	.43192	.45690	.45112
Controversy with Civility			
Mean	3.7801	3.8148	3.8070
Standard Deviation	.38279	.44375	.43084
Citizenship			
Mean	3.8964	3.8277	3.8431
Standard Deviation	.54884	.63808	.61951
Change			
Mean	3.7590	3.8003	3.7910
Standard Deviation	.50887	.51220	.51142
Omnibus SRLS			
Mean	3.9769	3.9881	3.9856
Standard Deviation	.36335	.39641	.38903

Table 10
Intercollegiate or Varsity sports Group Leadership Outcomes

Involved in Intercollegiate or Varsity Sports Group?	Yes	No	Total
Consciousness of Self			
Mean	3.9630	4.0156	4.0132
Standard Deviation	.45387	.50249	.50017
Congruence			
Mean	4.0595	4.2184	4.2109
Standard Deviation	.55735	.46804	.47337
Commitment			
Mean	4.2905	4.3442	4.3418
Standard Deviation	.56497	.45019	.45574
Collaboration			
Mean	4.0243	4.0824	4.0796
Standard Deviation	.46274	.43554	.43670
Common Purpose			
Mean	4.0062	4.0714	4.0683
Standard Deviation	.41654	.45280	.45112
Controversy with Civility			
Mean	3.7374	3.8105	3.8070
Standard Deviation	.39940	.43229	.43084
Citizenship			
Mean	3.7753	3.8464	3.8431
Standard Deviation	.46583	.62616	.61951
Change			
Mean	3.8139	3.7899	3.7910
Standard Deviation	.43828	.51497	.51142
Omnibus SRLS			
Mean	3.9336	3.9881	3.9856
Standard Deviation	.39435	.38887	.38903

(Creswell, 2008 pg. 176). Means are included for students involved in the specified organization, students not involved in the specified student organization, and all MSL participants.

The standard deviation for each value in Tables 7, 8, 9, and 10 is also included. Standard deviation is "an indicator of the dispersion or spread of the scores" (Creswell, 2008, pg. 194). Therefore, values with high standard deviations have a greater range of individual scores and values with lower standard deviations have a smaller range of individual scores (Cresswell, 2008).

As indicated in Table 7, students in Religious Student Groups average higher scores than students who are not in Religious Student groups on most of the leadership outcomes. Students in Religious Student Groups average higher leadership outcomes in the areas of Consciousness of Self, Congruence, Commitment, Collaboration, Common Purpose, Citizenship, and Omnibus SLRS. The only areas where students not in Religious Student Groups score higher are Controversy with Civility and Change. The standard deviation for students in Religious Student Groups ranges from a low of .38406 in the Omnibus SRLS to a high of .57346 in the value area of change. This would indicate that the area of greatest deviation from the mean for students in Religious Student Groups is for the value of Change.

Table 8 displays the results of Leadership Outcomes for students in Multi-Cultural Fraternities and Sororities. Students in these organizations score higher in all eight values areas as well as the Omnibus SRLS. The standard deviation for students in Multi-Cultural Fraternities and Sororities is lowest for these students in the group value areas of Collaboration, Common Purpose, and Controversy with Civility indicating that the individual participant scores are closest in those three values areas.

The Leadership Outcomes of students involved in Social Fraternities and Sororities is indicated in Table 9. Students who participate in Social Fraternities and Sororities score higher than their non-Greek counter parts in Citizenship. Citizenship is also the value area with the highest standard deviation for members of Social Fraternities and Sororities indicating the largest spread of scores for all of the values assessed in the MSL. Students who are not involved in Social Fraternities and Sororities score higher in Consciousness of Self, Congruence, Commitment, Collaboration, Common Purpose, Controversy with Civility, Change, and Omnibus SRLS.

The final group examined in this thesis, represented in Table 10, is students involved in Intercollegiate or Varsity Sports Groups. Students involved in these groups score higher in Change. Students not involved in Intercollegiate or Varsity Sports Groups score higher in Consciousness of Self, Congruence, Commitment, Collaboration, Common Purpose, Controversy with Civility, Citizenship, and Omnibus SRLS. The standard deviation for Intercollegiate or Varsity Sports Groups is highest in the individual values of Consciousness of Self, Congruence, and Commitment.

Table 11 outlines the Pearson Correlation (r) between each student group identified and the eight values of the SCM in addition to the Omnibus SRLS. In the table, a negative Pearson r indicates an increase in leadership outcome scores compared to students not in the given group whereas a positive score indicates a decrease in leadership outcome scores compared to students not in the given group. Correlations significant at the 0.05 level are indicated by a single asterisk (*). Correlations significant at the 0.01 level are indicated by a double asterisk (**).

For the values Consciousness of Self, Commitment, Controversy with Civility, and Change, there is no significant correlational difference for students in Religious Student Groups,

Table 11
Correlation of Student Group Involvement and Leadership Outcomes

	Religious Student Groups	Multi-Cultural Fraternities and Sororities	Social Fraternities and Sororities	Intercollegiate or Varsity Sports Groups
Consciousness of Self				
Pearson Correlation	-.061	-.048	.007	.022
Sig. (2-tailed)	.094	.183	.840	.538
Congruence				
Pearson Correlation	-.138**	-.047	.063	.071*
Sig. (2-tailed)	.000	.196	.083	.049
Commitment				
Pearson Correlation	-.057	-.030	.059	.025
Sig. (2-tailed)	.117	.414	.012	.496
Collaboration				
Pearson Correlation	-.110**	-.037	.009	.028
Sig. (2-tailed)	.002	.311	.800	.436
Common Purpose				
Pearson Correlation	-.135**	-.066	.000	.031
Sig. (2-tailed)	.000	.066	.993	.397
Controversy with Civility				
Pearson Correlation	.004	-.052	.034	.036
Sig. (2-tailed)	.923	.149	.353	.321
Citizenship				
Pearson Correlation	-.193**	-.100**	-.046	.024
Sig. (2-tailed)	.000	.006	.200	.510
Change				
Pearson Correlation	.016	.059	.034	-.010
Sig. (2-tailed)	.650	.102	.349	.784
Omnibus SRLS				
Pearson Correlation	-.105**	-.076	.012	.029
Sig. (2-tailed)	.004	.036	.739	.419

*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups. This means that membership in any of those groups does not correlate to heightened or lessened leadership in the aforementioned four values.

Students in Religious Student Groups have a Pearson *r* of -.138 for the value of Congruence. This indicates that students in Religious Student Groups are significantly more likely to display the leadership outcome of Congruence than students not involved in Religious Student Groups. In the same value category, students in Intercollegiate or Varsity Sports Groups have a Pearson *r* of .071. This indicates that students in Intercollegiate or Varsity Sports Groups are significantly less likely than students not involved in Intercollegiate or Varsity Sports Groups to display the leadership outcome of Congruence. Students in both Multi-Cultural and Social Fraternities and Sororities do not show any significant correlational difference for the value of Congruence.

In the value areas of Collaboration and Common Purpose, students in Religious Student Groups were the only ones to show significant difference. The Pearson *r*s for those students are -.110 and -.135 respectively. This indicates that students in Religious Student Organizations are significantly more likely to display the leadership outcomes of Collaboration and Common than students not involved in those organizations.

For the value of Citizenship, students in Religious Student Groups and Multi-Cultural Fraternities and Sororities have Pearson *r* of -.193 and -.100 whereas students in Social Fraternities and Sororities and Intercollegiate or Varsity Sports Groups show no significant difference. This indicates that membership in Religious Student Groups and Multi-Cultural Fraternities and Sororities correlates to increased Citizenship.

The Omnibus SRLS, an indicator of all eight values, only had significant difference for students in Religious Student Group at a Pearson *r* of -.105. Multi-Cultural and Social Fraternities and Sororities and Intercollegiate or Varsity Sports Groups show no significant Pearson *r*, either positively or negatively. The negative Pearson *r* in the Omnibus SRLS for Religious Student Groups correlates to increased leadership outcomes for students in Religious Student Groups.

Overall, the results show that participation in Religious Student Groups correlates to statistically significant increased leadership outcomes compared to students not involved in Religious Student Groups. Results for the other groups span from slightly statistically significant increased leadership outcomes to significantly significant decreased leadership outcomes. The implications of the results are discussed further in Chapter 5.

CHAPTER FIVE—SUMMARY AND CONCLUSIONS

The Multi-Institutional Study of Leadership (MSL) at Louisiana State University (LSU) surveyed a small percentage of the total students enrolled at the university, less than 3.5% (Fall Facts, 2009; MSL Full Report, 2010). However, the information gleaned from the study has provided a great amount of information about leadership development on campus. This thesis only examines some of the data relating to students in Religious Student Groups, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Sports Groups. Though limited, the analysis still provides significant information about the correlation of participation in those student organizations and leadership outcomes exemplified by those students.

The data analysis for this thesis included collecting the mean score for each student group in the eight value areas of the Social Change Model of Leadership Development (Consciousness of Self, Congruence, Commitment, Collaboration, Common Purpose, Controversy with Civility, Citizenship, and Change) and the Omnibus SRLS, a measure of the total scores of the eight previously mentioned values. After analyzing the data, one can draw implications for both practice and further research as it relates to the four groups.

Implications for Practice

Students in Religious Student Groups showed higher leadership outcomes in many areas compared to students not involved in Religious Student Groups. In a national assessment of the MSL, Dugan and Komives found two indicators of increased leadership development that one may assume occur in some religious student organizations: service and socio-cultural discussions (2007). Discussion of issues such as social justice, human rights, and peace have been shown to contribute to greater leadership development in students as well as service to others in the

community (Dugan & Komives, 2007). These topics could logically occur in Religious Student Groups. If further research showed that the increase leadership outcomes for Religious Student Groups is attributed, at least in part, to the conversations taking place and the service being done in the organizations, it is the suggestion of the researcher that the discussions and service continue and develop further. It is also suggested that other student groups engage in socio-cultural conversations and participate in service in order to develop the leadership of the members.

Students in Social Fraternities and Sororities score lower than students not involved in Social Fraternities and Sororities in every area except for citizenship though no value has statistical significance. This is particularly interesting, especially given the fact that LSU's Greek Life website hold Greek involvement as the "most successful leadership development program for college students" (Scholarship Leadership & Service, 2011).

There is clearly a disparity between students in Multi-Cultural and Social fraternities and Sororities. At LSU, all Greek students have similar opportunities for leadership development outside of their individual chapter including participation in Empower, a leadership retreat for first year Greek students; participation on the Greek Board of Directors, a programming board with the expressed purpose "of ensuring the welfare and continued growth and development of the Greek community; and participation in Omicron Delta Kappa, a national leadership honor society (Greek Board of Directors, 2011).

Greek organizations tout leadership as a benefit of involvement in the organizations whereas this study has shown little correlation between social Greek membership and increased leadership development. This is not to say that leadership development does not occur as a result of social Greek membership, but this study may suggest that social Greek organizations have

room for improvement in their leadership development endeavors. Also, it is possible that the leadership espoused in Greek leadership programs does not align with the SCM. It is possible that the leadership taught is more skills based. It is therefore suggested that Greek students be exposed to more values based leadership programs.

Involvement in Intercollegiate or Varsity Sports Groups correlated with lower scores in all areas except for Change and scored statistically significantly lower on Congruence. There is no differentiation between individual sports such as track and group spots such as football in the data collected. Nevertheless, one may assume that Students involved in intercollegiate athletics would score higher in the group values (Collaboration, Common Purpose, and Controversy with Civility) than students not involved with Intercollegiate Athletics.

It is suggested that programs to develop leadership, especially in the group values, be initiated particularly for athletes of group-oriented sports. Nationally, formal leadership programs have been show to increase leadership outcomes among students (Dugan & Komives, 2007). A leadership program, designed for athletes, covering all values of the SCM but focusing on the group values, should be developed and implemented. A program of this type could benefit the athletes in their sport but also in their life outside of athletics.

Implications for Research

Students in Religious Student Groups maintained the highest scores of any of the four groups studied across all eight values and the Omnibus SRLS. Students in this group had statistically significant higher values in the areas of Congruence, Collaboration, Common Purpose, Citizenship, and the Omnibus SRLS. A study by Gehrke, analyzing similar factors, also found strong correlation between spirituality and socially responsible leadership (2008). Aligning with an idea suggested by Gehrke, it is suggested that membership in a religious

student group does not explicitly lead to greater leadership development, but rather exploring spirituality, through religious student groups or other venues, may help foster greater leadership development. Further research should be conducted to determine if spirituality does impact one's leadership and if so, what about increased spiritual development leads to increased leadership development.

Students in Multi-Cultural Fraternities and Sororities also scored higher in every value area except for change though only statistically significantly so in the area of citizenship. It is particularly interesting that students scored higher than their primarily white Greek counterpart in Social Fraternities and Sororities. Also interesting is the fact that the standard deviation for students in Multi-Cultural Fraternities and Sororities was lowest in the group value areas. This is not surprising however given that a 2007 publication by Dugan and Komives that states that both women and African Americans score higher across all SCM values. This could possibly be contributed to idea that in order to make change and strive for greater equality, women and minorities had to band together to make a greater impact in their community. If this is true, it would explain why Multi-Cultural Greek students score higher than Social Greek students. Further research should be conducted to determine if membership in a Multi-Cultural Fraternity or Sorority correlates to increased leadership outcomes or if the greater outcomes are predicated on other societal or pre-collegiate factors.

Further research for students in intercollegiate athletic groups is also suggested. It would be possible to study the difference between team captains and other team members. It has been shown that positional leadership matters and produces greater leadership outcomes (Dugan &Komives, 2007), therefore it can be assumed that being a team captain would relate to greater

leadership outcomes than strictly team participation, though further research could confirm that hypothesis.

Limitations

The MSL was conducted through self-report meaning students reported answers to all questions alone. There was no guidance or direction from anyone involved with the study. For this reason, there is no guarantee that there were no falsification or omission of information either intentionally or unintentionally.

The response rate of the MSL at LSU can also be considered a limitation. The response rate at LSU was 22.47%, lower than the national average of 26.28% and the completion rate was 73.94%, lower than the national average of 77.13%. Though the lower response and completion rates are not a major limitation, it is still noteworthy. Higher response and completion rates would have provided a truer picture of leadership development at LSU.

Another limitation deals also deals with the rate of respondents. In all four groups, a greater percentage of students in each student group responded than the percentage of student representation on campus. 22.2% of the MSL participants were involved in religious student groups whereas approximately only 6.7% of LSU students participate in religious student groups. Similar disparities hold true for the other three groups: 4.5% of the respondents identified as a member of multi-cultural student groups whereas only .5% of LSU students are members of the group; 22.7% of participants identified as members of social fraternities or sororities whereas the actually population at LSU is only 15.2%; finally, 4.8% of participants identified themselves as a member of an intercollegiate or varsity athletic group whereas LSU athletics only identifies 2.0% of the total student population as athletes. This higher response rate for each group may have skewed the responses of the MSL.

A final limitation of the study is related to the previous one. When reporting student group involvement, students were allowed to mark all that apply. This means that there could be students who were involved in more than one student group type, though there is no way to determine that. Also, it is possible that students involved in Religious Student Groups, Multi-Cultural Fraternities and Sororities, Social Fraternities and Sororities, and Intercollegiate or Varsity Athletics did not indicate their involvement on the MSL because the instrument relies solely on self-report.

Conclusion

The MSL seeks to "examine the influences of higher education on college student leadership development" (MSL Full Report, 2010). This is a worthy purpose given the importance of students' leadership development during college. The MSL uses the all values of the Social Change Model of Leadership Development as the guiding leadership development theory.

The SCM offers a view of leadership that is inclusive and that allows everyone to participate. Leadership according to the SCM is not dependent upon the position one hold but rather the way one conducts him or herself individually, in a group, and in society. The inclusivity of the model makes it ideal for colleges and universities.

It can be seen from this thesis that involvement in some organizations relates to greater leadership development than involvement in other student organizations. However, there is potential for growth in all value areas of all organization types. Continued evolvement of the theory and of the programs and initiatives put forth by student organizations and universities creates the potential for increased leadership development for all students. Leadership development is a process; a process that does not have an end point. Though positive change is

the ultimate goal of the SCM (Komives et al., 2009), continued development of the seven values is possible. In order for development to continue, a strong basis for the values must exist. The greater the foundation of leadership development that students gain in college, the greater their potential to be lifelong leaders working for positive change will be.

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APPENDIX
RELIGIOUS STUDENT GROUP MEMBERSHIP NUMBERS

Student Group Name	Approximate Number of Members
220 Campus Ministry	200
Baha'i Club	8
Baptist Collegiate Ministry	200
Believers	25
Campus Crusade for Christ	50
Canterbury Club	50
The Cause	25-50*
Chi Alpha Christian Fellowship	70
Christ the King Catholic Center	100
Christian Student Center	25-50*
Disciples on Campus	25-50*
Fellowship of Christian Athletes	25-50*
Harvest Campus Ministries	25-50*
Hillel	50-70
The Hub College Ministry	50
LDS Institute of Religion	100*
Living Waters Fellowship	25*
Lutheran Campus Ministry	20
Muslim Student's Association	75
Nu Nation	30-40
Orthodox Christian Fellowship	25*
Reformed University Fellowship	65
The Refuge	200
University Presbyterian Campus Ministry	15
The Wesley Foundation	100*
Young Life	26

(*) indicates personal communication with J. Eiermann in LSU office of Campus Life. In these cases, the researcher was unable to make contact with the group's president. Thus, the number indicated is the range of membership listed in the file of the registered student organization.

VITA

Courtney Lambert, a native of New Orleans was born in 1986. She is a life-long resident of the city with the exception of the four years she lived in Chicago while attending Loyola University Chicago.

Ms. Lambert attended St. Mary's Dominican High School in New Orleans where she was actively involved in many activities including Yearbook and her Catholic Youth Organization. She graduated in May 2005 and began college at Loyola that August.

Ms. Lambert studied communication and political science at Loyola University Chicago though says she was more a student of the university than of her academic disciplines. She participated heavily in her sorority, Phi Sigma Sigma; Panhellenic Council where she served as Vice President of Recruitment; Unified Student government where she served as Vice President during her Junior Year; and served Orientation Leader, among other commitments.

After graduating from Loyola, Ms. Lambert decided to move back to her home state, Louisiana. Because of her active involvement during her college years Ms. Lambert decided to pursue a master's degree in higher education administration at Louisiana State University. During her time as a Graduate Assistant in Campus Life, working specifically with leadership programs, Ms. Lambert became interested in leadership theory, especially the Social Change Model of Leadership Development. She hopes to continue this passion for social change and leadership throughout her life while helping students to understand their own potential and capacity for change.