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ABSTRACT

CONNECTIONS BETWEEN LEADERSHIP AND DEVELOPMENTAL CAPACITIES IN COLLEGE STUDENTS

by Heather Shook Christman

Colleges and universities have a unique opportunity to develop leaders capable of addressing the challenges of tomorrow. Critical components of such leadership include understanding oneself, being able to navigate challenges, work across difference, and understand and adopt multiple perspectives. The ability of higher education to support the development of leaders who can address challenges can have a major effect on the future of our country and our world.

This longitudinal study explored connections between college student leadership and the developmental capacities necessary to engage in effective leadership. The study used the Social Change Model of Leadership (SCM) (Higher Education Research Institute, 1996) and Self-Authorship Theory (Baxter Magolda, 2001) as frameworks to explore connections between leadership and developmental capacities.

I used data from the Wabash National Study of Liberal Arts Education collected between 2006 and 2009 in this dissertation study. I analyzed four years of transcripts for 22 students who had high quantitative gains on the Socially Responsible Leadership Scale over a four-year period. The sample was diverse with just under half of the students identifying as students of color. I conducted the data analysis for each of the participants by: 1) coding for SCM leadership values; 2) analyzing development toward self authorship across four years; 3) and coding for patterns in development and SCM leadership value shifts across four-years.

The results of this study demonstrated two major findings furthering our understanding of leadership using the SCM. The first finding highlighted the various stages students go through as they move toward effectively demonstrating SCM leadership. The second major finding was that development was connected to all of the SCM leadership values and increasing student developmental capacities is a necessary component of leadership development. This study produced major implications for those interested in promoting leadership development that guides the content and pedagogy of leadership development.

CONNECTIONS BETWEEN LEADERSHIP AND DEVELOPMENTAL CAPACITIES IN COLLEGE STUDENTS

A DISSERTATION

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by

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DEDICATION

To Mom & Joe: Thank you for all your support, encouragement, and love.

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I am deeply humbled by the guidance, love, and support of those who provided me the good company that made finishing this journey possible.

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I am thankful for the support of my family. My parents, Dave and Becky Shook provided me with every opportunity I could imagine. They believed in me, exposed me to the world, and made me believe that anything was possible. My parents served as living examples of socially responsible leadership and sparked my interest in understanding leadership as a way to affect change. My mom was passionate about education and learning, and instilled that same passion in me. She encouraged me to always be better than my best and believed I could do anything I wanted to. My mom loved me, supported me, and challenged me to not give up on this dream regardless of life's hurdles. Her spirit guided me in this journey and is with me every day.

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CHAPTER ONE: INTRODUCTION

The news today is plagued with stories of the great challenges we face as a society. Our education systems are falling behind, the jobless rate is rising, the middle class is shrinking, and more often than we would like, the stories of our public servants and leaders in the private sector are plagued with scandal and corruption. The world is full of complex problems for which there are no easy answers and no quick solutions. These are adaptive challenges that are "complex problems composed of multiple systems that resist technical analysis…they ask for more than changes in routine or mere performance. They call for changes of the heart and mind" (Daloz Parks, 2005, p. 10). The adaptive challenges we face in our schools, our communities, and our global society make it more important than ever that we have leaders who are able to understand the contextual nature of knowledge, navigate varying perspectives, and manage external demands in moving toward change (Daloz Parks, 2005; Heifetz, 1994).

Higher education has, for hundreds of years, prepared and developed students to assume positions of leadership in both the public and private sector (Thelin & Gasman, 2011). However, it was not until the last two decades that there was an intentional focus on the goals of leadership and how leadership was being taught (Astin & Astin, 2000). From the intentional focus on leadership development in higher education over the last two decades leadership development models, frameworks, and outcomes specifically for college students emerged.

Student leadership development models and frameworks call for leadership that is collaborative, inclusive, values based, and able to navigate across differences (e.g., Astin & Astin, 2000; Burchard, 2008; Komives, Lucas & McMahon, 2006; Kouzes & Posner, 2002). Collaboration and inclusivity require the ability to appreciate multiple perspectives and hold one's own and others' perspectives simultaneously (Astin & Astin, 2000; Bennis, 2003; 2006). Complex and adaptive problems are not solved in isolation. Solving these problems requires people to set aside the notion that the smartest most senior person in the room has the answer and draw from multiple perspectives to find the most fitting solution (Daloz Parks, 2005). Those exercising leadership must know who they are, what they believe, and be able to act on those beliefs (Komives, Lucas & McMahon, 2006). These are essential components of developing ethical leadership that does not fall prey to the corruption that can, and so often does, come with power.

Transformational leadership is a mutual process between leaders and collaborators with the goal of transforming communities, organizations, and individuals (Burns, 1978; Northouse, 2004). The collaborative, inclusive, and value-based leadership included in current student leadership development models prepare students to lead transformative change. Student leadership development models that are transformative in nature are aimed at not just transforming for the sake of transformation but transforming in a way that mobilizes positive social change (Komives, Lucas, McMahon, 2006). Arguably, people capable of, and committed to, this kind of leadership are what we need to meet the adaptive challenges we face as a society.

The Social Change Model of Leadership Development

The Social Change Model of Leadership Development (SCM) (HERI, 1996) is an example of a transformational leadership model developed for student leaders. Consistent with other leadership development models and frameworks, the model includes self-awareness, understanding, and an ability to engage in mutual relationships. The SCM emerged over the last decade and a half as a widely used model for student leadership development in higher education both in leadership programs and in research on student leadership development (e.g., Dugan, 2006, Dugan & Komives, 2010).

The SCM is made up of seven values that together, promote positive change (i.e., transformation). The individual values of the SCM are consciousness of self (i.e., knowledge of self and values, ability to self-monitor, having self-awareness in the moment), congruence (i.e., How do I act in ways that are consistent with who I am and what I believe?), and commitment (i.e., What are the outcomes of this and what do I need to do to see it through?). The group values of the SCM are collaboration (i.e., How do I work with others to effectively merge our strengths?), common purpose (i.e., How do we develop shared aims and values and work to achieve those aims to move forward this change?), and controversy with civility (i.e., How can we understand each other's diverging viewpoints and come to a mutual understanding in a civil way?). The seventh value, a community value, is citizenship "whereby the self is responsibly connected to the environment and community" (Komives, et al., 2006a, p. 359). Finally, the eighth value of change is the culmination of the other seven values working together, and change is the result (Komives, Lucas, McMahon, 2006).

The Role of Self-Evolution Theory

While the SCM continues to be widely used as a framework for leadership education and research in higher education, no research exists that examines the developmental capacities required in order to engage in the kind of leadership it promotes. Kegan and Lahey (2009) note that "leadership development has over-attended to leadership and under-attended to development" (p. 5). Development, or the way in which people make meaning of the world, affects how students see themselves, how they are in relationship with others, and how they understand the nature of knowledge. Over time and with experiences developmental capacities may shift and the result in more complex ways of understanding self, other and knowledge. Contemporary leadership models imply that the extent to which students know themselves, understand and relate to others, and the ways in which they weigh and make sense of knowledge could be critical to their ability to engage in transformative leadership. As such, it is important to consider the ways in which students' developmental shifts might contribute to both their understanding of, and ability to, engage in the transformational leadership higher education promotes.

Self-evolution theory is a developmental theory that explores the interaction between how people know (i.e., cognitive development), how they view themselves (i.e., intrapersonal development), and how they relate to others (i.e., interpersonal development) (Kegan, 1994). Self-evolution theory posits that humans can move from relying on formulas guided by external others such as a parent, teacher, or peer group to make meaning of the world toward developing their internal voices to guide knowing, identity, and relationships (Abes & Jones, 2004; Baxter Magolda, 2001; Kegan, 1994; Torres & Hernandez, 2007). As people develop a more complex meaning-making system, they are more likely to see knowledge as contextual, have a strong sense of self to guide them, and engage in interdependent relationships with diverse others without need for external approval (Baxter Magolda, 2004b). This internally guided and advanced meaning-making system is called self-authorship. Research on college student development suggests students often come into college following external formulas (Abes & Jones, 2004; Baxter Magolda, King, Taylor & Wakefield, 2012; Baxter Magolda, 2001, 2009; Torres & Hernandez, 2007). By the end of college, many students experience tensions between the external formulas they came in following and their internal formulas but are not yet self-authored (Abes & Jones, 2004; Baxter Magolda, 2009; Perez, Shim, King & Baxter Magolda,

2011; Torres & Hernandez, 2007). Experiencing a tension between external formulas and internal formulas is referred to as the crossroads.

While many students leave college in the crossroads, the self-authorship capacities of knowing oneself, engaging in mutual relationships with others, and understanding the contextual nature of knowledge, are consistent with contemporary leadership frameworks. Existing research suggests more advanced meaning making, specifically self-authorship, may be necessary for students' development as leaders (Kegan & Lahey, 2009; Komives, Longerbeam, Owen, Mainella & Osteen, 2005). This may prove problematic if colleges hope to graduate students with advanced leadership capacities, yet by and large the students graduating are not self-authored.

Leadership and Adult Development

While scholars suggest there are connections between movement toward self-authorship (i.e., self-evolution theory) and effective leadership (Daloz Parks, 2005; Kegan, 1994; Kegan & Lahey, 2009), there are no studies that explore the connections between college students' journey toward self-authorship and their capacity for SCM leadership. Komives, Longerbeam, Owen Mainella and Osteen (2005) studied college students' leadership identities and drew connections between the ways in which students' leadership identities develop and self-authorship. As students' leadership identities became more complex, they demonstrated more interdependence, a capacity associated with self-authorship (Komives et. al, 2005). Drago-Severson (2009) researched connections between school leadership in a K-12 setting and development and provided insight into how developmental capacities informed the work of educators in a K-12 setting. School leaders with more complex developmental capacities were better equipped to handle the adaptive challenges they faced in their work.

These studies point to connections between advanced leadership capacities and self-evolution theory. However, there is no research that examines connections between widely used college student leadership models and development. In order to better understand connections that exist between the SCM and self-evolution theory, my study examines how college students engage the values of the SCM and the ways in which developmental capacities contribute to their ability to engage each of the eight values of the SCM. As a result, my study provides a clearer picture of how capacities, both leadership and developmental, interact. My study used four years of qualitative data collected as a part of the Wabash National Study of Liberal Arts Education, a

study that examined both SCM leadership and self-evolution theory, to explore the eight values of the SCM and their connection to students' developmental capacities.

Findings from my study will help educators better understand how to support students in their development as leaders. Understanding the connection between developmental capacities and the evolution of SCM leadership introduces new ways of thinking about how we educate and train students to work toward creating positive social change that meets the adaptive challenges they face.

CHAPTER II: REVIEW OF THE LITERATURE

To better understand the possibilities for connections between SCM leadership and developmental capacities, it is important to understand how thought on both leadership and development evolved. In the following literature review I first explore the evolution of leadership thought, and then examine the role development plays in understanding college students' interpersonal, intrapersonal, and cognitive capacities. Finally, I review literature linking the two.

Leadership Theory

In the last century, how we define and engage in leadership evolved. Leadership shifted from being a leader-centric, top-down style of management toward a relational process focused on transformation. Leadership that is leader-centric, top down, and management-centered is referred to as the industrial paradigm of leadership (Rost, 1991). In contrast, leadership that is process oriented, centered on transformation, and emphasizes collaboration at all levels of the organization, is referred to as the post-industrial paradigm of leadership (Rost, 1991). It is out of the post-industrial paradigm of leadership that the student leadership development theories frequently used on college campuses today were born.

Industrial Paradigm Leadership

Rost (1991) used the term industrial paradigm of leadership to organize and frame early research and thinking on leadership that suggested leadership was good management. The study of leadership was born out of management organizations (e.g., business, politics, public administration) that largely excluded women and people of color as the study of leadership was emerging (Kellerman & Rhode, 2007; Pittinsky, Bacon & Welle, 2007; Rost, 1991). Good leadership, under the industrial paradigm, came from a positional leader who by virtue of his position had the right and responsibility to assert power and control over subordinates (Rost, 1991). In other words, the position conferred leadership (Rost, 1991). As such, that person was presumed to be capable of, and responsible for, making decisions (Rost, 1991). The leader, by virtue of the power and authority of certain positions, spoke and the followers listened and acted as they were directed. In addition to understanding leadership as something people obtained by virtue of their position, leadership theories developed as a part of the industrial paradigm often centered on leadership as innate traits (Northouse, 2004). Further, the innate traits implied in previous leadership theories meant that people were either born as leaders or they were not, and

the traits they were born with determined to what extent they were capable of leading others (Northouse, 2004).

Leadership under the industrial paradigm of leadership is about the power and control of the leader (Rogers, 2003). Further, leadership in this paradigm is about the ability to make decisions, and mobilize others to act on those decisions (Rogers, 2003). This leader-centric approach to leadership was, until the late 20th century, the widely accepted way of thinking about leadership (Rost, 1991).

Leadership as Something More

In the 1970's, the study of leadership started to shift as thought leaders like Greenleaf (1970) and Burns (1978) developed groundbreaking ideas about leadership and what it should and could be (Rogers, 2003). In his book *Servant Leadership,* Greenleaf (1970) argued that a leader's purpose was to serve others. According to Greenleaf, leadership was neither the result of a position, or power, rather it was "bestowed upon a man who was by nature a servant" (p. 2). Greenleaf's idea that followers gave authority to leaders based on their ability to serve communities and the people in them was far different than the kind of leadership thought that shaped the industrial paradigm of leadership. In his essay on servant leadership, Greenleaf (1970) makes clear this departure from previous schools of thought on leadership, and acknowledges the tensions between servant leadership and the prevalent models at the time.

Toward the end of the decade, Burns (1978) brought forward the idea that effective leadership was transformational. Transformational leadership was about creating change that transforms businesses, people, and communities (Rogers, 2003). Burns' (1978) suggested that the mutual process of leadership that took place between leaders and followers was one where both leaders and followers elevated each other to higher levels of morality and transformational action. Leadership, according to Burns (1978) was a process whereby people were attuned to the needs of the followers and worked to develop and create change that is mutually beneficial.

The Post-Industrial Paradigm of Leadership Emerges

Since Greenleaf (1970) and Burns' (1978) departure from the industrial paradigm leadership practices, the post-industrial paradigm emerged. In the post-industrial paradigm, leadership is more than positional or ascribed to a person in a position. It is viewed as a process that involves interaction between leaders and collaborators working to enact positive change (Komives, Lucas, & McMahon, 2006; Liu, 2010; Rost, 1991). The intentional shift toward the

use of the word collaborators rather than followers demonstrates the continued emphasis on the relationship that exists in leadership and the shared agency and responsibility in engaging and creating vision toward change (Rost, 1991). This shared vision for and movement toward action, according to Rost (1991), is viewed as necessary for effective leadership and highlights leadership as a mutual process.

Whereas, under the industrial paradigm of leadership, leadership theory emerged from organizations traditionally dominated by White males, and regarded leadership styles associated with women and people of color as insufficient or invaluable (Rost, 1991), more recent leadership theories that emerge as a part of the postindustrial paradigm of leadership portray collaborative, inclusive, and relational styles of leadership as effective (Astin & Astin, 2000; Gardner, 1990; Heifetz, 1994; Kouzes & Posner, 2008; Liu, 2010). Current research suggests that racial, ethnic, and gender differences lead to a difference in experiences with leadership (Armino, Jones, Kruger, Young, 2000; Bordas, 2007; Dugan, Komives & Segar, 2008; Pittinsky, Bacon, & Welle, 2007). One such difference is a tendency toward collaboration among leaders and collaborators where both are working together toward a common goal (Bordas, 2007; Pittinsky, Bacon & Welle, 2007).

In addition to being more inclusive of various identity based leadership styles, post-industrial leadership is largely focused on Burns' idea of leadership as transformation. Along those lines, Heifetz (1994) calls for leadership that is equipped to solve "adaptive challenges." *Adaptive challenges* are complex, messy, and require new ways of thinking and working in order to develop solutions to problems for which solutions do not already exist. In contrast to adaptive challenges, *technical problems* are problems that are solved using policies, procedures, and skills people already have (Heifetz, 1994). Adaptive challenges require "more than changes in routine or mere preference. They call for changes of heart and mind – the transformation of long-standing habits and deeply held assumptions and values" (Daloz Parks, 2005, p. 10). Adaptive leadership is leadership that moves others to take on the adaptive challenges and be successful (Heifetz, Grashow & Linsky, 2009). Leadership that is adaptive mobilizes others to use their talents, knowledge, and skills to solve adaptive problems. In order to find new solutions to adaptive problems, leadership that is adaptive requires evaluating and navigating multiple priorities, inviting and valuing diverse perspectives, and an ability to fail, learn from the failure, and persist (Heifetz, Grashow & Linsky, 2009). Parks (2005) suggests adaptive leadership

requires "critical, systemic, and holistic perspective…in which everything is hitched to everything else and where a merely interpersonal mode of thinking and acting isn't enough" (p. 53). Parks goes on to suggest that advanced cognitive and affective development is necessary for adaptive leadership. The demands of adaptive leadership call for advanced developmental capacities (Parks, 2005).

Similar to Heifetz' (1994) call for a transformation in leadership, Liu (2010) synthesized the ideas of today's foremost leadership researchers and developed the eight disciplines of leadership as a reframed way of meeting today's leadership challenges. The eight disciplines of leadership include: connecting with people; learning from failure; reflecting on experience; thinking deeply; storytelling; being a teacher; knowing yourself; and becoming yourself (Liu, 2010). According to Liu (2010), connecting with people is about the mutuality of the relationship between the leader and the collaborator suggesting they both have power and value in the process of leadership. Learning from failure requires those exercising leadership to examine and reflect on their failures and the failure of others. Reflecting on experience is also a critical component of understanding the successes of leadership as a part of the learning process. Thinking deeply implies an integrative way of thinking whereby those exercising leadership are able to look across knowledge bases, ideas and plausible solutions to find an appropriate form of action. Storytelling and being a teacher reflect the need for those who are leading to be able to tell a story that engages people in a way that is meaningful to them and to teach them what they need to know in order to grow and be successful. Finally, the two disciplines of knowing and becoming yourself imply a need for people doing leadership to be deeply self aware of their values, actions, and reactions and to live authentically each day in pursuing their passions (Liu, 2010).

What these leadership frameworks point to is the need to develop leaders who can take on adaptive challenges, and who are capable of interpersonal connections, intrapersonal connectedness, and cognitive complexity. Leadership development theories and frameworks that incorporate thinking about leadership in an adaptive and connected way are transformative in nature. That is they describe leadership that entails the ability to transform an organization, a person, or a society, and creates lasting change (Liu, 2010; Rost, 1991). Current leadership scholars suggest leadership can be learned and it is something of which all people are capable. Leadership is no longer something that is limited to meetings, boardrooms, and public service;

leadership is something in which we can and should engage at any time, and in any place if we want to work toward solving today's adaptive problems.

College Student Leadership Development

As leadership paradigms evolve and new ways of thinking about leadership emerge, college campuses are charged with developing transformative leaders (Astin & Astin, 2000; Roberts, 2007). College campuses are charged with engineering effective practices for developing people capable of meeting complex or adaptive challenges (Astin & Astin, 2000; Dugan, 2006; Komives, Lucas & McMahon, 2006; Roberts, 2007). As such, a body of leadership literature for and about the student leader emerged in higher education in the 1990's. In the years since, the student leadership development literature has largely defined leadership as working to create positive social change at any level of an organization, in whatever capacity one serves (Astin & Astin, 2000; Buchard, 2008; Komives et al., 2007; Roberts, 2007).

Astin and Astin (2000) call for leadership development on college campuses that helps students "develop those special talents and attitudes that will enable them to become effective social change agents" (p. 2). The recent emergence of leadership models and frameworks developed for college students promote leadership that requires collaboration, self-awareness and understanding, and the ability to consider and integrate multiple perspectives (Astin & Astin, 2000; Buchard, 2008; Komives, et al., 2006a; Roberts, 2007). Models such as the Relational Leadership Model (Komives, et al., 2006a) and the Social Change Model of Leadership Development (HERI, 1996) specifically address college student leadership development and highlight leadership as a collaborative, process driven, relational phenomenon that is, much like other contemporary models of leadership suggest, transformative.

The Relational Leadership Model (RLM) is a process-oriented model that promotes leadership as inclusive (i.e., open to diverse perspectives), empowering (i.e., makes others involved feel like they have agency), ethical, and centers around a positive purpose that is "vision driven." The RLM asserts that engaging in relational leadership requires knowledge and understanding (i.e., "knowing"), being consistent with values and beliefs (i.e., "being"), and the ability to engage in reflection and collaboration (i.e., "doing") (Komives, et al., 2006a, p. 76). The ability to engage in mutual relationships in leadership and act in ways consistent with one's values and beliefs are consistent with advanced interpersonal and intrapersonal developmental capacities. Similar to the RLM, the SCM highlights the importance of mutual relationships,

congruence between actions, values, and beliefs, but it highlights, more specifically, the leadership values necessary to engage in leadership for positive social change at the individual, group, and community level. The complex nature of the SCM make it ideal for the focus of my study as it appears to require more advanced developmental capacities.

The Social Change Model of student leadership development. Rather than focusing as much on the process and purpose of leadership like the RLM, the SCM focuses on personal, group, and societal values necessary to engage in leadership for social change (Komives, et al., 2006a). The SCM was designed as a transformational leadership model that promotes the development of student leaders (Dugan, 2006). The SCM highlights eight core values as necessary for leadership: consciousness of self, congruence, commitment, common purpose, collaboration, controversy with civility, and citizenship (Astin & Astin, 2000; HERI, 1996). In this model, the leadership values work together to promote the eighth value of change (i.e., transformation).

The values are divided into three categories: individual (i.e., consciousness of self, congruence, commitment), group (i.e., common purpose, collaboration, controversy with civility), and community (i.e., citizenship) (HERI, 1996). To engage the individual leadership values, students must know themselves, their strengths, values, beliefs (i.e., consciousness of self) and act in a way that is authentic and consistent with who they are (i.e., congruence) (Komives, et al., 2006a). Students exercising the individual value of commitment must be invested in pursuing a cause or an outcome (Komives, et al., 2006a). The group values suggest individuals must work together toward a shared goal with a common vision (i.e., common purpose) in a way that integrates the strengths and perspectives of each member of the group to move toward a common vision (i.e., collaboration). The third group value of controversy with civility refers to engaging different perspectives and views in a respectful and productive manner all the while continuing to move forward (Komives, et al., 2006a). Finally, the community value of citizenship recognizes "the self is responsibly connected to the environment and community" and the responsibility of leadership ultimately involves care for others (Komives, et al., 2006a, p. 359). Citizenship requires working on behalf of the community to promote positive social change. Finally, when students develop these values within each of the levels, students produce change for the common good (i.e., the eighth value), a desired outcome of the social change model (HERI, 1996).

Research on college students using the SCM. There is a body of research in higher education that explores college student leadership using the SCM values as leadership outcomes. Many studies use the Socially Responsible Leadership Scale (SRLS) developed by Tyree (1998) as a quantitative measure of the SCM. For example more than 200 campuses nationwide participated in the Multi-Institutional Study of Leadership (2011). A portion of this international leadership study uses the SRLS to measure the SCM values as outcomes and explores the various factors of the college experience and student characteristics that contribute to a shift in student leadership capacities (Multi-Institutional Study of Leadership, 2011). Similarly, the Wabash National Study of Liberal Arts Education (WNS), a national study that seeks to explore the experiences and conditions that promote liberal arts learning outcomes, used the SCM values as a measure for the liberal arts outcome of leadership (Pascarella, 2008). That mixed-methods study used the SRLS to measure leadership in the quantitative portion of the study and the SCM values to examine leadership in the qualitative portion (Seifert, Goodman, King & Baxter Magolda, 2010). These two national studies highlight the widespread reach and use of this model in research that focuses on college student leadership.

Some of the findings from these studies explored how experiences (Dugan, 2006; Dugan, Bohle, Gebhardt, Hofert, Wilk & Clooney, 2011; Dugan & Komives, 2007; 2010; Salisbury, Pascarella, Padgett & Blaich, 2012) and student characteristics (Dugan, Komives & Segar, 2008; Dugan & Komives, 2010) impact students' development as socially responsible leaders. The Multi-Institutional Study of Leadership (MSL) data suggests student experiences that are the most significant predictors of change across a majority of the eight values of the SCM are socio-cultural conversations with peers (e.g., talking with peers about issues like race, political ideologies, social inequalities), mentoring relationships with faculty, and participation in community service (Dugan & Komives, 2010). Other findings from that study suggest positional leadership roles had an effect on student scores in the SCM values of collaboration, common purpose, and citizenship and participation in formal leadership programs had an impact on the values of common purpose and citizenship in college students (Dugan, 2006). Additionally, the study demonstrated that students' experiences prior to college play a large part in explaining their capacity for socially responsible leadership at the end of college (Dugan & Komives, 2010). Findings from the WNS suggest participation in a fraternity or sorority has an impact on students' socially responsible leadership as early as the end of their first year of college and

students who participate in fraternities and sororities score higher on the values of common purpose, citizenship, and change than their peers who are not involved in fraternity and sorority life (Martin, Hevel & Pascarella, 2012).

Research from the MSL found that student characteristics such as gender, race, and sexual orientation had an impact on different values of socially responsible leadership. Women scored higher on all of the values of the social change model than men with the exception of the value of change (Dugan, Komives & Segar, 2008). African American/Black students scored higher on controversy with civility, consciousness of self, citizenship and change, a finding "consistent with cultural value orientations that stress the importance of collectivism" (Dugan, et al., 2008, p. 4). Asian American students scored significantly lower on all of the values than their White and African American/Black peers which Dugan, et al. (2008) suggest may be related to the SRLS as a measurement.

While much attention has been paid to how students' experiences and characteristics contribute to their capacity for SCM leadership, little attention has been paid to the developmental demands of the SCM in college student leadership. While it is helpful to understand the ways in which student experiences and characteristics impact socially responsible leadership, the studies stop short of addressing the developmental demands of SCM leadership. Current leadership models, specifically the SCM, suggest that knowledge of self, values, and an ability to act on those values is important to leadership (i.e., the SCM values of congruence, consciousness of self, commitment). Additionally, to engage in leadership that is consistent with this model, it would seem that the extent to which individuals are be able to discern and make sense of multiple realities (e.g., their own and others) and carefully consider and explore ways to engage others in moving toward a shared reality would make a difference in the way they engage leadership (i.e., the SCM values of collaboration, common purpose, controversy with civility and citizenship). Inherent in these characteristics are developmental capacities related to knowledge, identity and relationships.

Self-Authorship: Toward Holistic Development

Leadership for transformation requires people to have a deep understanding of who they are, how they relate to others, and how they can examine and integrate multiple perspectives (Daloz Parks, 2005). The ability to know oneself, engage in mutual relationships with others, and understand the complex nature of knowledge are the developmental capacities of someone

who is self-authored (Baxter Magolda, 2001; Kegan, 1994). In cases where people's developmental capacities are not sufficiently complex to meet the demands they face, they encounter the need to shift in *how* they know or make meaning of what is happening around them (Kegan, 1994). Developing complex systems of meaning making is often a necessary component of solving complex problems (Baxter Magolda, 2001; Daloz Parks, 2005; Kegan, 1994; Kegan & Lahey, 2009; King & Kitchner, 1994). Kegan (1994) coined the term *self-evolution* as the process through which complex meaning-making systems are formed. Meaning-making systems, as Kegan describes them, include three dimensions of development: cognitive, interpersonal, and intrapersonal.

Kegan (1994) identified five "orders of consciousness" through which individuals move at different points in their developmental journeys (i.e., self-evolution). Each order of consciousness calls for more advanced capacities for meaning making (Kegan). Children move from a space where fantasy and reality cannot be separated and self and other are one and the same (i.e., first order consciousness) to a space where they create durable categories and understand difference exists between people, but they are still unable to take on or understand the perspectives of others (i.e., second-order consciousness) (Kegan). From there, people move into third order consciousness where once again, self and other cannot be separated; as people become aware of and able to take the perspectives of others, they lose themselves in those views. In other words, they are consumed by the views of others and often lose their own perspectives or voices (Kegan). In fourth-order consciousness (i.e., *self-authorship*), adults develop their own internal systems for making meaning and are able to separate self from other while still considering other (Kegan). Finally, fifth order consciousness (i.e., *self-transformation*) is where adults are able to step outside of their own systems for meaning making and consider them in light of others' systems for making meaning (Kegan). Those in fifth order, or *self-transforming form of mind*, have the ability to "take a perspective on their self-authored system and understand that their system is – as all systems are – partial. They see the ineffectiveness of attempting to perfect a self-authored system and instead begin to make sense of the ways in which we both construct ourselves and are constructed by our contexts and relationships. They are able to handle multiple roles and layers of complexity with relative ease" (Berger, 2010, p. 249).

Kegan's (1994) developmental trajectory suggests more complex ways of making meaning evolve over time as adults develop. In his work, Kegan (1994) demonstrates that adults

who are self-authored and self-transforming are more readily able to handle and face life's challenges because they are able to develop more sophisticated ways of making meaning of their experience. For instance, a student who is self-authored may receive constructive feedback from an advisor, reflect on that feedback, and consider how it aligns with her own values and ideas and consider what portions of it she chooses to adopt. Conversely, the student who is third order may receive the same feedback and be devastated that the advisor does not think she is doing the right thing or does not like her.

The shift to increasingly complex meaning-making systems hinges on the subject-object relationship. Kegan (1994) suggests the relationship between that which is *subject* to us and that which is *object* to us changes over time. Subject refers to those things that "have" us and object to refer to that which we "have." If a person is subject to something, the person is unable to examine or explore it critically. If something is object to a person, the person is able to hold it, apart from self, and examine it critically. Something that was subject to a person becomes object when the person experiences a struggle or dissonance related to that which is subject and can start to identify and hold object the struggle. One example of the subject-object relationship is the student leader who, while running an organization, becomes so consumed by other's opinions of her that she defaults to doing what others want her to do. This student is subject to the opinions of her peers. She is unable to examine them and she allows them to define her and the work she does. On the other hand, if that same student struggles with this conflict, her struggle and attempt to resolve it help make the peers' opinions object so that she can reflect on them. Her ability to identify and hold her peers' opinions but not be consumed by them is considered a new subject-object balance or self-authorship. The student can now view these opinions from a distance and examine and adopt them accordingly and knowingly. Berger (2010) suggests that for some, the ability to hold something as object can result in "reflective action" (p. 249). The ability to move something from subject to object mediates the process of moving toward self-authorship, and each move toward self-authorship indicates a shift in the relationship between subject and object because it triggers thinking critically about existing systems for making meaning of the world (Berger, 2010).

The Self-Authorship Journey in Young Adulthood

Baxter Magolda (2001, 2009a) further elaborated on the journey to self-authorship in her longitudinal study that followed 39 college students into their 40's. Her study highlighted

additional phases that young adults may go through as they move toward self-authorship. The questions: "How do I know?" (i.e., cognitive or epistemological); "Who am I?" (i.e., intrapersonal); and "What relationships do I want with others?" (i.e., interpersonal) led participants to continually rework their beliefs, identities, and relationships which, in turn, generated more complex systems of making meaning, contributing to shifts in their development (Baxter Magolda, 2001). Baxter Magolda (2001, 2009a) identified phases that marked the journey toward self-authorship for her participants. In the first phase, *Following External Formulas*, participants uncritically accepted and followed formulas created and promoted by other people as systems for success in each dimension (cognitive, interpersonal, and intrapersonal) of development. The second phase, *Crossroads*, marked a point at which participants started to question external formulas and consider and integrate their own ideas, values, and beliefs into all areas of their lives. In the crossroads, participants started to experience a conflict between the formulas others provided for them and their own developing ideas about their identities, relationships with others, and knowledge. In the crossroads, participants started listening to their internal voice for answers and eventually cultivated their internal voices by "developing the parts of themselves they valued, establishing priorities, sifting out beliefs and values that no longer worked, and putting pieces of the puzzle of who they were together" (Baxter Magolda, 2009a, p. 7). As participants moved from the crossroads to the third phase, *Becoming the Author of One's Life* (i.e., developing an internal voice), they were able to articulate their own perspectives in all areas of their lives.

As participants moved toward being self-authored, Baxter Magolda (2008, 2009b) noted there were "three elements for developing a self-authored system" (2008, p. 279). The first element of building a self-authored system is *trusting the internal voice* (i.e., constructing and trusting their own internally constructed reactions to external events). From there, self-authoring individuals move to *building an internal foundation*, or using the internal voice to construct a system to guide how they act and react in given contexts of their lives. The final element of building a self-authoring system is *securing internal commitments*. In this final element, individuals move from having an internal foundation to living out their internal foundation (i.e., espoused values are now enacted as an authentic and necessary way of being). These elements may occur in this order, yet Baxter Magolda emphasized that individuals may oscillate within or between elements in the development toward self-authorship depending on their circumstances

and context. In other words, development toward self-authorship is not linear but rather can be cyclical. For Baxter Magolda's (2001) participants, developing a self-authoring system "enabled them to meet the demands of their personal, work and public lives" (p. 331). Similarly, the personal, work and public lives of the participants often prompted a shift in their development (Baxter Magolda, 2001).

Diverse Collegians' Stories of Self-Authorship

While a majority of the students in Baxter Magolda's (2001) study were from similar social identities (i.e., White, heterosexual), recent research on self-authorship explores the journey toward self-authorship with diverse student populations (Abes & Jones, 2004; Pizzolato, 2003, 2004; Torres & Hernandez, 2007). Emerging studies have highlighted new patterns or ways of understanding how students develop holistically and the complexities that contribute to movement toward self-authorship among more diverse participants. As is the case with leadership, student identities play a critical role in their meaning making (Abes & Jones, 2004; Pizzolato, 2003, 2004; Torres & Hernandez, 2007). Research conducted on Latino/a students (Torres & Hernandez, 2007), high-risk students (who were mostly students of color) (Pizzolato, 2003; 2004), high-risk students (Drobney, 2012) and lesbian college students (Abes & Jones, 2004) provides further evidence that complex meaning making can develop over time and that interpersonal, intrapersonal (identity) and cognitive development interact and play a role in student meaning-making capacities. The challenge of navigating socially constructed, hegemonic messages (i.e., messages stemming from a dominant group rooted in unequal power structures) about their identities provided students with dissonance that, many times, led to more complex meaning-making capacities (Abes & Jones, 2004; Torres & Hernandez, 2007).

Much of the dissonance for students with marginalized identities came from a clash between external formulas that defined who they should be and what success looks like, and their own ideas about self and success (Abes & Jones, 2004; Pizzolato, 2003, 2004, Torres & Hernandez, 2007). Torres and Hernandez (2007) found students' awareness and exploration of new ideas about what it meant to be Latino/a drove the process of moving from External Formulas to Crossroads. Often racist encounters sparked a conflict between existing external definitions about what it meant to be a Latino/a and new self-constructed definitions, causing a shift toward the Crossroads (Torres & Hernandez, 2007). Torres (2009) found that, for her participants, the cognitive dimension of development was how the students first processed

racism and then were able to see how it influenced the other dimensions of their lives (i.e., who they were and their relationships). In other words, these students became able to hold racism as object.

Participants constructing their identities based on formulaic meaning making (i.e., following external formulas) in Abes' study (Abes & Jones, 2004) were strongly influenced by context. A desire to fit others' expectations or feel comfortable within various contexts often guided how participants acted within those contexts (Abes & Jones, 2004). As participants experienced a developing discomfort with the external formulas and messages, they often grappled with and challenged others' ideas and expectations for who they should be (Abes & Jones, 2007).

For students in Pizzolato's (2003, 2004) study on high-risk college students, navigating the process of gaining access to college (which was inconsistent with their communities' ideas about who they were and what they should be doing) served as the "provocative moments" (i.e., dissonance) they needed to move away from following external formulas. As students weighed external messages about what they should be doing against their own desires to persist in their education they, in some cases, moved into the crossroads before entering college. This is earlier, in most cases, than the participants in Baxter Magolda's (2001) study.

In each of the studies, as participants moved toward self-authorship, it was clear that they began to secure their internal belief system that ultimately helped them make meaning of who they were, how they were in relationships with others, and understand knowledge as contextual (Abes & Jones, 2004; Pizzolato, 2003, 2004; Torres & Hernandez, 2007). Simultaneously, a developing sense of self helped participants develop and secure their emerging internal belief system (Abes & Jones, 2007; Pizzolato, 2003, 2004; Torres & Hernandez, 2007), highlighting the cyclical nature of self-evolution. Drobney's (2012) research using the WNS longitudinal data to study high-risk college students demonstrated similar findings. As participants in these studies secured their internal belief system, they were able to respond to external messages in a way that was more consistent with their own internal voices (Abes & Jones, 2007; Drobney, 2012; Pizzolato, 2003, 2004; Torres & Hernandez, 2007).

While the self-authorship studies on diverse populations of students highlight similarities in the journey (i.e., students still largely moved from following external formulas toward the crossroads and then into becoming the author of one's life), these studies also suggest the

importance of considering and examining marginalized student identities within the context of self-authorship. Abes and Kasch (2007) noted students who identify as lesbian develop a deeper understanding of self in a culture dominated by heteronormative ideologies; they are both changing society and being changed. In other words, as the women are developing a stronger sense of self, they are often resisting society's ideas about who they are and how they should be (Abes & Kasch, 2007). This form of resistance is "development toward a form of self-authorship as social change" (Abes & Kasch, 2007, p. 630). Torres & Hernandez (2007) noted that for Latino/a students in Torres' sample, there were "additional developmental tasks" (p. 561) that they encountered in their self-authorship journeys. For those students, the additional tasks included identifying and learning to manage racism and the external messages about who they were as a result of their Latino/a identity (Torrez & Hernandez). These studies highlight the ways in which those journeys might look different for students with varying social identities. Similar to the ways in which social identities effect how people have historically engaged in leadership, they also influence how individuals make meaning of their experiences.

Leadership and Holistic Development

The ability to know oneself, participate in mutual relationships with others, and understand the contextual nature of knowledge are developmental capacities associated with self-authorship. These developmental capacities may also endow students with the ability to effectively engage in the collaborative, value based, transformative student leadership models embraced by higher education. For a long time, there was a disconnect between the leadership literature and the developmental literature resulting in a gap in how leadership educators understood the relationship between what was being asked of people (leadership) and what they were developmentally capable of doing (self-evolution) (Kegan, 1994; Kegan & Lahey, 2009). Kegan and Lahey (2009) called attention to this suggesting it is time that leadership development programs and workshops focus as much on promoting the development of people as they do on trying to teach leadership. This implies there may be an important connection between developmental meaning-making capacities and leadership. Student leadership development highlights a need for students to have leadership capabilities that require advanced ways of thinking about, and making meaning of, the world.

Working across Differences

The SCM suggests engaging across differences (i.e., controversy with civility), and collaborating with diverse others are necessary components of leadership (HERI, 1996). Developmental outcomes for self-authorship in the interpersonal dimension include having a strong sense of self in order to join others in interdependent relationships, being able to engage multiple perspectives but maintain a sense of self, while at the same time not being consumed by the various perspectives (Baxter Magolda, 2004b). King and Baxter Magolda's (2005) developmental trajectory for intercultural maturity further supports the idea that a more complex meaning-making system allows students to consider multiple perspectives. It suggests as more complex ways of making meaning develop, so too can intercultural maturity. A more developed intercultural maturity means students are able to consider multiple cultural frames to understand knowledge, engage with, and consider multiple social identities within varying contexts, and engage in interdependent relationships across cultures and appreciate differences (King & Baxter Magolda, 2005; King, Baxter Magolda & Masse, 2011; Perez, et. al., 2011). This further suggests that advanced developmental capacities contribute to being able to more effectively work across differences and relate to diverse others and perspectives, something that is important in current transformative leadership frameworks.

Self-understanding and Values

Likewise, it may be necessary for students to develop intrapersonally in order for them to engage in leadership described in the aforementioned models and specifically leadership as described by the Social Change Model. In the intrapersonal dimension of self-authorship, the complex developmental capacities involve students choosing their own "values and identity in crafting an internally generated sense of self that regulates interpretation of experience and choices" (Baxter Magolda, 2004b, p. 12). Each of the current leadership models shown in this review calls for people who have an understanding of self and values and are able to articulate that understanding. In the Social Change Model, the values of consciousness of self, commitment and congruence suggest effective leadership requires an internally defined sense of self. People with an internally defined sense of self have their own criteria for their values and identity within and do not rely on external others for those criteria. An internally defined sense of self is a developmental capacity associated with self-authorship in the intrapersonal dimension.

Understanding Context to Guide Change

Finally, a self-authored person is able to understand that knowledge is contextual, uncertain, and is generated from multiple sources (Baxter Magolda, 2004b). Knowledge, for the self-authored person, comes from weighing multiple perspectives and sources, and integrating them into one's existing internal belief system (Baxter Magolda, 2004b). In each of the student leadership models, this is an important part of being able to understand the issues necessary to move toward positive social change. Current transformative leadership models require people who are able to consider complex problems (adaptive challenges) and find new ways of thinking about them, co-constructing vision, and articulating ways to work toward change.

Development toward self-authorship is necessary for leadership capable of meeting today's adaptive challenges (Kegan & Lahey, 2009). Self-authored people are capable of more complex ways of knowing, understanding, and making meaning of the world (Kegan, 1994). From her extensive work with leaders in various organizations, Berger (2010) suggests the self-authored mind is critical for those exercising leadership. According to Berger (2010), "as leaders are called on to create a vision, mediate conflicts, hold the good of both individuals and the organization in their minds simultaneously, those without self-authored capacities can feel insignificant, overwhelmed, and, as Kegan (1994) puts it, in over their heads" (p. 259). Movement toward self-authorship affects the ways in which people engage in leadership and how they are capable of leading (Berger, 2010; Daloz Parks, 2005; Kegan & Lahey, 2009).

Leadership and Development Studies

The leadership literature clearly establishes connections between leadership and self-evolution theory (Berger, 2010; Kegan & Lahey, 2009; Komives, et al., 2006a); however studies linking leadership and self-evolution theory are scarce. The research that does exist spans a variety of age groups and contexts but is sparse in the literature on college students.

The pillar practices. In her work exploring connections between adult development and principal leadership in K-12 schools, Drago-Severson (2009) draws ties between the need for school leadership to promote adult development toward self-authorship among school staff in order to increase the effectiveness of learning environments for students. Drago-Severson (2009) conducted multiple studies of the leadership of principals in K-12 education, and from the studies developed a "learning-oriented model of school leadership in support of adult development" (Drago-Severson, p. 293). Drago-Severson found that connecting leadership to

developmental practices ultimately promoted development of adults, leading to more effective teaching and leadership at the organizational and institutional level.

From her research, Drago-Severson (2009) developed the pillar practices model that consists of four pillars, or practices, to promote adult development and leadership in schools: teaming, providing leadership roles, collegial inquiry, and mentoring. The pillar of *teaming* provides school leaders the opportunity to work collaboratively as a means by which to engage in diverse and reflective thought. Providing *leadership roles* encourages school administrators to develop leadership roles and empower adult teachers and administrators to cultivate their leadership through roles within the schools and district as a way to promote growth. The third pillar, *collegial inquiry*, requires that teachers work together to reflect on and critically examine their held beliefs, assumptions and ideas in order to better understand them. The final pillar, *mentoring*, is what Drago-Severson refers to as a relationship between adults where they "share reciprocal mentoring relationships or networks of supports" as a "growth-enhancing practice that supports human development" (p. 211).

Drago-Severson found that the pillars support adult development and as adult development shifts, the ways in which teachers and administrators are able to engage the pillar practices also becomes more complex. For instance, a mentee who is second order may want the mentor to approve of her work or want answers from the mentor whereas a mentee who is fourth order is likely to be more interested in engaging a mentor in a conversation about feedback rather than being threatened by it or wanting approval from the mentor. Similarly, the developmental needs of a mentee at each place would vary. Drago-Severson's work explores the ways in which people at various places in their development toward self-authorship engage in and understand leadership. Her work provides insight into the ways in which leadership and development are connected among adults who work in K-12 settings.

Leadership identity development. The Leadership Identity Development Model (LID) (Komives, Longerbeam, Owen, Mainella, & Osteen, 2005) was the first study to examine the link between the student development literature and student leadership development. The LID identified six stages of how students come to develop a leadership identity. Students move from the *awareness* stage, where they understand leaders exist around them, to the *exploration/engagement* stage where students are exploring their interests through interactions with peers. From there, students understand leaders as positional and identify the leader/follower

dichotomy in the *leader identified* stage then move to the *leadership differentiated* stage. In the leadership differentiated stage, leadership is seen as a shared process among all members of the group. Once students started to develop their personal philosophies of leadership and connect them with their personal passions and commitments they were in the *generativity* stage. Finally, in the *integration/synthesis* stage students understand their ability to engage in leadership can transcend context and see leadership as a mutual process.

As students move through the identified stages of their leadership identity development, there are developmental influences that play a role in facilitating the development of their leadership identities (Komives et al., 2005). Among those influences are: adults who encourage confidence in leadership and serve as mentors, peers who serve as role-models and encourage students to engage in leadership, meaningful involvement that provides an opportunity for students to explore their leadership and interests, and learning experiences that prompt students to reflect on their values and leadership (Komives et al., 2005). The role of these influences changes over time as students move from needing affirmation, support, and encouragement (in earlier stages of their leadership identity development) toward being able to use these influences as ways to make meaning of their experiences in positions of leadership (Komives et al., 2005).

While the stage-based nature of this model suggests students must move through one stage before they can start the next, it is also cyclical suggesting stages can be experienced more than once as students encounter disorienting dilemmas that cause them to reconsider leadership and themselves as leaders in new ways (Komives, Longerbeam, Owen, Mainella & Osteen, 2006). Additionally, contextual influences cause students to fluctuate between two stages dependent on their readiness (Komives et al., 2006b). In other words, a student in the generativity stage who moves into an unfamiliar context that produces new challenges to how the student understands and engages in leadership might not consider the development of others and the future of the organization. Rather, that student might become concerned with being effective in the newfound role and understanding personal influence (i.e., move back to stage four, leadership differentiated). This is similar to the ways in which context may affect the development of self-authorship. Komives et al. (2006b) noted, similar to Kegan's (1994) shift from third order to fourth order consciousness, students who are moving from the leader identified to leader differentiated stage experience "a shift to recognizing one's interdependence with others" (p. 414). While Komives et al. (2006b) briefly make connections between the LID

and Kegan's (1994) self-evolution theory, the LID study does not specifically examine the ways in which developmental capacities contribute to a student's ability to engage in leadership.

Synthesis and Research Question

As the challenges society faces become more complex, leadership that is adaptive in nature is more essential than ever. Whereas leadership was, at one time, believed to be positional, trait based, and leader centric, today's leadership theories posit leadership can be developed and is a collaborative, value based, relational process of which all people are capable. Adaptive challenges require solutions for which no formula currently exists. Finding those solutions calls for "more than changes in routine or mere preference. They call for changes of heart and mind – the transformation of long-standing habits and deeply held assumptions and values" (Daloz Parks, 2005, p. 10).

Meaning-making capacities are the ways in which people make meaning of the world around them and constitute those "long-standing habits and deeply held assumptions and values" (Daloz Parks, 2005, p. 10) people possess. As people's meaning-making systems become more complex, they develop a more advanced way of understanding who they are, their relationships with others, and knowledge and their deeply held assumptions and values become more internally guided. Understanding connections between leadership development and developmental theory is critical to gaining a better understanding of how we can prepare college students to take on the adaptive challenges of the 21st century.

As the student leadership development literature continues to grow, it is important to explore what connections exist between the holistic development of young adults and their capacities to engage in socially responsible leadership. As students move toward self-authorship, they develop more complex capacities for meaning making (Baxter Magolda, 2001; 2009b) that would make it more likely that they could effectively engage in leadership reflected in current transformative models such as the SCM. Moving toward self-authorship may provide students with capacities necessary for engaging in transformational leadership (Daloz Parks, 2005; Kegan & Lahey, 2009; Komives et al., 2006) thus having implications for the ways in which leadership development programs and trainings are designed. Therefore, the question guiding this research was: Do gains in a capacity for socially responsible leadership and shifts in developmental capacities relate? If so, how?

CHAPTER III: METHODOLOGY AND METHOD

My dissertation study uses data from the Wabash National Study of Liberal Arts Education (WNS). The WNS is a longitudinal study that had both a qualitative and quantitative component. While a majority of my analysis came from the qualitative portion of the study, I also used the quantitative data to assist in my participant selection. As such, the following chapter highlights the methodology and method for the quantitative and qualitative portions of the WNS in addition to laying out the methodology and method for my dissertation study.

Methodology

My study uses existing frameworks for leadership development and young adult development to explore the connections between the two. These frameworks informed the methodology I used in developing my study. Similarly, my own worldviews and ideas about research led me to these frameworks. In the subsequent sections, I lay out my own dissertation study methodology and discuss it in relationship to the frameworks for my study, followed by the methodology used for the WNS.

Dissertation Study Methodology

My study, much like my own worldview, is framed in a constructivist paradigm. The constructivist research paradigm recognizes that multiple realities exist and that people construct their own realities (Guba & Lincoln, 1994; Hatch, 2002). Constructivists believe people play an active role in constructing knowledge (i.e., make meaning) based on their experiences (Kegan, 1994; Somekh & Lewin, 2005). My experience as a professional working with students on their leadership development and my experiences as a graduate student studying young adult development led me to constructivism as the paradigm for my work.

Constructivism recognizes that the researcher cannot separate who she is from the researcher she is (Guido, Chavez & Lincoln, 2010). In my doctoral studies, I spent a great deal of time studying developmental theory. For me, the theory of self-evolution (Kegan, 1994), rooted in a constructivist paradigm, was particularly useful in exploring not only the development of the college students with whom I worked, but also my own development. For me, the constructivist nature of this theory continues to be particularly useful as I consider how students develop more complex ways of making meaning of who they are, their relationships with others, and how knowledge is constructed and how all of that relates to their capacities for socially responsible leadership.

The more I learned about constructivism, the more I understood my own views on leadership education. As an educator, I spent the last decade working with high school and college age students. Much of my work in higher education is in leadership education; teaching courses, developing workshops and programs, and challenging students to learn more about themselves as leaders for the common good. Leadership development on college campuses is the result of students' experiences both in and out of the classroom. Students who have the same classes on, and experiences with, leadership often interpret and engage leadership, and what they learn about leadership, in very different ways. The constructivist paradigm supports this by recognizing the role of people's lived experiences in how they construct reality (i.e., a student's understanding of leadership is the result of lived experience in combination with classroom learning). Further, the idea that multiple realities exist and people construct their own realities and engage them in knowledge construction is useful for thinking about leadership in the post-industrial paradigm. It supports the notion that there is no "right" way or "right" context to go about engaging in leadership and that people can engage in leadership regardless of position, context, or characteristics. Using constructivism to explore my experiences with, and beliefs about, leadership education has been particularly useful in continuing to develop my own leadership education philosophies.

As students have new experiences, the ways in which they interpret those experiences and their developmental capacities can shift the ways in which they construct their own reality. As an educator, I often see the ways in which students interpret the same leadership experience, classroom reading, or current event, in different ways based on their own experiences, world views, and meaning-making capacities. This leads to rich dialogue, allows leadership to manifest itself in different ways, and provides students an opportunity to connect who they are with what they are learning. My own beliefs and my experiences as a student and educator led me to constructivism as a methodology for my dissertation study.

Theoretical Frameworks Guiding Research

My study uses the Social Change Model of Leadership Development (SCM) (Astin & Astin, 2000) as a theoretical framework. My experiences working in leadership development in higher education informed my belief that the SCM is a useful framework for conceptualizing leadership development and is valuable in working with college students on their leadership development. The model seemed, in my work, to resonate with students from various

backgrounds and identity groups. Students often saw the values as easy to understand and the overall purpose of the model, to affect change, was something with which students could identify. The model was something students, regardless of their context, could easily understand. Further, students who desired to engage their leadership in different contexts (e.g., business, student organizations, political activism) were able to connect with the model as a way to move forward positive change. My evolving understanding of leadership led me to value leadership as a process oriented, collaborative, and transformational phenomenon of which all people are capable. As I explored in the literature review, the SCM is a widely used framework for student leadership development in higher education and is consistent with post-industrial paradigms of leadership (Dugan, 2006). I used this framework to interpret students' leadership capacities through the self-told stories of their experiences.

In addition to the SCM, I used self-evolution theory as a framework for interpreting students' developmental capacities. As a student, practitioner, and scholar I have been drawn to the relevance and usefulness of the theory of self-evolution as a way to explore and understand college student development. This theory is helpful in understanding how some people grow and develop more complex ways of making meaning and accounts for students' holistic development (i.e., interpersonal, intrapersonal, and cognitive) that I value in my work. The theory of self-evolution is rooted in the constructive-developmental framework. While constructivism adopts the idea that people construct their own reality, developmentalism is the idea that people, over time, develop increasingly complex constructions of reality (Baxter Magolda & King, 2007a; Kegan, 1982; 1994).

The SCM and self-evolution theory served as theoretical frameworks for my dissertation study to explore possible connections between developmental capacities and an increase in socially responsible leadership. The Wabash National Study of Liberal Arts Education (WNS) is a national study that used both the SCM and self-evolution theory as frameworks for exploring leadership development and student development respectively. The data from the WNS includes a quantitative measure of socially responsible leadership based on the SCM and a qualitative examination of student experiences and development using the framework of self-evolution theory. The qualitative portion of the WNS was developed using the constructivist research paradigm. The longitudinal nature of the WNS, conducted over four years, provided a rich source of data for exploring possible connections between socially responsible leadership gains

and shifts in development. As such, I used data collected from the WNS to conduct my study. In the subsequent sections I will provide the methodology and method of the WNS as the context for my dissertation study.

Conceptual Design of the Wabash National Study

The WNS is a longitudinal mixed-methods study that seeks to better understand the experiences and conditions that promote liberal arts learning outcomes (Center of Inquiry in the Liberal Arts at Wabash College, 2011). There are seven liberal arts outcomes identified as necessary for wise citizenship: effective reasoning and problem solving, well-being, inclination to inquire and lifelong learning, intercultural effectiveness, leadership, moral character, and integration of learning (King, Kendall Brown, Lindsay & VanHecke, 2007). These outcomes are described in Table 1.

Table 1: Liberal Arts Outcomes from the WNS

Inclination to inquire and lifelong learning reflects a strong desire to learn, ask questions, and consider new ideas. Such learning involves taking initiative to learn, not being satisfied with a quick answer, and possessing intrinsic motivation for intellectual growth. These dispositions lend themselves to a lifelong pursuit of knowledge and wisdom.

Effective reasoning and problem solving involves the capacity to make reflective judgments; think critically and independently; and analyze, synthesize, and evaluate information in order to make decisions and solve problems.

Moral character involves the capacity to make and act on moral or ethical judgments, treating others with fairness and compassion; this capacity includes several facets of morality; discernment, reasoning, motivation, and behavior.

Intercultural effectiveness includes knowledge of cultures and cultural practices (one's own and others'), complex cognitive skills for decision making in intercultural contexts, social skills to function effectively in diverse groups, and personal attributes that include flexibility and openness to new ideas.

Leadership entails the seven core values of Astin and his colleagues' Social Change Model for Leadership. Within the model, the core values fall into three categories: personal and individual values (consciousness of self, congruence, commitment), group values (collaboration, common purpose, controversy with civility), and a societal and community value (citizenship).

Well-being encompasses four dimensions: subjective, psychological, social, and physical. Subjective well-being is associated with happiness, life satisfaction, and life quality. Psychological well-being is the pursuit of meaningful goals and a sense of purpose in life. Social well-being refers to positive social health based on one's functioning in society. Finally, physical well-being is characterized by positive health-related attributes.

Note. From "Liberal Arts Student Learning Outcomes: An Integrated Approach," by P. M. King, M. Kendall Brown, N. K. Lindsay, and R. VanHecke, 2007, *About Campus: Enriching the Student Learning Experience, 12,* p. 5. Copyright 2007 by John Wiley and Sons. Reprinted with permission.

Additionally, the WNS tracks the "underlying journey toward self-authorship" as a related component of developing wise citizenship (Baxter Magolda & King, 2007a). Qualitative data were collected concurrently starting in the fall of 2006 and ending in 2010. The quantitative data for that same cohort were collected twice in 2006 and once in 2010. The WNS data include rich longitudinal information on both leadership and self-evolution from a diverse group of students making it ideal for exploring my stated research question.

Quantitative design. The quantitative component of the WNS used college impact theories (Astin, 1993; Pascarella & Terenzini, 2005) as a conceptual framework (Seifert, Goodman, King, Baxter Magolda, 2010). College impact theories suggest that in order to accurately measure student outcomes from college experiences and the college environment, one must first account for students' prior experiences and characteristics (Seifert et al., 2010). In order to measure student learning as a result of the campus environment and experiences, the quantitative portion of the study used Astin's (1993) Input, Environment, Output (IEO) model that is consistent with college impact theories (Pascarella, 2008). The IEO model suggests that to accurately account for the effect of campus experiences (i.e., the effect of the *environment* on the *output*), we must account for the pre-college experiences and characteristics with which the student comes to college (i.e., *input*) (Astin, 1993). The WNS quantitative survey accounted for students' pre-college characteristics in order to more accurately understand the impact of students' college experiences on the liberal arts learning outcomes identified in the project (Seifert et al., 2010). As a part of the pre-college characteristics accounted for, the initial survey also collected the student starting points for all but one of the liberal arts outcomes making it possible to measure the net change associated with each of the college experiences.

Qualitative Design. The conceptual framework guiding the qualitative portion of the WNS is made up various components that work together in a cyclical manner to contribute to the journey toward wise citizenship in college students (Baxter Magolda, 2004c). The first component is *student characteristics*. These are the characteristics with which students come to college (e.g., previous educational experiences, race, gender, and world views). Included in student characteristics are students' meaning-making capacities. The WNS qualitative researchers assert students' experiences prior to coming to college influence the activities in which they engage during the first year (Baxter Magolda, King, Taylor & Perez, 2008). Similarly, students' meaning-making capacity also plays a role in the activities in which they

engage. In other words, a student who is externally defined might choose to participate in activities because other people are suggesting they are valuable. The theoretical model for the WNS suggests student characteristics mediate the kinds of experiences in which students engage in college as well as how they engage in them (Baxter Magolda, et al., 2008). The second part of the journey toward wise citizenship is *educational experiences*. Educational experiences include experiences, both required and self-selected, that the student has while in college. Those experiences are not limited to, but often include, experiences provided by a student's college or university. The third part of the journey toward wise citizenship includes *student interpretations of their experiences*. The constructivist assumption here is that students interpret or construct reality from those experiences and that those constructions are mediated by their meaning-making capacities. Additionally, student interpretation of experiences can prompt the development of more complex systems of making meaning.

The fourth component of the cyclical journey toward wise citizenship is *liberal arts outcomes*. "As students adopt more complex meaning-making structures, they develop broader perspectives that enable them to make progress on the liberal arts outcomes" (Baxter Magolda, et al., 2008). In other words, student characteristics, experiences, and interpretations of experiences can lead to growth in the liberal arts outcomes. Students' characteristics shift as a result of the experiences they have and their evolving systems for making meaning which then mediates both the experiences in which they engage and the ways in which they interpret those experiences in the future (Baxter Magolda, et al., 2008).

Method

The methods for the WNS laid the foundation for the methods of my dissertation study. Thus I explore both the WNS methods and my dissertation study methods in the following section. First I provide an overview of the methods for both the quantitative and qualitative portions of the WNS, and second I highlight my dissertation study methods.

WNS Institutional Type and Participant Selection

WNS researchers used a two-step sampling strategy to select institutions to participate in the study (Baxter Magolda, King, Taylor, Wakefield, 2012). Nineteen colleges and universities were selected from more than 60 institutions that applied to be a part of the study (Pascarella, 2008). Institutions were selected to represent a range of institutional types (Pascarella, 2008). Of the selected institutions, a variety of Carnegie types participated in the 2006 survey including

two community colleges, three regional colleges, 11 liberal arts colleges and universities, and three research universities. From those institutions, 4,501 first-year, full-time students participated in the fall 2006 data collection. In the spring of 2010, 2,212 students from 17 of the institutions took the follow-up survey. Students from the two-year institutions were not surveyed in 2010.

In the second step of the two-step sampling process, six of the 19 institutions were selected to participate in the interview portion of the study (King et al., 2010). The institutions were selected to represent a variety of geographic locations and demographics to make it more likely that a diverse sample would be obtained for the interviews (King et al., 2010). Four of the selected institutions were small, private liberal arts colleges, one was a mid-sized, private university, and one was a large public university. In fall 2006 the research team interviewed 315 students; 228 of these participants interviewed in 2007; 204 interviewed in 2008; and 177 interviewed in 2009. Of the students who participated in the fall of 2006, 55% were female, 34 identified as African American, 35 identified as Hispanic, and 32 identified as Asian/Pacific Islander (Seifert et al., 2010).

WNS Data Collection and Analysis

The WNS involved quantitative and qualitative data collection processes and analysis. The quantitative surveys were administered three times during a four-year period. The qualitative portion involved individual interviews that occurred annually for four years. In the next two sections I provide detailed descriptions of the data collection and analysis processes for both the quantitative and qualitative portions.

WNS quantitative data collection. The quantitative portion of the WNS was administered three times. The first survey, administered during the first semester of the first-year of college (i.e., fall 2006) collected demographic (e.g., race, gender) and pre-college characteristics (e.g., high school experiences, political orientation). The first survey as well as subsequent surveys (i.e., spring of 2007 and fall of 2010) also included questions designed to measure intellectual and personal development associated with six of the seven liberal arts outcomes (no quantitative measure was available for integration of learning). Socially responsible leadership as defined by the Social Change Model was one of the seven identified liberal arts outcomes. The first survey took roughly 100 minutes to complete and students were paid a stipend of $50 from the WNS for participating.

The survey was again administered in the spring of 2007 and the fall of 2010. Students were compensated $50 each additional time they took the WNS survey (i.e., 2007, & 2010). During these follow up administrations researchers collected data using the National Survey of Student Engagement (NSSE) (Kuh, 2001) and the WNS Student Experiences Survey (WSES) in order to learn more about students' college experiences. Each time the survey was administered, several assessments were included to measure intellectual and personal development associated with six of the seven liberal arts outcomes. Here I describe the SRLS because it served as the foundation for my dissertation study.

The Socially Responsible Leadership Scale (SRLS) (Tyree, 1998) version II was administered as a part of the quantitative survey to assess the leadership outcome. The SRLS is a 64-item quantitative measure designed to measure socially responsible leadership in college students and was developed from the Social Change Model of leadership development framework (HERI, 1996). There are eight sub-scales designed to capture the seven values of the social change model (i.e., congruence, commitment, common purpose, collaboration, controversy with civility, consciousness of self, citizenship) and the eighth subscale measures change, which is believed to be the outcome of all seven values working together (Dugan, 2006; Tyree, 1998). Questions on the instrument range from "I am able to trust the people with whom I work," which reflects the value of collaboration, to "I am open to new ideas," which reflects the value of change. A more extensive list of sample questions and their corresponding subscales is in Table 2.

Table 2: Sample Questions from the SRLS Survey

Corresponding Subscale	Sample Question
Consciousness of Self	I am usually self confident
	I know myself pretty well
	I am comfortable expressing myself
Congruence	It is easy for me to be truthful
	Being seen as a person of integrity is important to me
	My behaviors reflect my beliefs
Commitment	I follow through on my promises
	I can be counted on to do my part
	I hold myself accountable for the responsibilities I agree to
Common Purpose	I work well when I know the collective values of a group
	I know the purpose of the groups to which I belong
	I support what the group is trying to accomplish
Collaboration	I am able to trust the people with whom I work
	Collaboration produces better results
	My contributions are recognized by others in the groups I belong to
Controversy with Civility	Greater harmony can come out of disagreement
	I respect opinions other than my own
	I am uncomfortable when someone disagrees with me
Citizenship	I believe I have responsibilities to my community
	I have the power to make a difference in my community
	I am willing to act for the rights of others
Change	I look for new ways to do something
	I am open to new ideas
	I work well in changing environments

The internal consistency reliabilities for the eight subscales of the SRLS in the WNS ranged from .77 to .88. An omnibus score for the SRLS incorporates the subscales for each of the eight variables into one score to measure overall capacity for socially responsible leadership with an alpha of .935. Tyree (1998) tested the content and face validity of the measures by surveying 21 raters to decide which questions matched the eight constructs and retained the items

with high inter-rater reliability (i.e., 67% on 30 of the items and 75% on 80 of the items). When Tyree (1998) developed the SRLS scale, most or all of the items loaded on the first factor in the pilot study. Subsequent use of the scale resulted in dropping items if they did not contribute to the reliability of the scale or if they correlated too highly with the social-desirability measure (Tyree, 1998). All remaining items correlated with the construct to which they contributed (Tyree, 1998). Additionally, predictive validity measures for the SRLS showed the scales discriminate for involved and non-involved undergraduate students in community service, formal leadership programs, positional leadership roles, and student organization membership (Dugan, 2006). Rubin (2000) demonstrated undergraduates who participated in an emerging leaders program scored significantly higher on the SRLS measures for congruence, collaboration, common purpose, citizenship and change than did a control group of students who did not participate in the emerging leaders program.

WNS qualitative data collection. Qualitative data for the WNS were collected annually starting in the fall of 2006. For the first three years of the study, interviewers traveled to the participating campuses to conduct interviews with participants in a site provided by the campus. The fourth-year interviews were conducted by telephone. All interviews were audio recorded and transcribed verbatim. Interviews ranged from 60 to 90 minutes and participants were paid $30 for each interview.

The interviews were divided into three segments designed to gather information from the participants regarding experiences relevant to the seven liberal arts outcomes, wise citizenship, and how they made meaning of their experiences (Baxter Magolda & King, 2007a). During the first segment, researchers invited students to provide background information, an update on the previous year, and their expectations coming into the current year.

In the second segment, researchers asked students to identify and discuss relevant college experiences that contributed to their growth over the past year (Baxter Magolda & King, 2007b). Interviewers invited participants to share meaningful experiences with prompts like: "tell me about some of the challenges you encountered over the last year," "tell me about your support systems," and "tell me about your best/worst experience." In the final segment participants were invited to consider how they saw all of the experiences they shared throughout the interview coming together and how they made sense of it all. Typical questions from this segment of the interview guide included: "how have the experiences you've shared during the interview

influenced who you are today?" and "how has the past year influenced your everyday decisions and actions?" It also included prompts like: "tell me about connections you see among your experiences" (Baxter Magolda & King, 2007b). The protocols for the first and last year of the WNS interviews are located in appendix A.

Interviewers participated in constructing an interview guide that contained possible questions for the interview consistent with each of the three interview segments but were encouraged to use the guide to tailor the interview to the participant. Consistent with interviews designed to assess self-authorship, the interview questions in the guide were open ended and invited interviewees to discuss and introduce topics and ideas they deemed relevant to the three segments (Baxter Magolda & King, 2007b). Interviewers then used participant responses to develop additional questions "in situ" depending on the responses provided by the participant and in order to continue gathering information relevant to the research (Baxter Magolda & King, 2007a). Researchers then followed up participant responses with questions designed to elicit more description (e.g., "describe the experience" and "why was it important?") and to better understand how the participant made meaning (e.g., "how did you make sense of the experience?" and "how did it affect/influence you?") (Baxter Magolda & King, 2007b).

All interviewers involved in the project participated in WNS interview training to learn how to conduct interviews consistent with the constructive-developmental tradition. The annual multi-day training engaged interviewers with the interview protocol, gave them an opportunity to conduct mock interviews with peers, and exchange feedback about the interview process (Baxter Magolda & King, 2012). The three segments of the interview combined with the interview guide approach elicited information from the participants that provided both content and structure (i.e., how participants made meaning of their experiences) (Baxter Magolda & King, 2007a). The value of this interview for my dissertation study is the dual focus on content (i.e., the liberal arts outcome of socially responsible leadership) and meaning making (i.e., self-evolution).

WNS quantitative analysis. Participants responded to questions from the SRLS using a likert-type scale that ranged from 1 (strongly disagree) to 5 (strongly agree) (Dugan & Komives, 2010). Items that were phrased negatively were reverse coded. Each of the questions from the SRLS corresponded with a subscale that measured one of the eight values of the SCM (e.g., collaboration, common purpose, change). The mean value of the items within each of the subscales was calculated, as long as more than two thirds of the corresponding questions were

completed (K. Goodman, personal communication, October 26, 2011). Finally, the team calculated the omnibus score for the SRLS that measures overall capacity for socially responsible leadership by taking the mean value of each of the eight subscales (K. Goodman, personal communication, October 26, 2011). Because the mean value of the subscales was used to calculate the omnibus value, the scores ranged from 1 to 5 (K. Goodman, personal communication, October 26, 2011).

An analysis of change on the SRLS showed students in the WNS experienced a small but statistically significant change on the values of consciousness of self, commitment, and change during the first year of college (Blaich & Wise, 2007). Additional analysis showed during the first year of college good teaching practices (e.g., prompt feedback, teaching clarity and organization, and faculty interest in teaching), academic challenge and high expectations (e.g., frequency of higher-order exams and assignments, challenging classes and faculty expectations), and diversity experiences (e.g., frequency of discussions with diverse students) positively affected the SCM values (Blaich & Wise, 2007).

WNS qualitative analysis. Analysis of the qualitative portion of the WNS includes multiple levels of analysis and coding. First, as a part of the broader WNS project, each transcript was read, analyzed and coded for meaning making and student experiences by a member of the WNS team. Members of the WNS team were extensively trained during a multi-day annual training in transcript summarizing and coding for meaning making prior to doing transcript summary and analysis. Summarizers practiced summarizing transcripts, received feedback on initial summaries, and provided written feedback on the summary analysis to aid in consistency across transcript analysis (Baxter Magolda & King, 2012; Baxter Magolda, King, Taylor & Wakefield, 2012). Summaries included three parts: 1) a summary of the participant's key characteristics; 2) key experiences the student identified as salient during the previous year; and 3) an analysis and description of the student's meaning making within each of the dimensions (i.e., interpersonal, intrapersonal, cognitive) and overall (Baxter Magolda & King, 2012). Because the summaries included verbatim quotes from the summarizer to support her/his interpretations, summaries average 20 pages.

Coding for meaning-making capacities initially required looking for three developmental levels among participants: meaning making based on external influences; meaning making that is a combination of external and internal influences; and meaning-making based on one's internal

foundation (e.g., values and beliefs constructed by the individual) (Baxter Magolda, King, Taylor & Perez, 2008). Within each of those categories, various positions emerged over the course of the longitudinal coding, leading to a more nuanced coding scheme (Baxter Magolda & King, 2012; Baxter Magolda, King, Taylor & Wakefield, 2012). Baxter Magolda et al. (2012) describe this coding scheme:

> …we captured the gradual movement of external forces to the background and internal authority to the foreground by creating a rating scheme that uses "E" to symbolize external meaning making and "I" to symbolize internal meaning making, and plotting this onto [a] continuum … it includes three variations of external meaning making, Ea, Eb, Ec; two variations of predominantly external meaning making, E(I), E-I; two variations of predominantly internal meaning making, I-E, I(E); and three variations of internal meaning making (i.e., self-authorship), Ia, Ib, Ic. (p. 421).

Baxter Magolda et al. (2012) adopted "the language of crossroads as an umbrella for the two predominantly external and two predominantly internal positions" (p. 412); Baxter Magolda and King (2012) labeled these distinctions as entering the crossroads and leaving the crossroads respectively. Using the coding system for identifying participant meaning making allowed the research team to determine where participants fell on the continuum and rate the participant's meaning making accordingly. The team entered annual ratings by dimension and overall into spreadsheets to track longitudinal trends. For further discussion on the evolution of this coding system and its longitudinal use in the WNS, see Baxter Magolda & King (2012).

WNS trustworthiness. The qualitative portion of the WNS addressed trustworthiness in multiple ways. First, all interviewers and summarizers attended rigorous training in constructive developmental theory, interviews and analysis. The duration of the interview (i.e., the 60-90 minutes) coupled with the sustained engagement with interviewees (i.e., interviewing annually for four years) also increased the trustworthiness by allowing interviewers to develop a rapport with participants (Baxter Magolda et al., 2012). Both for the interviews and the transcript analysis, the WNS qualitative team worked collaboratively to debrief and interpret the interviews and refine the interview and analysis processes (Baxter Magolda et al., 2012). For example, campus interview teams processed interviews on-site to gather insights regarding the campus to improve subsequent interviews (Baxter Magolda et al., 2012). Annual training sessions also included review of interview segments to highlight strategies to elicit participants' meaning

making. Transcripts were made available to participants in the study so they could fill in missing words or phrases from the interview that were inaudible, correct errors, or offer additional insights into the interview (Baxter Magolda et al., 2012).

Dissertation Method

Using the WNS data was a useful way for me to explore links between gains in socially responsible leadership and meaning making in my dissertation study. Because the quantitative portion of the WNS used the socially responsible leadership scale (SRLS) to measure SCM leadership, using the quantitative component of the WNS provided a measure of the extent to which students' capacity for socially responsible leadership changed over time and allowed me to focus on students who had large quantitative leadership gains. Coupling that with the longitudinal qualitative WNS interview data allowed me to explore what a change in SCM looked like over time, and the ways that change was connected with students' developmental capacities. In the following section I describe the methods I used in analyzing the WNS data for my dissertation study.

Sampling. Since the focus of my research is to better understand how students' developmental capacities contributed to their becoming more socially responsible leaders, I narrowed the sample to look specifically at students who became more socially responsible leaders. I used the quantitative WNS data to identify students who had the largest gains so that I could further explore, using the WNS qualitative data, patterns in their meaning making as they related to their leadership shifts.

To narrow the sample, I looked at the distribution of gains in socially responsible leadership scores between the first and the fourth year of data collection using the omnibus SRLS score from the WNS. To calculate gains, I subtracted omnibus SRLS scores for T1 (i.e., year 1 of college and first administration of the survey) from T3 (i.e., year 4 of college and third administration of the survey) for all students who participated in both the quantitative and qualitative portion of the WNS. There were 118 students who participated in T1 and T3 of the quantitative portion of the WNS who also participated in the qualitative portion. Once the difference was calculated between T1 and T3 scores for those students, I divided the scores into negative gains, low gains, moderate gains, and high gains based on where each student's score fell in the range. Students in the negative gains category were students who scored lower on T3 than they did on T1. Low, moderate, and high categories were determined by dividing the range

of positive gains in three. The remaining students were distributed into the low, moderate, and high categories relative to the distribution of scores from which I used the twenty students with high leadership gains (see Table 3).

Table 3: Distribution of Participants' Leadership Gains for Sample

Gains	Total
Negative Gains	38
Low Gains	30
Moderate Gains	30
High Gains	20
Total	118

Employing this method of selecting participants allowed me to more closely examine students who experienced gains in their capacity for socially responsible leadership over four years in college and see what, if any, connections their gains had to their development.

Table 4 provides participants' characteristics and pseudonyms. Selecting the participants who had high relative gains in the SRLS over four years produced a sample where 50% of students identified as male. The students' racial and ethnic identities were as follows: 2 African Americans, 3 Asian/Pacific Islander, 3 Hispanic, 8 White, and 4 did not provide a race or ethnicity. Five of the students were Pell Grant recipients, and ten of the participants were from families where one parent did not get a two-year or four-year degree. Of those ten students, four were from families where neither parent had a college degree.

Table 4: Characteristics of Dissertation Sample

	Sex	Race	Pell Grant Recipient	# of Parents Without College Degrees
Gavin	Male	White		0
Audrey	Female	White		0
Archita	Female	Not reported		1
Tanisha	Female	Not reported		0
Bradley	Male	Not reported	Yes	1
Jenny	Female	Hispanic	Yes	1
Kristen	Female	Black	Yes	1
Chloe	Female	White	Yes	1
Jacky	Female	Black		2
Bruce	Male	White		0
Paul	Male	White		0
Tony	Male	White		1
Jono	Male	White		0
Sean	Male	Not reported		0
Sydney	Female	Hispanic		0
Chase	Male	White	Yes	2
Isabella	Female	Asian/PI		2
Dustin	Male	Asian/PI		2
Jennifer	Female	Asian/PI		0
Cameron	Male	Hispanic		0

A majority of the students (n = 15) held a leadership position in a student/campus organization or residence hall and all but one were involved in one or more student organizations during college. Four students reported they served as resident assistants, five were orientation leaders, two were peer educators, and four were members of a fraternity or sorority, and thirteen did community service during college. See Table 5 for details.

Table 5: Participant Involvement during College

Student	T3 # of Clubs/ Orgs	Leader-ship Position	Resident Assistant	Peer Educator	Orien-tation Leader	Frater-nity/ Sorority	Volun-teer
Gavin	4	X	X		X		X
Audrey	4						X
Archita	4						X
Tanisha	2	X					
Bradley	4	X			X		X
Jenny	0						
Kristen	2	X					X
Chloe	4	X				X	X
Jacky	4	X			X	X	X
Bruce	4	X					
Paul	4	X					X
Tony	2	X	X			X	X
Jono	4	X	X				X
Sean	4	X			X		
Sydney	2	X		X	X		X
Chase	1	X	X	X			
Isabella	1						
Dustin	1					X	X
Jennifer	2	X					
Cameron	2	X					X

Data analysis. There were nineteen participants who had four interviews and one participant who had two interviews over the four-year period of the study for a total of 78 interviews. Using those interviews, I conducted the data analysis for my dissertation study through a three-part process. First, I analyzed each student's leadership across four years. Second, I analyzed each student's development across four years. Finally, I looked for patterns across leadership and development. The following section highlights, in detail, the steps I took within each of these parts of the analysis.

Step one: Leadership analysis. The first part of my analysis was to look at socially responsible leadership for each participant. For this process I used deductive analysis to analyze the data according to an existing framework (Patton, 2002). Additionally, the SRLS used to measure leadership in the WNS quantitative portion is based on the SCM. Since I used gains on the SRLS to select my study sample, using the SCM framework to look more closely at students' leadership over four years was appropriate.

In this first part of my analysis, I read and coded four years of transcripts for each student noting where, if at all, each of the SCM values of consciousness of self, congruence, commitment, collaboration, common purpose, controversy with civility, citizenship, and change, appeared, and what forms they took when and if they were present. Table 6 contains the pre-existing definitions of each of the values in its optimal state (Astin et al., 1996; Cilente, 2009; HERI, 1996) and I used these definitions as a guide when looking for the values.

Table 6: Values of the Social Change Model of Leadership Development

Value	Definition
Change	As the hub and ultimate goal of the Social Change Model, Change gives meaning and purpose to the other C's. Change means improving the status quo, creating a better world, and demonstrating a comfort with transition and ambiguity in the process of change.
Citizenship	Citizenship occurs when one becomes responsibility connected to the community/society in which one resides actively working toward change to benefit others through care, service, social responsibility, and community involvement.
Common Purpose	Common purpose necessitates and contributes to a high level of group trust involving all participants in shared responsibility towards collective aims, values, and vision.
Collaboration	Collaboration multiplies a group's effort through collective contributions, capitalizing on the diversity and strengths of the relationships and interconnections of individuals involved in the change process. Collaboration assumes that a group is working towards a Common Purpose, with mutually beneficial goals, and serves to generate creative solutions as a result of group diversity, requiring participants to engage across difference and share authority, responsibility, and accountability for its success.
Controversy with Civility	Within a diverse group, it is inevitable that differing viewpoints will exist. In order for a group to work toward positive social change, open, critical, and civil discourse can lead to new, creative solutions and is an integral component of the leadership process. Multiple perspectives need to be understood, integrated, and bring value to the group.
Consciousness of Self	Consciousness of self requires an awareness of personal beliefs, values, attitudes, and emotions. Self-awareness, conscious mindfulness, introspection, and continual personal reflection are foundational elements of the leadership process.
Congruence	Congruence requires that one has identified personal values, beliefs, attitudes, and emotions and acts consistently with those values, beliefs, attitudes, and emotions. A congruent individual is genuine and honest and "walks the talk."
Commitment	Commitment requires an intrinsic passion, energy, and purposeful investment toward action. Follow through and willing involvement through commitment lead to positive social change.

Note. From *Leadership for a Better World: Understanding the Social Change Model of Leadership Development*, By S. R. Komives, W. Wagner and Associates, 2009, p. 54. Copyright 2009 by John Wiley and Sons. Reprinted with permission.

Early on in my analysis, it was clear that there were patterns in how students moved toward having the capacity to engage each of the values in its optimal state. As a result, I started coding anything that appeared connected to an evolving capacity to engage each value. From this analysis, a gradation of what each of the values looks like from the early engagement of the value to optimal engagement, guided by Cilente's (2009) definitions, emerged.

These emergent patterns demonstrated a three-step progression within each of the eight values whereby students developed an increased complexity in their ability to understand and engage each of the eight values. I coded the stages that emerged within each of the values *early, emerging,* and *engaged.* For example, a student who was able to identify what she liked or disliked about collaboration, or said she liked collaborative ideas, was coded *early* collaboration. A student who started to demonstrate he could engage thinking collaboratively or acknowledged collaboration as a value was coded *emerging* collaboration. Finally, a student who was able to cultivate collaboration among peers and recognized the importance and value of this approach was coded *engaged* collaboration. Due to the nature of the interviews that were designed to explore the liberal arts outcomes and self-authorship journeys of participants, there were times that students did not provide content that highlighted one or more of the values. In those cases, I coded the value *missing.* In the event that the interviewer specifically asked questions that addressed the value and the student clearly demonstrated that she had not considered or engaged the value in any way, I coded it *not present.* As I read transcripts, a richer description of what the stages looked like for each value evolved (see Table 7).

Table 7: Descriptions of the Stages of SCM Leadership

	Early	Emerging	Engaged
Consciousness of Self	Student can identify what things matter to her/him but cannot articulate why those things matter. Students are able to articulate interests, goals, and values but cannot identify or articulate why they hold them.	Student becomes more reflective on personal actions and starts to talk about why s/he holds values.	Student can articulate values and why they are important and how they impact actions. Student is fully aware of why s/he makes decisions and how they connect to personal values.
Congruence	Student can sometimes articulate how actions align with stated interests and activities.	Student can articulate how personal interests and activities are connected. Student is starting to align personally held values with actions and engagements.	Student regularly engages in activities in a way that are congruent with personally held values and beliefs and can articulate why behaviors align with values/beliefs.
Commitment	Student can sustain commitment to something at a basic level (i.e., student follows through on a project that is not required). Often students who are *early commitment* cannot really articulate *why* they committed to what they did.	Student is able to commit to something that is more aligned with interests and passions.	Student regularly commits to things that are connected to personal values and passions, and drives change through commitment.
Common Purpose	Student identifies common purpose in a group setting as something that matters.	Student starts to seek out and value common purpose in a group setting. Sometimes the student works to cultivate a	Student regularly cultivates common purpose in a group setting. In other words, the student tries to help identify a

		common purpose. Students at this stage sometimes include the ideas of others to engage them.	shared vision or goals for the group.
Collaboration	Student can articulate what s/he likes or dislikes about collaborating with peers. Student may be uncomfortable with or ineffective in collaborations because of fear of conflict.	Student starts to identify collaboration as an important part of group work and starts to find ways to support others in working together toward a common goal.	Student cultivates collaboration among peers by soliciting and encouraging the ideas of others. The student recognizes that inviting/including multiple perspectives of the group is an important part of getting things accomplished.
Controversy with Civility	Student identifies and claims interest in diverging perspectives. Student identifies a need to consider diverging perspectives, but is not able to do so. That said, student often avoids conflict around diverging perspectives because of fear it will lead to other's being upset or ruin relationships.	Student actively considers diverging perspectives and is willing to engage them through discourse, but does not actively consider them beyond the discourse. Student may work to facilitate understanding among two parties with opposing viewpoints though struggles to take a stand or truly facilitate a resolution.	Student is able to see various perspectives as valuable and actively seeks out and considers them. Student sees various perspectives as an important part of learning and growing.
Citizenship	The student engages in something to support a community of which the student is a part. This may include passive group membership, donating money to a campaign. A student may hold an office, job or position,	The student engages in activities that the student identifies as important and meaningful and *chooses* to take an active role in that community.	The student regularly engages in activities connected to personal interests and values and works toward mobilizing change.

	but without real purpose or resolve.	

Additionally, to allow for the possibility that other leadership themes may emerge, I noted each time a student talked about or defined leadership.

After reading each transcript, I created a leadership summary document for the corresponding participant. In this summary, I wrote about the overall leadership development for that year, highlighted the ways in which the student engaged each of the SCM values and the corresponding stage (e.g., early, emerging), and inserted appropriate examples from the transcript. Additionally, I highlighted general patterns in how the student engaged in, and defined leadership over the course of the year when it was present in the transcript. I did this for each year the student had a transcript. This method of analyzing transcripts was the same method I used as a WNS summarizer to complete developmental summaries for each of the participants. Using this for the WNS summaries was an effective way to synthesize patterns within the data, and implementing a similar strategy for analyzing the leadership values proved equally effective. Upon completing the analysis of all of the student's transcripts, I wrote a brief overall description of how the leadership development evolved over four years for that student.

Step Two: Developmental Analysis. In the second step of the analysis, I reviewed the developmental summaries created by the WNS research team for each of my participants. This consisted of reading each of the four summaries for each participant. At the end of reading each summary, I assessed, based on my own understanding of the coding system and my knowledge of the participant from reading both the summary and the original transcript while coding for leadership, whether or not I agreed with the summarizer's assessment of the student's self-authorship position. While trained researchers created the developmental summaries, they did so on an annual basis using only that year's data. The WNS research team has not completed cross-year analysis to date. A strength of being able to use longitudinal data is having the ability to analyze all four years of data together to develop a better understanding of how development occurred. Thus, the process I used, reading across all four summaries and all four transcripts, allowed me to decide if the annual summary for each student seemed accurate in the context of all four years of data. In the event there was a discrepancy between my interpretation and that of the summarizer, I asked a colleague, Kristy Drobney, who is also trained in WNS summarizing, to review the analyses and provide an interpretation. If we agreed that the interpretation was different than was initially proposed through the individual summaries, I revised the interpretation for that student accordingly. After reading all of the summaries and

transcripts for each of the twenty participants, there were ten participants whose ratings across the four years exhibited discrepancies between my interpretation of the student's development and that of the WNS summarizer. For each of these, I forwarded the summaries to Kristy, who then read them without knowledge of my interpretations, and provided me her interpretation based on her reading across all of the summaries. There were three participants for whom Kristy and I had discrepancies. We settled these differences by discussing our interpretations and how we arrived at them and negotiated a rating based on our discussion. Upon settling discrepancies in these interpretations where appropriate, I wrote a brief summary of the student's developmental trajectory across four years. The development summaries for participants across four years were similar in nature to the one I wrote for Isabella:

> Overall, Isabella goes from not really knowing why she does things to having a better understanding of why she does what she does and what she values about it (i.e., nursing as a career). In the first two years, it is very clear that she relies heavily on external formulas for making decisions. One example of this is how she relies on her family when it comes to selecting a major and career. The focus on them seems to fade away in y3 and y4 and she starts to talk more about herself, what she wants, and how she developed her line of thinking about those things.

As Isabella's summary shows, the summaries provided me an opportunity to pull out the major themes of her shifts in development and how it was affecting her. Specific details of the shifts and what they looked like at each juncture were noted more specifically in the WNS development summaries.

Step Three: Analysis of Leadership and Development. Upon completing the leadership analysis and developmental analysis for each participant, I wrote a memo highlighting any patterns that emerged and built on this memo as I explored the ways in which each participant's leadership and development intersected. Additionally, if I had any other insights as to the connections between leadership and development from the data while completing the summaries, I put those in a research memo. From the memo, a general list of themes that connected leadership and development emerged.

The second form of analysis on the combined frameworks was to match each student's leadership values rating (e.g., early, emerging, engaged) for each value with their developmental positions (e.g., Ea, Eb, Ec, E-I) for each year. For example, a student might be Ea in her

development and also be early in her values of consciousness of self, congruence, and commitment. Table 8 provides an example of the ways in which I connected developmental capacities with leadership development stages.

Table 8: Sample of How Developmental Ratings and Leadership Value Ratings Merged

Name	Yr	Dev	CoS	Cong	Comm	CP	Coll	CwC	CZP	CG
Chloe	Y1	Ea	EY	EY	EY	MG	NP	EY	MG	EY
Chloe	Y2	Eb	EY	EY	EY	MG	MG	EY	EY	EY
Chloe	Y3	E-I	EM	EM	EY	MG	EY	EY	EM	EY
Chloe	Y4	I(E)	En	En	EM	MG	EM	EM	EM	EY
Jacky	Y1	Eb	EY	EY	EY	EY	MG	EY	EY	MG
Jacky	Y2	Ec	EY	EM	EY	MG	MG	EY	EY	MG
Jacky	Y3	E(I)	EM	EN	EM	EY	EM	MG	EM	EM
Jacky	Y4	I-E	EM	EN	EM	EY	EM	EY	EM	EM
Audrey	Y1	E(I)	EM	EM	EM	EN	EN	EY	MG	MG
Audrey	Y2	E-I	EM	EM	MG	MG	MG	MG	EY	MG
Audrey	Y3	I-E	EM	EN	EM	EN	EN	EY	MG	MG
Audrey	Y4	I(E)	EN	EN	EN	MG	MG	MG	EN	EY

Table 8 Key	
EY	Early
EM	Emerging
EN	Engaged
YR	Year
Dev	Development
CoS	Consciousness of Self
Cong	Congruence
Comm	Commitment
CP	Common Purpose
Coll	Collaboration
CwC	Controversy with Civility
CZP	Citizenship
CG	Change

From there I looked across cases to identify possible patterns in students' development and values of the SCM. In other words I ascertained whether there were patterns in the

development of students who were early in their consciousness of self. Similarly, by sorting the cells based on developmental capacities (i.e., Ea, Eb, Ec, E-I), I explored whether there were patterns in how developmental capacities connected with leadership stages.

Subjectivities. My personal interest in leadership education and the theory of self-evolution play a role in my subjectivities as a researcher. My interest in student affairs came from my desire to help students develop into people capable of engaging in leadership that could solve societal problems. That said, my full-time work in higher education was spent developing leadership programs that focused on socially responsible leadership and some of them specifically used the SCM. Undergirding my work is the belief that all students are capable of learning and exercising leadership in all aspects of their lives and that leadership can be enacted in many different ways. My experiences working in leadership education shaped my values in and understanding of leadership as a tool for positive social change.

My time as a graduate student provided me in-depth exposure to the theory of self-evolution and I started to, through my reading of the literature, believe that promoting the development of advanced meaning-making capacities was crucial for citizens capable of social change. For me, the constructive developmental theory of self-evolution articulated what I always believed: people's experiences shaped their understanding of the world and over time, the ways in which they made sense of the world could become more complex. I had seen it happen in students who came into leadership programs believing they knew what leadership was: holding a position and making changes. After being exposed to new ideas and introduced to complex social issues such as homelessness, many students developed an understanding of leadership that was less rigid (i.e., cognitive maturity), more compassionate (i.e., interpersonal maturity), and many students were far less certain that they alone could solve a problem. Through my professional work and studies, I was drawn to the idea that the development of socially responsible leaders and their meaning-making capacities could, in some way, be connected. Thus, this research is the result of two content areas about which I have a great deal of passion and interest.

I have a number of research experiences that contribute to my interest in using the SRLS, the SCM, and the WNS data. I spent two years working on the Multi-Institutional Study of Leadership at Loyola University Chicago, a study that uses the SRLS to explore college student leadership development. Additionally, I conducted research (Christman & Goodman, 2011)

using the quantitative WNS data to explore connections between socially responsible leadership and classroom practices. This research used the SRLS, specifically. Finally, as a member of the WNS research team, I spent considerable time over the last three years working on the WNS as both an interviewer and a summarizer. As such, I was trained in both developmental interviews and summarizing for the study. I conducted interviews for the WNS for the year four data collection when participants were interviewed by telephone. The following year, as a summarizer for the WNS, I completed 20 summaries of both meaningful student experiences in college and development. These research experiences led me to believe that the WNS, specifically the SRLS and the interviews, were powerful tools that gathered rich data from participants.

Trustworthiness. There are a few ways I triangulated (Patton, 2002) the data through my analysis. For the leadership analysis portion, I did this through the use of both qualitative and quantitative data. Patton (2002) suggests that researchers should not expect the same results from quantitative and qualitative data. First, I selected participants based on students who had the largest SRLS gains from the quantitative portion of the WNS. Second, I further examined student leadership by coding each of the transcripts for the SCM leadership values and noted instances where they appeared, thus creating an additional way of examining the gains in leadership over four years. Employing both of these methods allowed me to develop a better understanding of how students' leadership changed over the course of four years by first using the quantitative gains as a filter for selecting participants and second using the qualitative data to better understand the shifts in leadership over time.

Another way I ensured the trustworthiness of my study was in reading the developmental analyses for all four years of each student. While other researchers interpreted, analyzed, and summarized the transcripts for meaning making, they did the analysis year by year. A strength of my study is that I analyzed all four years of summaries together to explore students' development over a prolonged period of time. I was able, through careful reading of the summaries written by other researchers, to see whether the developmental summaries seemed to make sense when read in sequence. Further, when they did not seem to hold, I had a colleague, Kristy Drobney, another WNS research team member who is trained in WNS summarizing and knowledgeable in development, do her own analysis of the summaries so that we could reach an informed consensus on the developmental interpretation.

When I identified the patterns between leadership and development, I used three different layers of analysis that strengthened the trustworthiness of my findings. First, I created a spreadsheet with the ratings for each of the leadership values and development. This document allowed me to identify broad patterns in the ways in which the values and development appeared together. Memo writing throughout my transcript analyses for development and leadership allowed me to capture notable patterns that appeared in the connections between development and leadership as I was conducting the analysis. For a third layer of analysis supporting the trustworthiness of the study I identified rich descriptions of the participants' leadership values in the transcripts and put them in a participant leadership summary. After I finished the independent analysis of leadership and development, I went back to the summaries to gain a better understanding of how each student's development did or did not come through in the leadership transcript selection. I was able to compare the findings in the transcript selections with the patterns I identified in the spreadsheet to note any discrepancies in the patterns I initially identified. By using these three layers of analysis for understanding the connections between leadership and development, I created a system for ensuring the findings were credible.

CHAPTER FOUR: LEADERSHIP AND DEVELOPMENT

Through my study, I sought to explore the connection between college students' leadership capacities and their developmental positions. In doing so, I first analyzed what the SCM leadership values looked like for participants including: 1) how those values developed over time, and 2) the ways in which students engaged those values in their lives. Second, I explored the developmental trajectory or developmental positions of the participants over time. Analyzing the developmental positions of participants over time provided insight into the participants' capacities entering college and the ways in which those shifts occurred over the four-year period of the study. Finally, I examined connections between leadership and development. The connections between students' leadership capacities and developmental positions suggested that in order for students to fully engage the SCM framework for leadership they needed a strengthened internal voice. The patterns that emerged reveal how each of these frameworks evolved over a four-year period. These patterns contributed to a more nuanced understanding of each framework and how the two are interrelated. This chapter reports the findings from the leadership analysis, the developmental analysis, and the connections that existed between the participants' leadership values and their developmental capacities.

Exploring Leadership

While the main purpose of my study is to better understand connections between socially responsible leadership and self-evolution development, the study's rich data set enabled identifying longitudinal patterns in each framework. It is important to explore these patterns independent of the findings regarding participant's developmental positions, as it allows for a more nuanced understanding of the SCM framework for leadership development that it provides. The participant data in my study led to a more nuanced understanding of how the SCM values develop over time, how the values work together or intersect, and the necessary experiences that contributed to students' ability to engage each of the values.

Socially Responsible Leadership Value Trajectory

While my study used the eight values of the SCM as a framework for analyzing leadership development capacities, the ways in which the values appeared in the participant interviews suggested that movement toward these values is a process. Further, participant interviews exposed patterns in the development of these values from which I developed a trajectory of those values' evolution over time. The trajectory, as noted in Chapter 3, suggests

students move from *early* to *emerging* to *engaged* in each of the eight values. Students who were asked questions related to a value or discussed a situation or context where the value could have appeared but students did not demonstrate the value were rated *not present.* In the event that I was not able to assess the value based on the transcript, I assigned a rating of *missing* to the value. Table 7 in Chapter Three provides a detailed explanation of the early, emerging and engaged stages for each of the values.

Shifts during college. During four years of interviews, many of the participants in my study experienced a shift in their leadership values. Table 9 shows an aggregate of the shifts in each of the values that took place over four years. For each of the SCM values, possible shifts with the corresponding number of participants that experienced that shift are listed by column. For example, in the value of consciousness of self three students had a rating of early and thus did not shift during the study, whereas 10 students moved from early to emerging, 5 moved from early to engaged, and 2 moved from emerging to engaged.

Table 9: Social Change Model Values: Participant Shifts Across Four Years

	Individual Values			**Group Values**			**Community Value**	**Outcome Value**
	Consciousness of Self	Congr-uence	Commit-ment	Common Purpose	Collab-oration	Controversy with Civility	Citizenship	Change
Early	3	6	4	4	5	12	6	11
Early to Emerging	10	6	6	2	3	5	4	1
Early to Engaged	5	5	4	2	1	1	3	1
Emerging				1	1	1		3
Emerging to Engaged	2	1	1		1			
Engaged								
Not Present to Early			2	1	1		1	1
Not Present to Emerging		2	1	1	2		2	
Not Present to Engaged					1			
Missing all Four			2	7	4	1	3	1
Missing and Not Present				2	1		1	1

As Table 9 demonstrates, the largest change over time occurred in the area of individual values.

In the values of consciousness of self and congruence, five participants demonstrated a shift from early to engaged, and for the individual value of commitment, four made that same shift. As evident in the transcripts, college experiences, both curricular and co-curricular, caused students to reflect on who they were, what they valued, and what those experiences meant for them as people. Additionally, participants repeatedly reflected on exploring co-curricular activities, and majors, and eventually jobs that fit with who they were, their strengths, and interests. These experiences and reflections revealed a shift in the values of consciousness of self, congruence, and commitment.

The value of change had the fewest shifts over the course of four years meaning participants did not demonstrate any evolution or movement in that value throughout the interviews. There are numerous possibilities for this outcome: perhaps students' reflections on the change value were consistent over time and, consequently, did not signal evolution in that area, or, perhaps experiences reflecting this value were not salient for them and, therefore, did not surface. Further, the values of change and controversy with civility were values where a large majority of students maintained a rating of early over four years. For the value of controversy with civility, twelve students maintained a rating of early over four years and the same was true for eleven students for the value of change. Students were regularly asked during the interviews to discuss a time that their ideas or what they wanted were in conflict with someone else's ideas or what someone else wanted. Often, it was difficult for students to move beyond a point where they were willing to say they accepted other ideas to a place where they deeply considered what others were saying and what it meant for them (i.e., what a shift from early to emerging in the value of controversy with civility would have looked like).

Missing ratings. While Table 9 reflects how student's ratings shifted over the course of four years, it does not demonstrate the number of missing ratings that were assigned to the various values based on the data. In other words, a student who had one early rating in consciousness of self during Y1 but had a missing value for all Y2, Y3, and Y4 due to content that did not allow for a sufficient assessment, would have been placed in the Early row of Table 9. It is important to note the number of missing ratings for each of the values because it provides a clearer picture of what content students brought to the forefront of their semi-structured interviews to reveal information about the SCM values and which values were not discussed

during the interviews. Table 10 shows how many missing ratings were assigned for each value over the course of the 78 interviews that took place with the twenty participants over four years. The individual values were revealed with regularity in the interview content over the course of four years.

Table 10: Missing Ratings for SCM Values Over Four Years

	Individual Values			Group Values			Community Value	Outcome Value
	Consciousness of Self	Congr-uence	Commit-ment	Common Purpose	Collab-oration	Controversy with Civility	Citizenship	Change
Y1	0	0	3	14	11	3	12	14
Y2	0	2	3	13	13	10	7	12
Y3	0	2	1	7	7	6	3	9
Y4	1	4	6	13	11	12	5	9
Total	1	8	13	47	42	31	26	44

The group values, however, were less frequently discussed or explored by participants in the interview content.

Consciousness of Self: The Leading Individual Value

For nearly three quarters of the participants (n=14), the value of consciousness of self developed ahead of, or in conjunction with, the other individual values. As students in my study developed a stronger consciousness of self, they become more aware of who they were and what they valued. As shifts in development and consciousness of self occurred, students started to identify and become involved in things that were more congruent with their articulated values and moved away from unknowingly following others' influence when it conflicted with their espoused values or interests.

Individual Values: Leading the Way

For the participants in my study, moving to the emerging or engaged stage of any of the group values rarely occurred without also moving to the emerging or engaged stage in all of the individual values. Similar to the way in which consciousness of self was the leading value for the individual values, the individual values, as a whole, were the leading values for the SCM. Participants who were rated as emerging or engaged in the group values often had advanced ratings (i.e., emerging or engaged) for all three individual values. For example, a participant who had an emerging controversy with civility rating was also likely to have consciousness of self, congruence, and commitment ratings of emerging or engaged. This pattern suggested that developing the individual values was an important component of advancing in the area of group values.

Values Coming Together

Another notable finding from my study was that the more advanced students became in their leadership values, the more those values started to intersect. When the leadership value ratings were in the early stage, the values often appeared independently, and as students moved into the emerging and engaged stages, there was overlap in the values as students discussed them. In other words, when a student was in the early stage, that student might discuss consciousness of self by talking about what she liked and did not like and by listing some things she valued. That discussion would reveal something about her consciousness of self rating, but did not provide information on the other values.

As students moved to the emerging and engaged stages of the SCM values, the values started to overlap or intersect. Audrey provides an example of this talking about her newfound interest in feminism:

> It – it gives you a new vantage point on, like, college life. You're more attuned to, like, wow, that's pretty blatant sexism right there. And I – you're not – like, I'm a little more prone to, like, speak up about it. Be, like, um, did you really just, like, pick him as, like, the model, when he knows nothing about how women should be treated? Or, like, you know, it's just, like, some of the football players, sometimes the things they say, you're just, like, wow, you really need to learn a little bit more about women and the fact that we're not all, like, ready to sleep with you at the drop of a hat.

Audrey's developing consciousness of self contributed to her better understanding her values, exercising congruence by living out those values, commitment by stepping up to say something about what she felt was unjust, and developing a more robust change orientation. Further, Audrey goes on to discuss taking an active role as a member of a group to help combat what she saw as sexist practices in the Catholic church. Audrey's discussion about this issue revealed information on not only her consciousness of self, but also provided information on commitment, congruence, and change. Frequently, as the values became more complex and student ratings in the values shifted, students provided examples that demonstrated the complex interconnectedness of the values.

Experiences that Contribute to a Shift in Leadership Values

Often, participants discussed the individual values in relationship to curricular and co-curricular experiences they were having, and in light of their relationships and interactions with

other people. Participants' most frequently discussed group values were in relationship to group processes such as a group project for a class, a co-curricular involvement (e.g., residence hall council, volunteering, joining a student organization), or a work setting. Students who experienced the largest shifts in the group values over the four years of interviews were often involved in an organization or activity that required them to not only regularly and purposefully interact in a group setting, but also enact some sort of responsibility or visioning as it related to the group experience.

The value of change required students to see themselves on some level as citizens of a community, highlighting an important connection between these two values. Students who demonstrated the value of change saw themselves as connected to a community and felt they had something valuable to contribute to that community. For some of the students with an early rating in the change value, this motivation came from a friend or professor telling them that they had something valuable to contribute and pushing them to get involved or participate. As the emerging and engaged stages of the change value appeared, students were often seeing themselves as agents of positive change and started to reveal a feeling of empowerment toward action or change.

Summary

The leadership data from my study suggests that the individual values are at the forefront of student experiences in college. Further, the development of those values appeared to happen most frequently and without need for group processes or involvement to promote growth. On the other hand, the group values did not appear as frequently in this data and, when they did appear, the transcripts revealed that participation in structured group processes was an important part of providing students an opportunity to grow and develop in these values. The values of citizenship and change were intricately linked as students moved to the more advanced stages of these values with students' ability to create or mobilize change dependent on their connectedness to and engagement in the communities of which they were a part. The patterns in leadership that were revealed through my study suggest that the relationship among these values is complex and that, as they develop, they become more and more connected to each other.

Development toward Self-Authorship

A second component of my study explored the evolution of self-authorship during college. As a way to better understand how development and socially responsible leadership

were connected, I analyzed the development of each of the students across all four years. Two patterns emerged from the developmental positions. First, a majority of the participants had a rating of external in the first year of interviews and, second, by the fourth year of interviews, most students had developmental positions in the crossroads.

From Adopting External Formulas to the Crossroads: Shifts During College

Of the twenty participants in my study, all but one started college with an external developmental position. Of those students who had external positions, all of them had ratings of Ea and Eb. While nearly all of the participants in my study started college with an external developmental position, a majority of students also experienced a developmental shift during the four years of interviews. As Table 11 demonstrates, by the fourth year, eighteen of the twenty participants had developmental positions of either entering the crossroads (i.e., E(I), E-I), or leaving the crossroads (i.e., I-E, or I(E)).

Table 11: Development toward Self-Authorship: Participant Shifts across Four Years

	Developmental Position Y1	Developmental Position Y4
Archita	Eb	E-I
Audrey	E(I)	I(E)
Bradley	Ea	I-E
Bruce	Ea	I(E)
Cameron	Ea	I-E
Chase	Eb	I-E
Chloe	Ea	I(E)
Dustin	Eb	E-I
Gavin	Ea	E-I
Isabella	Ea	I-E
Jacky	Eb	I-E
Jennifer	Ea	Ec
Jenny	Eb	I-E
Jono	Eb	I(E)
Kristen	Eb	E-I
Paul	Eb	I-E
Sean	Ea	E-I
Sydney	Ea	E-I
Tanisha	Eb	Eb
Tony	Ea	E(I)

The participants rated as external in my study largely adopted external others' formulas for how to think about the world and who they were, and allowed their relationships to define them. Arianna provided an example of her external position when talking about a time that her wishes conflicted with others' wishes:

> Well, the first thing that comes to mind is the whole college thing. There was, umm, my parents wanted me to go to a college that I would, you know, that would be right for me. And, I wanted to go to a top college. Umm, I think we found, I sort of found a balance [in her current institution]. My dad really loves it here…And, it's thirty-sixth in the nation. [I: That is important to you. Isn't it?] Yeah. For, but, that's for liberal arts colleges. You must think I'm crazy… I don't know [why it's so important]…It's not even, it's not even how my friends are. It's not like I've taken that from them. They think I'm crazy too. But, then again, they also, they go to really good schools. So, I don't know.

Arianna discusses her desire to go to a top school without any understanding of where that desire comes from. Further, she minimizes the fact that her parents wanted her to find a college that was right for her. The interviewer continued to invite Arianna to explore why selecting a highly ranked institution was important to her, but Arianna was unable to do so.

Similarly, Daniel demonstrates his developmental position when talking about his need to please his parents by getting good grades:

> When they find out [about bad grades] they would be like disappointed and they'd be saying um, well that they would think that the whole time, my whole education career has been like I've been slacking off and I, they would think I wouldn't really care about my education. Yeah, so I would tell them I had a bad grade. So, and then they would kind of lecture me, sometimes yell at me and I guess it kinda motivates me to do better…When they yell at me, sometimes I feel like, I feel like they think of me badly, I would feel that they think that I'm a um average student and I guess that motivates me to try my hard, my hardest and be more than an average student, yeah. Anyone would want to look good in front of their parents.

Arianna and Daniel's examples are consistent with what other students who used external meaning making demonstrated throughout the interviews. They were largely drawn to experiences, ways of thinking, and life paths because external others believed they were best. In Arianna's case, her dad wanted her to go to a school that was a good fit and some unidentifiable external pressure pushed her to desire a top ranked institution. In Daniel's case, his concern with what his parents thought of him was his motivation to do better in school. Both were unable to reflect on what *they* wanted for themselves and more importantly *why* they wanted what they wanted for themselves.

The shift from external to the crossroads was often reflected in the ways in which participants started to develop their own voice and wrestle with external formulas they previously adopted without question. For example, during his fourth year, Daniel, exhibiting a developmental position of I-E, continues to find his internal voice as he becomes more independent:

> I've always had a heavy reliance on my family as a – they're always my safe house. Like whenever I feel like oh I need help, I always come to them. But now I feel like I need to solve these things on my own and I need to, I need to just grow up and do my own thing,

> things. [I: Uh hum] And try to live my life. After like, a couple of holidays, and I felt terrible because like we weren't really together anymore for the last couple of holidays over the year. And it was a very, I guess traumatic event for me because – I don't know, I was quite depressed over it, and it took me a while to finally get over it and be, and just think about it and tell myself that, that's just how life is sometimes. You just can't have things the way you've always wanted it to be…I would say I'm a lot more relying on my – I have a lot of self reliance. I wouldn't say that I'm quite to the point where I feel like I'm completely able to stand on my own. But actually I've made a lot of progress and so hopefully I can [be] able to fully rely on my own self.

Daniel realizes that he, in many ways, controls his own happiness and starts to consider how he can control his reaction to events or circumstances that are out of his control. While he has not fully mastered this ability, he recognizes that it is something that is within his reach and to which he aspires. Students who were in the crossroads often started to identify the tension between what they wanted and what others wanted for them, and as was the case with Daniel, the ways in which they could start to manage their own lives and happiness.

While nearly every student in my study came to college with an external rating, by the end of college, a majority of them were in the process of developing their internal voices. Many students in the study were like Arianna and Daniel early on, and relied solely on external formulas handed to them by their parents, families, or friends when making decisions. By the end of the four years, many students, like Daniel, experienced tension between the formulas they previously followed without knowing or questioning, and their evolving internal voices. For many students the ability to reflect on their experiences highlighted this tension and allowed them to talk through it.

Leadership and Development

The heart of my study explored the connections between leadership development, using the values of the SCM, and development toward self-authorship. Findings suggest that there are connections between the various leadership values and developmental capacities or positions, particularly in the later stages of the leadership values (i.e., emerging and engaged). For a number of the values, an early rating appeared with an external developmental position. For the emerging stage of the values, students frequently exhibited developmental positions in the crossroads. For the engaged stage of many of the values, students were more likely to also use a

developmental position in the crossroads though they were further along, often with internal (I) leading external (E) (i.e., a rating of I-E or I(E) as opposed to E(I) or E-I). The following sections highlight the connections between the leadership values and development by providing an analysis of the individual values, the group values and, finally, the community and change values.

Individual Values

The individual value of consciousness of self was present in nearly every interview with each participant. The content of the interviews demonstrated a link between development toward self-authorship (i.e., becoming the author of one's life) and a shift in each of the individual SCM values. Most notable was the connection between development toward self-authorship and the value of consciousness of self, which often developed ahead of, or in conjunction with, the other individual leadership values. As students developed a stronger internal voice and their increased consciousness of self capacity, they were more able to seamlessly integrate their passions and evolving selves with their chosen co-curricular activities, majors, and careers, and commit to them in new ways that in turn reflected a shift in the congruence and commitment values.

Consciousness of self. Of the eight leadership values, the value of consciousness of self (CoS) was most directly connected to students' developmental capacities. A majority of the seventeen students who moved from early consciousness of self to emerging consciousness of self also experienced a shift from an external developmental position to one in the crossroads (n=14). Additionally, as students moved from the emerging stage to the engaged stage of consciousness of self, they frequently moved from entering the crossroads (i.e., E(I), E-I) to leaving the crossroads (i.e., I-E, I(E)), further indicating connections between shifts in development and shifts in the CoS value.

Early CoS. Of the twenty participants in the study, seventeen moved from the early CoS stage to the emerging CoS stage within their four years in college. Sidney, a first-year student who had an early CoS rating, struggled to figure out what she believed:

> I'm learning a lot about morals and ethics, especially in my atomic bomb class because you know dropping the bomb was a huge thing and just the different viewpoints that they took and what was people, morals for some people and are not the same for another person and so that kinda coincides with just the different things I'm dealing with, just realizing, like I'm trying to figure out what, what do I actually stand for, what, what am I

> going to believe in. Cause it feels right now that like I change my mind every single day… It's hard [to decide what you believe] because it's like I said I change my mind all the time about different things and so it's just really hard because I'll feel really passionate about one thing one day and then when I change my mind the next day I'll feel so guilty because I usually know what's right and wrong. So I'll just feel so guilty when I do something that I know is bad.

Sidney talks about her struggle to identify her values but notes that she feels guilty when she does something that is "bad." However, Sidney cannot identify how she knows what is bad and from where her understanding of right and wrong originates. As a result, when Sidney finds herself in the middle of a messy relationship, one in which she becomes romantically involved with her ex-boyfriend, who is now involved with someone else, she struggles to make sense of her own actions:

> My ex, like I mean, I told him I wasn't going to talk to him, I wasn't going to see him because this was horrible, this isn't the person I used to be when you first met me, and I don't want anything to do with you. And so then I regretted it (laughs). I was like, no, I hate, I'm going to miss you. And so I called him and we made up or whatever and right now I know it's awful; I shouldn't be talking to him. I shouldn't….Like, he's not helping himself, he knows it's wrong too and then I just feel horrible about the girl. She's getting hurt and she doesn't even know it. Like, it's that too because she's asked me, a few weeks ago she asked me if we were seeing each other and I…I told her we were just friends. Cause I told her when I first found out that he was seeing her, I called her and I started talking to her and I told her and I told her all this stuff and she was like, well, I'll let him explain it to me and we'll just be friends, and then she went out with him, and so that was like okay well why should I even tell you if you're just going to go back to him, and it's almost, like I feel really bad because I'm part of this hurt and then last night she asked again. Because she knows how we hang out and stuff, but I guess she didn't know we hung out as much because she emails me sometimes…Like I know if we would have met under any other circumstances we would be really close cause she's just really sweet, sweet girl. She's very naive about things in life, but she's really nice and really sweet and just easy to get along with. And so yeah, she is like a friend, which is so, the weirdest thing ever because I'm doing this horrible thing to her and yet I still can talk to

her. It's almost like sometimes I feel like, it's almost like I'm keeping my enemy closer, which is really bad (laughs) but that's what I feel sometimes. You know, I'm really nice to her and I'm like, am I just being nice to her because I'm doing these horrible things to her because I want it close, I don't know why I'm being nice to her sometimes (laughs).

Sidney's inability to figure out what is right and wrong given a complex situation is indicative of the struggles of students who were in the early stage of CoS. Some students in this stage had a difficult time identifying what they believed was right and wrong. Others had very clear cut definitions of right and wrong based on what they had been told by others, making it difficult for them to articulate why they held those beliefs. Students early in CoS were often able to identify things they liked and did not like (e.g., "I do not like fraternities," or "my Christian faith is the most important thing to me") and personal interests and goals, but struggled to articulate why they had those interests or goals and the source of their ideas. Early stage CoS students were often unable to articulate their values. For those who were able to articulate who they were and what they valued, they struggled to articulate how their values guided or connected to their actions. Bradley, a first year student who was rated as external (i.e., Ea) and whose CoS rating was early, said he knew who he was: "I feel like I've kind of figured out who I am in the last like year or two. And so like, I feel really comfortable with who I am… coming here I'm not like trying to hide certain facts about myself." However, when asked to talk about what he meant by that, Bradley shifted to talking about it through his mom's wishes for him:

I mean, uh, basically. It's like, um …(pause) I don't know…You kind of feel like you know how … how things work, you know, what's going on next. I started knowing what I liked and wanted to get out of life. Um, started knowing… (pause) Like my mom had a big, always tells me, 'cause that, she went to college. And then, kind of fell in love and worked on a horse farm with my dad forever and then they got divorced and she never really knew what she wanted to do. You know what I mean? She was a bookkeeper a lot. She helped train horses, worked on the farm, everything like that. But she never was like, "I want to be an astronaut." You know? "I want to be a lawyer." I never like, followed some things. So she always talks about how it's important for us to find out what makes us tick. And to really pursue that. And that's so much more important than ever being wealthy or making money. I mean, that may be the result of what makes you tick, but that – just to find out what you like and to be happy. And so I feel like the last,

> like my whole life is just a pursuit of happy so it's not like a, I feel like I need to be doing something, I need to be achieving. But I need to be putting myself somewhere that makes me happy. And in high school it was more that. And at the end of it, it was kind of like, okay, this is what I'm good at, this is what I like. I like to do video stuff. I like math. I like to read. So I'm going to go to [university] because they have great ways for me to explore all those things.

Bradley has a hard time identifying what it means to know more about who he is and defaults to his mom's desire for him to be happy as a driving force in his life. Similar to other students in the early stage of CoS, Bradley could identify things he enjoyed doing like video and math and those were things that helped him select his college, but as far as his deeply held values and convictions, Bradley was unable to really talk about what they were and what they meant throughout his interview.

The ability to identify what they liked or did not like became a common pattern that arose among students who used external meaning making and also had an early consciousness of self. Similar to Bradley, students were rated external could articulate some of what they liked or did not like and the ways in which they wanted to excel at things like school. Students who used external developmental positions generally struggled to understand who they are independent of how others see them; often, they were consumed by the external messages about who they are and what they should value. The lack of internal voice, and the inability to identify the ways in which external others are influencing how they saw themselves, made it impossible for students who used an external developmental position to articulate who they were in a manner that would put them at a CoS rating beyond early.

Emerging CoS. As students moved into the emerging stage of consciousness of self, they became more aware of who they were, their interests, and what they valued. Additionally, students in the emerging stage started to talk more about why they made the decisions they made. In other words, they started to reflect on their actions more than they did in the early stage. Along with a shift in their CoS stage, many of the students were also shifting from external into the crossroads in their developmental positions (i.e., E(I), E-I). As students made this shift, they often experienced tension between how *they* understood their relationships, knowledge, and the messages they received from others versus others' views and expectations. In her second year Sidney, who in her first year used external meaning making and was in the

early stage of CoS, was entering the crossroads and rated as emerging in CoS. Sidney entered college with a plan to be a teacher. Here Sidney discusses her struggle to identify a future career in light of her developing interests, strengths, weaknesses, and external expectations:

> [My parents] wanted me to do something where I would make more money, just because they feel like [teaching] is not the best profiting job I could do. Like, my mom is always, like, "You're so smart. You should become a lawyer or something." And I'm, like, "No. That's doesn't seem fun to me." Working with kids all the time, that would be fun. I think that's what I thought about, too, that really interests me. Because, I feel, like, sometimes, just, I'm, like, a kid. I just like to have fun all the time. So, I feel like I could just, do that for my whole life, and, just have fun, just do work. But…you can't just, play around with the kids all day long. Like, you actually have to teach them stuff, and I've realized, I'm not the most patient person ever. And, like, you have to be so patient with kids. And so, I'm just really worried that, if I do this, if I actually become, an elementary school teacher, one day I'll just lose my patience and just be, like, I can't do this anymore. I can't deal with teaching these kids these things that they just don't understand. I don't know.

Sidney's struggle to figure out what she enjoys in school, and to identify her strengths and weaknesses, highlighted her increasing ability to think critically about who she was and how that might affect her future. She also starts considering the magnitude of responsibility attached to being a teacher and is not sure it is for her. Here you can also hear Sidney start to question external authority (i.e., her parents) as she tries to navigate her future. Throughout her second year interview, Sidney also started to discuss her developing passion for history: "History I'm really thinking about maybe making that my major, but I'm not sure. I might do something else, but I love history. I can just like read something and be able to keep reading it, and uh, a child development book just doesn't sustain my attention I guess." Similar to other students who were in the emerging stage of CoS, Sidney is becoming more confident and knowledgeable about what she likes and does not like, reflecting on how those preferences connect to her future. Some students in the emerging stage of CoS also started to discover and reflect on what they needed to do to be okay with themselves. Paul, a junior in the emerging stage of CoS and leaving the crossroads, reflected on how his own desire to be liked sometimes led him to unhealthy behavior:

> Recently I've realized that being a people pleaser is just part of my personality. It's something I have to come to terms with, but it doesn't mean I need to be a pushover and it can mean that I'm just a genuine and kind individual and that I try to see the best in everyone and I want to do anything I can to help them better themselves or succeed in life…I think I've always recognized it. I just haven't had the confidence to, you know, stick up for myself or alter my personality, because humans are habitual creatures and get set in your ways and you don't want to change. But you know, finally I was just like this has to stop. I need to be kind to myself first and not be a pushover and things changed from there. I guess I'd always had that realization or had that knowledge that there is a difference between a pushover, doormat and genuinely kind. I just need to choose the right path.

When asked what prompted this change, Paul responded:

> Well a couple instances of where me being a pushover didn't help someone; it actually hurt them. Like I would do someone's homework for them and because of that they wouldn't be ready for a test, you know, where I couldn't help them so in that instance I wasn't doing what I could to better them or help them. I was just kind of, I was helping myself because as a people pleaser. In an odd way being a people pleaser and being a doormat almost stems from pride and selfishness because you want people to like you so in a way it's unhealthy and it's selfish so I decided that I really do want to be someone that is kind and helps people. If I need to do that then I need to stop thinking about myself and trying to stop thinking about how I can get people to like me and start thinking about how I can help them. If that means doing something that they don't want me to do, like do their homework for them, then I'm gonna say no. I'm not gonna be a pushover and just say I will help you study, but I will not do your homework.

Paul's ability to reflect on his actions prompted him to uncover the values that were guiding his actions. In doing so, he was able to realign his behavior to be congruent with his espoused values. Paul was beginning to take his desire from pleasing people and being liked and shift it from being subject (i.e., something that influenced him unknowingly) to object (i.e., something he was able to identify and use to change his behavior), something that indicated his developing internal voice. For many students, being in the emerging stage of CoS allowed them to start to identify and become aware of the values they held.

Engaged CoS. Students who moved from the emerging to the engaged stage of CoS were often fully aware of why they made decisions and how those decisions connected to who they were and what they valued. Of the seventeen participants who moved from early to emerging CoS, seven moved from the emerging stage to the engaged stage in the CoS value. Of those seven students, all but one were leaving the crossroads (i.e., I-E, I(E)) further demonstrating the connectedness between developmental shifts and the shifts in the CoS value.

Sean, who offered the clearest example of consciousness of self, was also the one participant who rated as entering the crossroads, though in this context, it sounds more like someone whose internal voice is leading. Here he is in his third year, discussing the new ways in which he thinks about how and with whom he spends his time:

> Like, I know I'm definitely different from where I was two years ago, and I would like to think a lot of that has to do with, you know, being [student's institution] and discovering just likes and dislikes and, you know, ways I think and how I handle various situations…My tolerance for people [has changed] and, the fact that, maybe in high school, I thought that I had to be friendly with everyone and, if I say this it's going to offend this person and this person is going to say that and then that person is going to go on and do this, whereas now, you know, I realize that I don't have to be friends with everyone and it's better for me and better for other people if I stick to kind of who I want to be around. And I would say, you know, two years ago if somebody that I didn't— that I was fine with but I didn't really like sometimes, if I had a friend that would kind of annoy me when we hung out or would bother me when we were together and stuff like that, I might've just been like, 'Okay, yeah, we can hang out and we can do this and we can be friends and everything.' Now I am so much more likely to just ignore the person and just, you know, say, 'Well, what do I want? Is this going to make me happy?' and just kind of stick to who I—who I want to be with and what I really want to do, instead of, you know, doing things for the sake of doing them. It's like I feel like I'm much more in control of like, 'Well, this person's going to think this,' and then I'm like, 'Okay, well then let them. You know, what's the big deal?' …I definitely feel like I'm more in control of what I want now. Just kind of the years of not standing up for myself and realizing that I wasn't happy in the end, and, you know, that's kind of what I care about the most. It's like, unless it's going to make a situation absolutely horrible it's like I

> definitely care about me being happy in the end, if it doesn't have to sacrifice somebody else's happiness in a big way. So I think definitely during school, when I started to realize that, you know, people get over things and things aren't that big of a deal, that I can say things or not say things and it's not the end of the world, 'cause I think definitely you, your last year of high school you—you're thinking, 'Oh, I said this to this person and then they're going to think that and then they're going to think that,' and now it's just kind of well, let them, because it's not the end of the world and it's not a big deal. And—and I don't know, I think—I think it makes me more of an honest person because, I can—I can really develop relationships that are true and that are healthy for me and the other person because they're honest.

Here, in his third year, Sean discussed developing a better understanding of what made him happy and having the ability to figure out what he needed to do to be around people, and participate in things, that allowed that happiness to flourish. He also talked about not wanting to have his happiness at the expense of others, but also not wanting to be inauthentic. Sean's year three interview demonstrated a care and concern for others consistent with his developing internal voice and his engaged CoS rating.

Given the need for students in the engaged stage of CoS to regularly articulate their values, talk about why those values were important, and discuss how they believed their values impacted their actions, it is not surprising that many of those students were also developing their internal voice and frequently had a developmental rating of leaving the crossroads. In other words, students leaving the crossroads are simultaneously developing a stronger internal voice, identifying personal values, and acting more consistently on that internal voice and values.

Consciousness of self: The leading value. As noted in the leadership findings, the value of consciousness of self was the leading SCM value for participants in my study, but it bears exploration here because of the connections between CoS and development. Here, Paul and Sidney's examples provide evidence of this finding. This was present in Paul's example of wanting to be a people pleaser. As he became better at reflecting on his own actions and values, he started to realize that he was not acting in ways congruent with who he wanted to be and what he valued. This led him to change so that his actions, values, and intended outcomes were more aligned.

As a shift in consciousness of self occurred, students' commitments moved from being general and undirected to having more purpose and alignment with their articulated consciousness of self. Sidney provided an example of this phenomenon as she moved from the early to the emerging stage of CoS. She started to reflect on her major and how it was less enjoyable than she had hoped. Sidney started to reflect on her developing passion for history and allowed it to guide her to a new major. Additionally, as students' consciousness of self developed, they engaged in activities in ways that were more congruent with who they believed they were. In other words, students who moved from early to emerging and engaged in consciousness of self started to demonstrate a purpose in their involvements and actions that connected more seamlessly with their evolving identities and what they valued. These shifts are consistent with the developmental shifts from external to the crossroads whereby students move from uncritically following who they are and what they should be engaged in or value toward the beginnings of an internal voice to guide those things. These dynamics fundamentally affected shifts in the values of congruence and commitment and further shed light on consciousness of self as the leading value.

Commitment and congruence. A majority of the students in my study experiencing a developmental shift into the crossroads (i.e., students were entering the crossroads: E(I), E-I, or leaving the crossroads: I-E, I(E)) and a shift in CoS also experienced a shift in the SCM values of commitment and congruence. Among the students who experienced that shift, new patterns emerged, demonstrating connections between the late stages of the values of commitment and congruence. In the early stage of both commitment and congruence, the values appeared very separate, whereas the values started to become more fluid and overlapping in the way they appeared as students moved toward the engaged stage. These shifts in the values of commitment and congruence became evident as students discussed their co-curricular activities, their chosen majors and careers, and the ways in which who they were and what they valued became fused with their involvements and future plans. The result of this shift, for many of the students, was a greater level of energy, passion, and commitment in their pursuits.

Early commitment. Students in my study demonstrated commitment in various ways. For students' rated early commitment, commitment happened at the most basic level. Students followed through on projects on campus, joined organizations and attended all of the meetings, or committed to getting good grades and did what it took to make sure that happened. Students

who demonstrated early commitment were happy to talk about their involvements, but struggled to articulate *why* they chose them or connect them to any broader purpose.

Jacky, who had ratings of primarily external (i.e., Eb) and early CoS in her first year of college, reflected on her high school involvement:

> I was involved in pretty much everything. I was student body president. I was C.E.O. of our virtual enterprise. I liked to be in charge of stuff. And so…And people, you know, they're like, 'Jacky, why are you into everything?' I was like, 'Well, if you wanna have say in what you want to have done, then you just have to be a part of something. You don't even necessarily have to lead it, but just be a part of it.' And, course stuff, my mother made me stay in the books. I was valedictorian. Yeah! And, what else? I played tennis from tenth to twelfth grade. I really liked that. I just wanted to play a sport so I could be well rounded. That was fun. I was a cheerleader. That was fun. I did that in eleventh grade, and then stopped. (both laugh) But it was all right. Um, what else did I do? I was into a lot of other stuff, but that's what I liked the most, 'cause that's what I, you know, first popped into my head.

While Jacky had an impressive resume and was successful in gaining more responsibility in her activities and achieving good grades, she struggled to identify any deeper purpose for why she involved herself in her activities or her schoolwork and did not discuss her involvements in a passionate way. Similarly, during her first year, Jacky got involved in a few ways on campus: "Well, I ran for senator in student government, but I didn't win. Um, I'm in the Young Democrats. I signed up for them. I signed up for the Baptist Collegiate Ministry. They meet like twice a week for bible study." When asked how she chose her involvements, Jacky responded:

> We had a, um, they had a student activities center. They had a fair our orientation weekend where each organization had their own booth. And if you were impressed or you thought it was interesting, you'd sign your name and technically you'd become a member then, and before we signed up, my friends and I, we just walked around to all the booths first to see what they had, and then, after we saw they had, we picked what we liked the best. And then I picked what I liked the best, and that's when we signed up. 'Cause you didn't just want to go with like, "Okay, like, this table we're gonna sign up.

Like this table you sign up." You know, you end up, you know joining everything then. So that's what I did.

Jacky was intentional about signing up for activities she "liked" and spent her time involved in those activities on a basic level. Again, Jacky did not discuss any passion or purpose for these activities and they were not mentioned again in the interview.

Jacky's example was typical of other students in early commitment. Students rated as early commitment often got involved in activities (i.e., jobs, campus organizations, religious groups) or held commitments (e.g., getting good grades) at various levels in the organization (i.e., basic membership, holding an office), but rarely discussed how their activities connected to who they were or what they valued. Rather, for these students, commitment was often driven by external expectations and how they hoped their peers would perceive them or simply by what they thought they liked or did not like doing. In Jacky's case, her desire to be good at school, and ultimately become valedictorian, was the result of her mother reinforcing the importance of grades. Jacky's involvement in sports was her attempt to be perceived as "well rounded." Ultimately, early in college when she picked her involvements, it was because she simply liked the activities.

Given the primarily external self-authorship ratings of students who were early in commitment, external pressures were a driving force behind students' desires to align themselves with certain activities or goals. Students like Jacky who use primarily external developmental positions often unknowingly or uncritically follow external formulas for success. In Jacky's case, she was listening to the external formulas for success her mother offered and those who deemed being involved in a number of activities "well rounded" and important. For Jacky, who was also rated early in the CoS value, it was easy to find things she liked and did not like doing, but difficult to articulate why her activities mattered to her on a deeper level. The inability to connect more deeply and intentionally with who she was and how that affected what she did resulted in her uncritically following external formulas consistent with her external developmental position.

Early congruence. As with the value of commitment, an early rating for students in the value of congruence regularly accompanied a primarily external developmental position and an early COS rating. Students who were rated early congruence could articulate their values, but struggled to articulate the source of their values, what they meant, or why they held them.

For Chloe, who was rated Ea as a developmental position and early in CoS, being a Christian has been a large part of her life:

> I was born and raised in the South, both my parents are Christians, I've been raised in that Christian heritage and everything like that. Um, I've been a missionary since I was four to the Native Americans in New Mexico… I've always been in private school, private Christian schools, and so I've always had that instilled and everything, and so I think that's been a good foundation, so that when I made this transition I didn't crumble, you know, I knew who to go to and how to process everything.

During the interview, Chloe was asked how she makes decisions about what she believes or how to act, and she often cited her Christian faith, but struggles to connect with *why* and *how* her Christian faith guides her:

> Um, how do I make those decisions…I think of like who am I representing and who do I – and how do I want to see – or how do I want people to see me, you know. I'm representing not only me but my family, Christ and everything like that, and so I don't want to be a negative person from that perspective, I don't want be a negative example of what I stand for. And so, you know, I want to be studious and everything and sometimes like I figured out in life that if you want to excel, sometimes it's not necessarily all that you know, but who you know, and so you never know who you know is gonna be watching you at a bad time and you just like "oh my gosh" so, you know, I always want to be on like my P's and Q's.

When Chloe talks about her Christian faith, she takes pride in letting it guide everything she does without wavering:

> Going to a private school, we were given the Christian way, which was good for my foundation, cuz I know what I believe, but now I'm getting the rest of the perspective and I'm not getting clobbered with "this is how you should believe it because this is where the world's at right now"- they're saying "this is what the world believes right now and you can still have your opinion, but know also what else they believe." And so I really like how they do that.

When asked to clarify what she meant by "the rest of the perspective" Chloe responded:

> The other perspective? Um, like with evolution and homosexuality, or um, just a different way of learning things. Um, with the private school everyone was on the same schedule,

> and um, everything was done at a certain time. Here, um, everyone's still on the same schedule, but they have places where they can help you work at your own pace but still get everything done with everybody else, and I like that. Um, I like how, um, we can sit in a discussion, like in the beginning they had the theater, and they came in and they brought in some very sensitive issues, but how we were all able to discuss what we believe and still leave friends and stuff like that, like you know, racism and everything like that. Personally, I don't believe in racism, I believe that there is one race, but there are people here who have experienced it and believe it and it's like, you know, it's evident it's gonna happen, and even though I believe that we're all made in God's image and that we can all work together and everything, there's still those that are like, you know, know there's gonna be no way possible. And um, I like how there's that God, God view just here, just in general, I mean, you know, collectively we're all women trying to work to a perfective goal, but we have different goals and different ways of getting to those goals, so I just, I really like that.

Chloe says her faith guides everything she does and everything she believes, and it is a constant theme throughout the interview. However, there is no point during the interview where Chloe is able to articulate *why* she believes what she believes about "evolution and homosexuality" or other issues related to her Christian faith.

Chloe's external developmental position and early CoS ratings make it difficult for Chloe to truly connect with her values in a way that allow her to articulate a complex understanding of why she believes what she believes and how it guides her (i.e., congruence). Chloe was raised by Christian parents, spent much of her youth as a missionary, and went to Christian schools. Based on this interview passage used earlier, it appears Chloe uncritically adopted formulas for what it means to be a good Christian and tries to live that out in her everyday life:

> [When making decisions] I think of like who am I representing and who do I – and how do I want to see – or how do I want people to see me, you know. I'm representing not only me but my family, Christ and everything like that, and so I don't want to be a negative person from that perspective, I don't want be a negative example of what I stand for.

Rather than being guided by self-defined values and beliefs, Chloe's need to appropriately represent others guides her actions and behaviors in a manner consistent with an external

developmental position and an early CoS rating. Similar to the way in which Jacky's external developmental position and early CoS rating left her uncritically following external formulas for her co-curricular activities and involvements (i.e., commitment value), Chloe's understanding of her values and their corresponding actions is largely guided by her uncritical following of her Christian faith.

Emerging and engaged commitment and congruence. According to patterns that emerged from my study, the closer students moved toward a rating of engaged in commitment and congruence, the more difficult it became to examine the values independent of one another. When a student was rated early in commitment, it meant the student was able to commit to something over a sustained period of time, and often the student was unable to meaningfully reflect on why she chose that activity. However, as students moved from early toward emerging and engaged, they were increasingly able to commit to activities that aligned with personal values, interests and passions, reflecting on how and why those connections existed. Additionally, the depth of commitment and level of passion toward commitments increased.

With congruence, as noted previously, a rating of early included students who were able to articulate values but often were unable to articulate why they held those values or where they originated unless it was from an external authority. However, a rating of emerging in congruence meant students started to articulate why they held their values and sometimes articulated how their actions aligned with personal beliefs and values. A rating of engaged in congruence meant students were consistently clear about their values, and how those values guided their actions and connected to their interests. Students demonstrating the advanced stages of commitment and congruence regularly summoned their deeply held personal values, beliefs, and interests to guide them and, often, engaged in selected activities, majors, and careers more intentionally and passionately than peers in earlier stages. No distinct patterns emerged as to which of the two values preceded the other. However, the symbiotic relationship between the two became clear as students' socially responsible leadership shifted.

Chloe (referred to earlier in describing early congruence) experienced a shift during college toward a commitment rating of emerging and a congruence rating of engaged. This shift is initially reflected in her discussion about her summer missionary work:

> This past summer I was able to partner up with one of our sister organizations, Indian Ministries of North America, and I was able to be their college intern. And we, kind of

> the basics was we took six Navajo teenagers and brought them back over to the Southeast and just took them around to different, I guess ministry opportunities. So we taught them about, you know, being a leader in the church, keeping up with your individual spiritual, you know, development, and also just reaching out to people and working for people…I was responsible for six teenagers and their ages were 13 to 19, so it was a good like teenager experience so much to begin with, biologically and socially and everything, but to get them at a deeper spiritual level than most teenagers, it was just awesome…During the time we actually went to two different camps, and got to meet even more Native Americans that, you know, were doing the same thing, that were being involved in church and being involved in missions, so it was really great to see them with a group of their peers and doing the same thing.

Chloe developed a deeper passion for the work she was doing and adopted increasingly complex levels of responsibility within her missionary work during her summer experience. Whereas previously, she experienced difficulty in articulating why she held her values and why she allowed them to guide her actions. This shift continued in her fourth year:

> Doing the mission work has been a legacy in my family, because my grandfather actually kind of started this back in 1990, yeah 1990, so the fact that I was actually taking his legacy and just continuing it by going on my own and doing my own type of mission work and finding where God was going to use me. Because my grandfather was more mechanic minded, like he wanted to build a church, which they would be working in; he wanted classrooms so we could have camps for a week. He was more mechanically minded while I'm more like relationship-minded, but I'm still carrying on that legacy that he started, so I think that had a lot to do with it. Plus, I think, also, I was able to grow just as a spiritual being. I was able to kind of experience a development in my own self that I had never really thought about or taken time to do in one setting. I mean, I've developed over the years, but this summer was like real hands-on, getting down to the nitty-gritty, and really figuring out what – what I believe and what my relationship was with God. And then the other aspect was just seeing these teenagers develop. I mean, they've got so much working against them living on the reservation, coming from broken homes, yet they're so striving to, to be, you know, good people, and to listen to God's will for their lives, and you know, to change that vicious cycle of alcoholism and suicide and all this

> stuff. And it really puts into perspective that a lot of times we, as Americans, expect things to just come to us and be given and not to fight for things, but they're really like fighting for this and wanting this.

Chloe began to clarify what her values meant for her, including the role they would play in her life, embodying a clear shift from uncritically adopting and enacting her family's values. Her example shows the intimate connection between congruence and commitment that evolved as students in my study moved toward the emerging and engaged phases. Chloe's advancing understanding of her own values, passions, and interests, and her ability to communicate what they meant for her, became intimately woven into her involvements and the level of passion she had for them (i.e., commitment).

In addition to highlighting the relationship between commitment and congruence, Chloe's example further demonstrated the connection between the values of commitment, congruence, consciousness of self (CoS), and self-authorship development. Whereas students who were early in commitment and congruence often had external developmental position ratings and early CoS ratings, students who rated *emerging* in commitment and congruence often had developmental position ratings of *entering the crossroads* (i.e., E(I), E-I) and CoS ratings of emerging. This suggested that moving into the stage of emerging required a developing internal voice and an advanced understanding of self. Nearly all of the students who moved from an *emerging* rating to an *engaged* rating in commitment and congruence shifted to a developmental position of *leaving the crossroads* (i.e., I-E, I(E)) and a CoS rating of engaged, further reinforcing the relationship between self-authorship development, CoS, and the individual values of commitment and congruence.

Students who were *entering the crossroads* were often just starting to identify a tension between the external formulas they previously followed unknowingly and their own developing ideas about who they were, and how they made sense of the world. This phenomenon is consistent with patterns in which students rated emerging in commitment and congruence began to figure out who they were (i.e., passions and interests), why they believed what they believed, and how to connect that with their actions (albeit inconsistently at this point). Students who at one point during the study were *leaving the crossroads*, like Chloe, were often developing a stronger internal voice and, in doing so, were able to more consistently identify and act according to deeply examined values rather than uncritically adopted directives. As a result,

students connected their values and who they were into their activities, majors, and future careers in a more seamless, purposeful, and passionate manner.

The interplay of individual values and development. For the students in my study, a number of relationships among self-authorship development and the individual values of the SCM emerged. Self-authorship development and the value of CoS were most closely related, as a shift in one often connected to a shift in the other. Students who moved from external definition toward cultivating their internal voice often moved from uncritical understanding of their likes and dislikes informed by external others to a deep examination of who they were, including where values originated and where they affected their lives. The capacities accompanying an increasing developmental position and CoS rating, then, allowed for advanced movement in the values of commitment and congruence. As students better understood how to navigate external messages about the world and who they were, they learned to filter those messages and started to identify and allow an internal voice to guide their actions and choices. As the individual values and self-authorship development became more complex, the relationship among them strengthened and resulted in a more integrated life where participants' identities and values were intimately connected to the ways in which they lived and the things in which they engaged. The extent to which students shifted in their individual values often coincided with their ability to engage the group values of the SCM.

Group Values and Development

Although the interviews frequently provided insight into students' individual SCM values of CoS, congruence and commitment, group processes surfaced less consistently to reveal participants' orientation to the group values of the SCM (i.e., collaboration, common purpose, and controversy with civility). For example, a participant might only discuss a situation shedding light on collaboration in her year three interview, whereas she might mention an example reflecting controversy with civility in years two and four. The interviews, in their nature and structure, invited participants to detail experiences that resonated most with them and, therefore, did not always lead to conversations about group processes, the foundation upon which the group values are built. That said, patterns still emerged in the data elucidating the group values and the ways in which group values and development are connected.

According to patterns reflected in the data, development was necessary but insufficient as it related to a student's ability to effectively engage group values of the SCM. In other words, in

order for students to move beyond the early stage, and, in some cases, to even demonstrate the early stage in any of the group values, students needed to have some form of an internal voice (i.e., a developmental position of E-I, E(I), I(E), or I-E). An internal voice was almost always present in the advanced stages of the group values. However, for the participants in my study, a shift in development did not *ensure* a shift in any one of the group values, suggesting that development *in addition to* other factors led to a shift in group leadership values. This finding is different than the individual values wherein a developmental shift regularly meant an eventual stage shift for each value.

Common purpose and collaboration. My study suggests that increasingly complex developmental capacities relate to students' ability to demonstrate the values of common purpose and collaboration effectively. In other words, students with early collaboration and common purpose ratings used external developmental meaning making, whereas, those students with emerging and engaged common purpose and collaboration ratings often were rated at developmental positions in the crossroads. For common purpose, students with external developmental position ratings rarely had ratings beyond the *not present* or *missing* stages of the value. Students in the early, emerging, and engaged stages of common purpose regularly exhibited development consistent with entering or leaving the crossroads. For collaboration, all students with not present ratings reflected external developmental positions. For students who rated early in collaboration, there was no distinguishable pattern among developmental positions. The developmental patterns became more distinct for students in the emerging and engaged stages of collaboration; all students in these stages simultaneously demonstrated developmental positions in the crossroads.

My study also sheds light on connections between collaboration and common purpose; rarely did advanced stages appear in one without advanced stages appearing in the other. The values of common purpose and collaboration, in fact, demonstrated a similar pattern of interrelatedness to that of the individual values of commitment and congruence. As students progressed to advanced stages of common purpose and collaboration, the interconnection between the two values similarly increased, empirically supporting the connection drawn in the literature. Cilente (2009) suggests collaboration "assumes that a group is working towards a Common Purpose, with mutually beneficial goals, and serves to generate creative solutions as a result of group diversity requiring participants to engage across difference and share authority,

responsibility, and accountability for success" (p. 54). To demonstrate these findings I first explore the values of common purpose and collaboration separately in the not present and early stages and, then, together in the advanced stages.

Common purpose: Not present. While the vast majority of students had annual ratings of early, emerging, or engaged ratings in the individual leadership values, for some participants, common purpose was either missing (i.e., they did not mention it in the interview in any capacity, making it impossible to provide a rating) or not present. To understand the not present rating, it is first helpful to know how common purpose appears when fully engaged. Common purpose "necessitates and contributes to a high level of group trust involving all participants in shared responsibility towards collective aims, values, and vision" (Komives et al., 2009, p. 54). Students with *not present* ratings in common purpose discussed group processes in a manner devoid of common purpose at any stage. Moreover, they exhibited an external developmental position.

During his first year of college, Gavin, whose meaning making rating was Ea, detailed his experience of involvement on campus**:**

> Um, like now I'm the vice president of the Joint Engineering Council and so that was something like really big. This was a pretty cool experience. I was just sitting on the couch in my dorm and, uh, some kid asked me, he was like, "How would you like to get involved in this? We're looking for underclassmen," because everybody in like, everybody in the, uh, organization was like a senior or a senior now, so, um, I got involved in the organization. I actually just got pulled into it and it's been like something really good for me to do. I used to kinda have a negative concept of going to all these meetings and organizing everything but now I've got a much more positive outlook on that…I used to think it was just worthless, like all those meetings and everything. I never really understood how much planning went into all the events that they do and, um, how important it actually was to get everybody together. I mean, theoretically, you can communicate with people on the phone or through email but its better just to get people together and talk to them. I'm really busy this year now that like I've joined all these clubs and everything but I've noticed there's definitely a clear line between going to class and going to these meetings and stuff. Um, when I go to these meetings, I look at them almost as social events. They're kinda fun for me to go to, so even though I don't have a

> lot of time to spend with people in my dorm anymore or my other friends, it's still like I'm making new friends through these clubs and it's something relaxing for me and something I kind of force myself to go to.

For Gavin, membership in an organization meant having a good time. Initially, he struggled to see a purpose in participating, going to meetings, and organizing events. Eventually, Gavin decided that the Joint Engineering Council was a good way to socially engage. He does not describe looking for a common purpose in the organization he joined, something common among students rated *not present* in this value. Additionally, Gavin does not discuss the process of working together, interconnectedness, or diversity of contributions (i.e., aspects of collaboration) as a part of his experience. Gavin spends his first year uncritically joining organizations and events because he thinks that he should, "I mean getting involved, I'm still working on that, I've like, got some intent to be in some clubs and everything, I just have to stick with them. But, uh, yeah, like, I wanna do that early on, start building a resume and everything." This focus on following formulas to meet the external demands of the job market and respond to peer pressure led to Gavin joining the Joint Engineering Club. Uncritically "electing" to join the organization without understanding his role in being part of, or developing, a common purpose, therefore, resulted from Gavin viewing involvement as an opportunity to be social and build his resume, rather than as an opportunity to explore a common purpose or collaborate to move forward.

Collaboration: Not present. When engaged in its ideal form, collaboration involves students working together, capitalizing on the strengths of all group members to move a process or idea forward, facilitating change. Not present in common purpose almost always corresponded with a not present rating in collaboration, and similar to common purpose, students with a not present rating in collaboration all used external developmental meaning making.

During her first year, Tanisha, who had ratings of not present in both common purpose and collaboration, reflected on why she found group work challenging:

> I've noticed that, in many cases, a few people in the group tend to lead the whole group. It's just because they have the qualities, and I appreciate those qualities, you know. And others just tend to follow. They're like, "Okay, I'll do this. Tell me what to do." Um, I wouldn't like doing that, I wouldn't like working according to somebody else's, I mean, it just makes me feel that that person seems more responsible or smart, or in some ways, superior. It just seems like I'm just…getting employed for this project. And this person

> is the employer, you know… A wonderful example of working together is doing a lab experiment. And sometimes I find group experiments really annoying cause, unfortunately – actually, in some of my experiments, some of my partners tended to not be so cooperative. They were like, "I'm putting this glycine into the test tube" and going on doing it and I'm like, "What are you doing? You're supposed to be interacting with the rest of your group" but they don't really care. They're doing whatever they want and, I'm not – it's hard for the rest of the group to follow …because we need to catch up, we need to follow through the procedure and it's hard to do that when someone's so uncooperative. Or some people tend to be faster and they tend to take the lead, as I said – mentioned in the previous example. So, it's kind of frustrating for the others who can't do that because they feel like they're just getting instructions and they're not really learning – they're not getting time to think about what they're doing. I mean this is the point of learning, doing all these projects and experiments. You're supposed to learn. If you're, like, just getting instructions and doing it like a zombie, or whatever, I mean, I think it's useless.

Tanisha, whose developmental position was rated as external, struggled to collaborate with her peers on group work and experienced difficulty not only identifying the benefits of this work, but also re-imagining it in a mutually beneficial way. She did not yet value collaboration in group work because she did not seem empowered to advocate for herself as an equal partner in group learning. Tanisha was challenged by what she perceived as a power imbalance in group work and struggled to see how working together could be beneficial when people worked at varying speeds. For Tanisha, learning together is important but she experiences conflict when everyone is not learning at the same pace. Tanisha's external developmental position made it challenging for her to see herself as having any sort of influence on the group's functioning, which, in turn, complicated her ability to envision, encourage, or facilitate collaboration with others, particularly others who did not have similar capabilities.

Similar to Tanisha, students who used external developmental positions often did not see themselves as agents in being a part of, or cultivating collaboration. Like Tanisha, these students worried that they could not trust their peers and, rather than strive to improve group processes, they often tried to complete tasks themselves. Students who rated not present in the value of collaboration struggled to "engage across difference and share authority, responsibility, or

accountability" (i.e., collaboration) (Cilente, 2009, p. 53). Shared authority, responsibility, accountability and engaging across difference are all capacities linked to some form of an internal voice, further supporting the notion that a not present rating in collaboration would likely accompany a developmental position of external.

Early common purpose and collaboration. Although not present stages in collaboration and common purpose meant similar developmental positions (i.e., external), the early stage in common purpose seemed to require more from a developmental standpoint than collaboration. In fact, a majority of students with early common purpose ratings also were rated at developmental positions in the crossroads. The same, however, was not true for students with early collaboration ratings who did not demonstrate any distinguishable patterns in developmental positions. The values of common purpose and collaboration were more distinct in the early stage than in later stages where the two values became more blurred, resulting in patterns emerging between the two. For that reason, I explore these values separately in the early stage and together in the later stages.

Early common purpose. Whereas students who rated not present in common purpose often joined groups or organizations without thought to shared values or aims, those who demonstrated early common purpose: 1) identified the importance of having something in common in a group setting and 2) easily pinpointed commonalities. Another notable difference between the not present and early stages of common purpose was the participants' corresponding developmental capacities. The early stage of common purpose required more developmentally than did any other value at the earliest stage. Of the twenty participants, eleven at some point during college demonstrated the value of common purpose. Of those eleven, nine students had an early common purpose rating at some point, and a majority of them (n=6) had a developmental position rating in the crossroads at that time. The other three had external developmental position ratings. This suggested that some form of an emerging internal voice was necessary for students to recognize common purpose as vital in a group setting (i.e., a rating of early).

Audrey, a first year student who had a common purpose rating of early and a developmental position rating of E(I) or entering the crossroads, reflected on her most significant experience of the last year:

My most significant experience from the last year, um, I think it was probably my Aerospace Science Club, which we called Rocketclub. We were 4 girls and our school's Technology Director who fixed everything going wrong, he was in charge, he was their moderator and we were in this competition called TARC --Teen America Rocketry Challenge. Every year, you had to build a model rocket and get as close as you could to certain goals, and then you did testing by yourself with a certified observer. The top 100 would go to Nationals and compete again, and the goal this year, last year actually, was 800 feet in the air, and a flight time of 45 seconds, and then have to return without breaking a rod…We totally were like crazed throughout it and then, in January, we went out and did our launch test to see if we qualified for Nationals…It's a really tricky thing like, if you get oil from your hands on the fuel it won't burn right, so you have to be really careful about how you do it, but we qualified for Nationals…So we got out to the rocket competition, it was in Manassas, VA, we were the only all girls team there, and we came in second in the nation. It was really cool, it was such a worthwhile experience, there were people there from the CIA and they were like hey "here's this program that we have where we will pay for your school and everything, and you'll work for us during undergraduate work and graduate school, and then you'll have a job with us and we'll pay you the whole time, not just your school work, you'll actually get a salary"…It was really rewarding; we worked hard, but we still had fun. A lot of the teams that were there that didn't do as well as us, you could tell they were all work, they were so dedicated to it and we were like let's go out and get new shirts all pink since we were the all girls team. We worked hard, but we had fun, but we still did really well, and it's nice that we were able to do so well, and not take it so seriously. We took it seriously, but not so seriously that we didn't enjoy each other's company or whatever.

Audrey's passage reflects an ability to identify and value a common purpose among the women in her Aerospace Science Club. While she does not go so far as to discuss common values, aims, and vision explicitly, she does recognize the importance of the group coming together, enjoying the work they are doing, and creating a community spirit among the women in her group. The group valued enjoying the experience and each other's company and let that be their driving force rather than becoming consumed with winning, and for Audrey, this resonated

as one of the important components of her involvement. Audrey further demonstrates this point when asked to reflect on what she gained from the experience:

> I'm better able to work with teams now. I've never been that good at working in teams, but that really helped a lot with that because we were forced to work together, and we had to not make sure our egg didn't die or anything. Because of our computer simulation program told us what the ideal weight of an egg for us would be for our rocket and its design and they weighed all the eggs. We had to go pick an egg and the weights for all of the eggs, they were like pick an egg, and we're like that's the perfect weight for our program. We drew a little face on it and we named him, and then we put him in our rocket and he came back. We worked together really well throughout it all…

Again, Audrey discussed the need to work together and discussed the specifics of her early common purpose as ensuring their egg survived and making the competition an experience they all enjoyed. While Audrey's crossroads position (E-I) indicates she is still primarily guided by external influences, her internal voice started to gain strength:

> Our school, it was a really good school, but they weren't that supportive of us, because the administration being Catholic and nuns and they are not big fans of the war in Iraq or anything, and our moderator was from the Army, and so they kind of had conflicts about that, and it sort of leaked over to us because we were working closely with him, and so they didn't have that much support for us…I think it was…kind of unfortunate because our school got recognition from this too… they didn't support us through the whole thing, but they are still getting credit for what we did. I don't know, it was just one of those things that you have to deal with. Our teachers were really supportive of it and everything, but the administration itself wasn't…It was just nice that we didn't have a lot of tension or anything, we got it done, but it was nice to show that you can be girly, really girly about these things, we named our rocket and everything, but we still did really well.

This passage demonstrates how Audrey weighed tensions between the administration and her group's work. She recognized the tensions existing between societal notions that you cannot be "girly," have a good time, and still win a science competition. This tension is indicative of her budding internal voice, as she is increasingly aware of conflicting expectations placed on her and her own reaction to them. Her ability to recognize the group's collective values and move forward accordingly, regardless of external approval (i.e., high school administration's lack of

support) or expectations (i.e., society's expectations that the group not be "girly"), demonstrated a budding internal voice that supports, and is often necessary, to have an early rating in common purpose. An internal voice allowed Audrey to stay connected to her values and her purpose, even in the face of opposition.

To even garner an early rating in common purpose, students needed to minimally view that end as a valuable component of group processes, which is a leap in and of itself. It is, therefore, understandable that this rating requires advanced developmental capacities. Students in the crossroads are better equipped developmentally to view group membership as more than just a way to fit in or please others. Rather, these students often explore activities or actions congruent with their emerging sense of self, making them more likely to join groups consistent with their personal goals, values, and interests, as was the case with Audrey.

Audrey's example reveals another notable pattern for students with an early rating of common purpose. Nearly all of the students with an early rating in common purpose also rated as emerging or engaged (in a few cases) in consciousness of self and commitment. Half of the students with early common purpose ratings also had emerging or engaged congruence ratings. For Audrey, knowing who she was and what she valued allowed her to demonstrate a commitment to her own principles through her group work as she stayed task focused and rejected the notion that girls on her team could not be authentically "girly" and also compete in a science competition. This, in turn, drove her ability to find a common purpose among her group members and their work. She also believed in her work and the group's approach, which led her to understand but also reject the school administration's opposition to the competition because of the war in Iraq. Audrey demonstrated emerging congruence as she allowed her values and interests to drive her work with the team.

To reiterate, early common purpose seemed to require more advanced developmental capacities than the other leadership values. This could result from the purposeful approach required to recognize and articulate a common purpose as mattering or existing in a group. Such an orientation to group processes requires a reflective way of understanding the group and the way in which one invests themselves therein – characteristics of individuals who exhibited advanced capacities in both the individual leadership values and the developmental positions.

Early collaboration. Whereas common purpose in its earliest form required advanced developmental capacities, collaboration did not. Students who rated as early collaboration talked

openly about working with peers and identified what they did and did not like about this work. They often recognized working in a group as necessary and beneficial, but, for various reasons, found it challenging and were not always comfortable with the group process. The developmental position ratings for students in this stage ranged from external to entering the crossroads. This pattern suggested that, unlike with common purpose, development was not necessary for an early rating in collaboration. Further, having a developmental position rating in the crossroads did not ensure progress in this value. More often than not, students' comfort with early collaboration resulted from both positive and negatives experiences that informed their understanding of working together.

Chloe, in her third year, had a developmental position rating of entering the crossroads (i.e., E-I), and described her feelings about group work:

> Well, the hard thing is I don't like to delegate. I like the thought of delegating and not having to do everything, but I have a really hard time with putting something, putting like a project or, you know, responsibility on someone else and not knowing for sure if they're going to like fully get it done. It's been a really like, you know, God has been working with me about, you know, "You got to let other people have responsibility. You got to let other people do it and, you know, even if they don't do it, you both have to learn through the mistake." And so it's just really been okay. I can let so-and-so, you know, send out the e-mails. I can let her, you know, do outreach and stuff like that and so it's just remembering, going back to, you know, I can't do everything, can't say yes to everything, so I have to, you know, let other people do it, so there's been a lot of delegating and just learning to let go a little bit, so just it, I mean, it adds to me as a leader that I can still have a group that I'm overseeing, but allowing them to do their stuff and everything.

Chloe identified her discomfort with group work, but continued because she believed it was valuable and an important area of improvement. Similar to Chloe, Paul admitted his struggle to see how the relationship between the lead in a play and the supporting role could make for a better production:

> In my second production, I had a supporting role so in that instance I had to work… I had to learn how to be a support for the lead and how to put them on a pedestal and help them and their understanding of their own character by keeping up on my character. I know a

> lot of times in high school when I had a supporting role, ya know when it was my turn to kind of be in the background, I would be like "psh, I'm not going to work at this at all. I'm gonna be one of the last guys to memorize my lines," but I realized here that, when you do have a small part, that part is essential and it is selfish to not work hard because that makes it harder for those who have a bigger chunk to deal with. So, that's what I learned going from the first show to the second show.

Paul, who had an external developmental position rating (i.e., Eb), demonstrated his emerging understanding that working together was critical to the success of his play. Similar to other students with early collaboration ratings, Chloe believes collaborating is the right thing to do and borrowed that idea from external sources. She believes she can do better on her own, but also believes that is not the *right* thing to do as a leader. Chloe and Paul start to see that success requires collaborating with their peers. This recognition, however, did not necessarily require an internal voice. Rather, it seemed primarily guided by an understanding that collaboration was more effective than working alone. Previous experiences taught students like Chloe and Paul that they did not accomplish as much and were not as effective if they did not work with others toward the end goal. Although development did not play as much of a role in achieving an early collaboration rating, it moved to the forefront as students moved into the emerging and engaged stages. In fact, as students became increasingly engaged, the connection between a strengthening internal voice and collaboration became clearer.

Advanced stages of common purpose and collaboration. The relationship between common purpose and collaboration became more complex in the later stages of each of the values. Examples of common purpose in the emerging and engaged stages almost always included examples of collaboration in the corresponding stage, and all students with emerging or engaged common purpose and collaboration stages had developmental position ratings in the crossroads. For common purpose, this was no different than the developmental capacities that were seemingly required for the early stage of the value. However, for the value of collaboration, developmental demands seemed to be higher for the advanced stages than they were for the early stage.

I assigned an emerging common purpose rating to those students expressing not only the value of having shared aims in a group setting, but also reporting sometimes joining and contributing to groups steeped in this quality. Engaged common purpose appeared as students

regularly and actively developing shared aims within the context of a group setting. Students in both of these stages recognized a need for, and valued, shared aims in a group setting, and with varying degrees, sought out groups with, or moved a group toward, common aims. Notably, emerging students were able to enact these goals with less frequency and ownership than those with an engaged rating.

An emerging collaboration rating meant that students valued working together as an important part of group work and supported others in working toward a common goal. Students with an engaged collaboration rating cultivated collaboration among peers, soliciting and encouraging ideas, and including others in the group process. These students recognized that inviting/including multiple perspectives is pivotal in moving toward a common goal. Arguably, the difference between emerging and engaged in the values of common purpose and collaboration is the extent to which students regularly and successfully cultivated those values among peers, and the developmental capacities required for these stages were very similar.

There were no distinguishable differences between the developmental capacities required at the emerging and engaged stages of each of these values. All students who embodied the advanced ratings (i.e., emerging and engaged) in these values had developmental position ratings in the crossroads. Of the students with emerging and engaged common purpose ratings, all but one had developmental position ratings in the crossroads and, of those students, over half had developmental position ratings of leaving the crossroads (i.e., I-E, I(E)). All of the students with emerging and engaged collaboration ratings had developmental position ratings in the crossroads, again with over half leaving the crossroads. These ratings suggest that common purpose and collaboration require, to a varying degree, some form of an internal voice to reach the advanced stages of these values. Further, the data suggested a relationship between these values, because: 1) it was often difficult to separate common purpose from collaboration in participants' examples and 2) an advanced rating in one almost always meant an advanced rating in the other.

Paul's summer camp experience. Paul, who had common purpose and collaboration ratings of emerging, and a developmental position rating of I-E during his senior year, served as a leader at a summer camp for children, a role he never considered pursuing. In his interview, Paul discussed his experience serving in this role:

> Well, one of the biggest things is a lot – a lot of the counselors were – they're new. I mean, this is the first time they've ever been counselors or they had been like volunteer counselors when they were high school students where they would only be there for like two weeks. So they didn't really understand the scope of what it means to be a camp counselor for 12 weeks. It is horrible, grueling work. You get one – maybe one day off a week. You – you, I mean, you have these children and that responsibility 24 hours a day. It's stressful. And the kids at camp want to be entertained constantly. And then, you know, you have kids with trouble at home and then you have kids that are homesick and you have kids that don't get along with other kids. So it's a lot to handle. And we had all these young counselors, and some of them weren't completely committed to the idea of being counselors for the whole summer. Some of them didn't completely understand what it meant to be a counselor. Some were just oblivious. So it was really hard. And then the program staff, a lot of them were very antagonistic because they had been counselors and they didn't really understand why the counselors weren't doin' it right. So it was like how can we correct them? How can we discipline them? And I'm over here like, you know, we're here to support them. You know, we're here to make their job – we're here to equip them. I think we should take a different tack than yelling at them. They're stressed and we're only gonna make things worse. So, you know, I have this horrible, horrible dilemma where I can't, like, separate myself from this program staff because, you know, to be an effective leader, you have to have a united front. This is, in leadership, what we need you to do. But at the same time, I think I disagreed with some of the stuff they did. And drama ensued and it was annoying, but I think I navigated – I navigated all that drama as best I possibly could. And while I didn't really enjoy the summer too much, which is bad because I love that place, I think I – I think I did my job well. And what I gained was support of the counselors.

Paul talks about his struggle to maintain balance between the two groups to contribute to the overall success of the camp. How Paul navigated this tension in moving forward highlights his emerging common purpose rating:

> Well, I guess my first – my first thing is to diffuse emotions [I: Mm-hmm] or to just give it time. Because in the moment sometimes people just want to jump forward with a course of action that may, in the end, not be too intelligent. So just letting things simmer

> down a little bit would be one of my roles and then like trying to get them to come to a conclusion. I always find that an okay leader can just be like yeah, this is it, this is what you need to do. But a good leader is someone who lets that individual or that group of people come to their own conclusions, and, hopefully, those conclusions are positive or, hopefully, those conclusions are the ones you wanted to lead them to. Does that make sense? So with the program staff, I tried to do that and sometimes it worked, sometimes it didn't. And with the counselors, for me it was just because the rest of the program staff was somewhat antagonistic for me. I was just trying to be here for them and understand what their needs were and try to support them. So trying to balance those – but at the, you know, at the same time I couldn't alienate the program staff or it would be a sunken ship, that's for sure.

Paul discusses his desire to cultivate a common vision among both groups to gain buy-in from his peers in creating a successful summer camp experience. This passage highlights an advanced common purpose stage as he is not just recognizing a need for a common vision, or passively contributing to it, but, rather, actively working to develop one:

> I learned a lot about being collaborative while I was there. About how to take time to hear and process everyone's side of the story before I make a decision. Um, but at the same time, how to – how to be decisive…I learned that if – and this applies to art, too, if I end up doing, being a director. I learned that an individual can have the most brilliant idea ever conceived in his or her head, but if they can't communicate that idea it's nothing. It doesn't exist. It doesn't exist until that individual can impassion a group or someone else to take hold of that idea, to collaborate with that idea, to understand and accept that idea. So just learning how to communicate was big, too.

For Paul, collaboration and common purpose go hand in hand. Paul demonstrated a need to take an idea and help others "understand and accept the idea," adopting it as their own moving forward.

Paul's development and his advanced collaboration and common purpose ratings allowed him to weigh both groups' competing needs, hear multiple perspectives, and ultimately move the group forward in a collaborative way. His ability to involve others in a collective process, developing a common vision without losing his own vision, aligns with the developmental capacities of a developmental position of leaving the crossroads (i.e., I-E). This example reflects

how a strengthening internal voice can help someone cultivate a common vision, aim, or purpose in a more thoughtful, meaningful, and effective way. Paul's story also highlights the often blurred line between common purpose and collaboration.

Controversy with civility. The group leadership value of controversy with civility involves engaging in dialogue and considering multiple diverse perspectives to enact positive change. As participants discussed their work with others (i.e., course group work, living with a roommate, joining an organization), controversy with civility appeared in the early, emerging, and engaged stages.

The first signs of controversy with civility appeared as students identified a basic need to be around people who were different from them or who had other perspectives. Some of the students noted that it was important for them to do this but struggled to do so. These patterns in the data were the foundation for the *early* controversy with civility rating. Students who rated as *emerging* in the controversy with civility value often listened to other perspectives when they were in front of them and were willing to engage in discourse about those perspectives, but often stopped short of actively considering how those perspectives fit or did not fit with their current perspective. An *engaged* rating for the value meant students actively sought out and considered perspectives that were different from their own. Further, these students saw seeking out and giving voice to different perspectives and ideas as important.

As students progressed in the value of controversy with civility, an increasing capacity for not only understanding their own perspectives, but also understanding others' perspectives without feeling threatened by them, was necessary. This was evident not only in how participants demonstrated the value with increasing complexity, but also in participant's increasing developmental positions at each stage of the value. The capacity to understand and appreciate one's personal perspective as well as others' perspectives is a marker of having an internal voice, or moving toward self-authorship. Participants who moved beyond early controversy with civility all demonstrated some form of an internal voice; albeit for many of them, it was in the beginning stages. Of the twenty participants, seven demonstrated the emerging stage of controversy with civility at some point during the study. Of those seven, all but one had a developmental position rating in the crossroads; there was an even mixture of crossroads ratings for those students (i.e., E(I), E-I, I-E, and I(E)). One student had a rating of

engaged during the four years of the study, and that student's developmental position rating was I(E), or leaving the crossroads, at the time.

Early controversy with civility. Kristen, during the first year of interviews, had an early controversy with civility rating and a developmental position rating of Eb, or external. Here Kristen describes her interest in hearing others' ideas:

> I like to see new things and hear new ideas and different things of that nature. So I was like, instead of going to a historically black college or university, I want to go somewhere more diverse just so I can be open to different things like why there are certain people have these ideas or those ideas and [student's college] is very diverse…We have like different um, we have a lot, well we have a few Middle Eastern people here, people from Asia, Europe, Africa, Jamaica, different parts of the United States. So it's like wow, a lot of different cultures and like the people that are from different countries, they're not necessarily from the same part, so you get to learn about their different ideas and things like that.

The interviewer asked Kristen about her experience engaging people with different beliefs, and she responded as follows:

> Um, as far as religious beliefs, I don't react in a different way. It's like ok, I just see a face and see it like and most young adults have the same ideas on life but their culture is just different. So their morals or something may be different than yours but as far as, "oh well that looks cute" or "I don't like that class, blah, blah, blah," you're still communicating on the same level. But like learning about their religion or their family at home, things like that, like that's different. So I don't know. I was raised to like have different ideas and things like that. But like sexual orientation I don't care about that. It's just ok well you like girls or you're a boy that likes boys, well whatever. I don't care. It's like oh, I really don't.

Similar to Kristen, many students with an early controversy with civility rating were interested in diverse perspectives because they heard they should value that growing up. Like Kristen, who reported being "raised to have different ideas," many students with an early rating expressed an interest in hearing others' ideas because external others (i.e., professors, family, friends) deemed that an important part of college or being an adult.

During the first year of interviews, Bruce also demonstrated this early stage of the controversy with civility value:

> Yeah, these people who talk about the white trash. That's different from me and that's something I didn't have back home, but like I said back home I was always the one sitting with the different people, the kind of minority groups in [student's hometown] at the lunch table. See my lunch table that I usually sit with here in college, there are a couple homosexuals. There are blacks, Mexicans, just very diverse opinions, but I get along with them alright. I like them. There's a Democrat who sits with me and we like to have a friendly argument once in a while…I think that I have the biggest difference probably with my roommate who's at my lunch table. We're both Republicans. He's from [city], I think it's more southern, but he's more southern. We're different; he's the other kind of Republican. There are two kinds of Republicans. I'm the kind of social conservative and he's the business man. You know he wants to be a rich business man one day and so those are the biggest disagreements that we have because he doesn't understand why. You know he asked do I want to be rich and famous one day and I said no, not really. He can't get that through his head that I don't want to be rich and famous or that I, or he found out that I gave some of my money to charity when I got some money. He laughed at that because he says he's going to get rich one day and give money to charity after he's rich, but that's different from me. I see you give all you have right now. I may not be rich one day. He may not be rich one day, you know, I may die tomorrow. That goes back to my faith. Jesus once told a story about a rich man who came into a church. I don't know if it was a church back then. I don't know what they called it, but he put bags of silver in the offering and made a big show of it. Then there was the poor widow who had two cents and that was all she had. She was the one who gave more Jesus said, so you give all you have while you have it. You don't just wait until you're rich and famous and give some. That leads to debates about the relevance of the things that conservative Christians generally push for in the Republican Party. The gay marriage, abortion stuff, he doesn't think those are important at all and we should just push them off the agenda and I don't really give a care about tax cuts or anything. I see their value, but if the tax cuts were repealed I wouldn't throw a hissy fit or anything.

In this portion of the interview, Bruce details his ability to engage in conversation with those different than him. He is comfortable with and interested in people who hold different social identities than he does (i.e., sexual orientation, race), and is willing to entertain conversations with his roommate despite their different political views. Bruce does not, however, discuss trying to learn from that diversity of viewpoints in a way that contributes to his own thinking. Instead, he perceives a dichotomy in how he and his roommate think about politics and leaves it at that.

Bruce and Kristen's developmental position ratings of external appear to contribute to their interest in engaging with diverse perspectives and others. Both Bruce and Kristen mention an upbringing that taught them to be interested in and value multiple perspectives. That is one of the guiding forces they each mention when discussing their interest and pull toward people who are different from themselves. Students with an external developmental position are often guided by what external others tell them is important and adopt those formulas as a system of unchallenged beliefs. In this case, both were able to say they thought it was good to be around people who were different, but neither really discussed why that was good or why they believed it added value to their lives. Additionally, while both Bruce and Kristen are interested in being around people who are different and think differently than they do, neither of them appear to deeply consider what those perspectives bring to their lives and their understanding of what they believe, value and who they are. Both Bruce and Kristen are willing to listen to opposing or different perspectives, but they do not go so far as to actively engage those perspectives in light of what they mean for their own thinking. While Bruce holds his perspective juxtaposed to his roommate's, he does not really consider how those two perspectives might challenge or inform one another, and, instead, discusses them as dichotomous. Students with external developmental position ratings would struggle, like Bruce and Kristen do, to deeply consider their own beliefs in light of others' perspectives, particularly those who they do not see as external authorities. Thus, an external position allows influence by perceived authorities in listening to and actively considering diverse perspectives, especially if they are in opposition to the values that may be guided and influenced by external others.

Emerging controversy with civility. Students in the emerging stage of controversy with civility were not just listening to other ideas or seeking to be around people who were different, they were considering those ideas and what they meant to their own way of thinking or acting.

There was a range of ways in which the value appeared at this stage. Students' ability to sometimes consider what these new perspectives meant for them and their own perspectives distinguished this stage from the early stage. Further, some students in the emerging stage were able to negotiate multiple perspectives some of the time in a group setting. What distinguished this stage from the engaged stage was that students were not yet at a point where they actively sought diverse people as a way to initiate change or create opportunities for deep learning or community transformation to occur.

Chloe, who has a strong Christian faith, discussed her willingness to listen to others' ideas about religion and faith:

> I've been given the gift of, not discernment, what's the word? Objective. Being objective. I can listen to them and understand where they come from, and I can see, you know, their thought process and how it makes sense to them. But like deep down I know what I believe and I still stand by it. I can step away, let's see, how do I say this? I can step out of my beliefs and hear them and understand why they believe what they believe and see the evidence, so I'm not, I try not to, I try to be as unbiased as possible and really understand and hear where they're coming from. So I can hear the evolution, evolutionary theories, what they say, and I can hear the psychoanalytical and all of them and understand where they're coming from and see their evidence, but I still have my beliefs. So I can tell you about the different theories and how they come about and how they diagnose things, but it doesn't mean that that's the theory I'm going to go with. I can make them objective and I can understand them, not allow my bias to be involved when I understand…I think it [understanding different perspectives] helps me, once I actually understand where they're coming from, I think it helps me kind of be persuasive in showing them my beliefs. And that's what's been so great about being on such a diverse campus, because we're all different, and yet we can all come together and discuss things openly and not have to worry about, you know, people reacting negatively or having prejudices or anything like that. We can all come together and basically coexist and even have friendships. By being able to understand theirs, their theories and their beliefs objectively, I can kind of discuss my beliefs and kind of put it in a way that they'll understand it more. So it really helps me in not only witnessing, but also just

understanding people and you know keeping away those prejudices, those negative vibes that you see so much in today's world.

Chloe recognized the value added to her own experiences from hearing other people's perspectives and considers what they mean not only to those people but also to her own life. Whereas in the early stage she might have just wanted to hear the views, in the emerging stage Chloe is trying to make sense of the other ideas, including what they mean to her and to the people who hold them. While she still holds on to her own perspective, Chloe recognizes what she can gain from understanding where others are coming from and does not see different ideas as a source of conflict.

Another student, Gavin, demonstrated emerging controversy with civility in a different way. He discusses his work with a student organization on campus, describing the challenge of welcoming multiple ideas and perspectives:

> People want, want to take things in different directions and kind of have to find that happy medium between things, but – I just, you know, I just tell people, you know, "What, what are you really trying to accomplish here, you know? What is really beneficial?" And if there's, I mean if there's a clear disagreement there's not much you can do about that, but, but sometimes you can just really pull the value out of something if you just ask somebody, you know, "What, what would you be willing to sacrifice here and, and what would you be willing to sacrifice here?" When we were designing our events for, for engineering week in the spring, some people wanted to take it in a different direction, more like big-time group events and, and other people wanted to just like kind of have it as like a competition between like the departments of the college and everything like that, and ultimately it boiled down to what's realistic. What is going to be feasible for, for us compared to what we've done in the past or, you know, what we think we can take on in the future.

Gavin's work through the campus organization provides him with an opportunity to invite other perspectives and help negotiate those perspectives to move forward. Consistent with the emerging stage of controversy with civility, Gavin is able to listen to multiple perspectives, and use those perspectives to enact their vision as an organization.

Both Chloe and Gavin are interested in hearing multiple perspectives and recognize the value that those perspectives bring to informing their thought processes. Gavin is able to do this

in a way that respects both sides and positively impacts group processes. Both Chloe and Gavin have developmental position ratings in the crossroads (i.e., I(E) and E-I, respectively). Chloe's internal voice moved to the forefront, but the external is still present. This is evident in the way she discusses looking at her own thinking and that of friends and colleagues without becoming consumed by the differences that presented themselves. Further, she does not feel threatened or attacked, rather, she believes better understanding her friends helps her to have productive conversations about their differences. The external that is still present in her I(E) is likely what keeps her from truly considering what others' opinions mean for her ideas and ways of thinking personally. So while she is able to better understand others, and differing ideas, she has yet to fully take on or consider their ideas and what they mean for her. Perhaps because Chloe's religious beliefs were so much a part of her core, they were the last part of her life in which she would question external authorities. Someone who had a strong external orientation would likely feel this was either threatening to their ideas, or to their friendships, or simply adopt the ideas without consideration because an external authority suggested it was right. For Gavin, his budding internal voice helps him to negotiate with his fellow members to progress without worrying that they will be upset with the chosen direction. Both Chloe and Gavin are navigating and sorting through perspectives; Chloe is doing so in a classroom setting and Gavin in a leadership position in a student organization. The shift from emerging to engaged occurred when students were able to negotiate deeply held beliefs and philosophical ideas in order to move a group toward change. This required not only advanced developmental capacities, but also an orientation toward, and opportunity for, negotiating perspectives to move a community or group toward civil discourse or action.

Engaged controversy with civility. Bruce, who served as an example of early controversy with civility, was the only student in my study who was rated as engaged in the controversy with civility value. In his first year, Bruce noted that he was interested in diverse perspectives; by his fourth year, he had a developmental position rating of I(E) and was not only considering diverse perspectives and what they meant for him and his values, but he was seeking out perspectives different from his own and working to create dialogue across difference. Bruce was using the opportunity to create dialogue across difference as a method for his own learning and growth as well as his peers' learning and growth. Bruce first talks about engaging in different, controversial perspectives in class:

[Our professor] told us to participate and he had this discussion board for us to participate on the internet and when I participated I would question what was going on. I don't understand this and I'd argue a little bit with the text and with the ideas. I mean every time I put something on that discussion board he would just bear down on me and tell me I was wrong and stupid, not stupid. That was an exaggeration. There's one where he, I felt like he implied that I was a racist. The discussion was over the word racist and his definition of the word racist was something like someone in the majority who basically denies affirmative action kind of programs for the minority. They say that's to keep his majority status or whatever. Ya know I'd always learned racism is someone who feels he's superior to someone because of his race. That was the definition that I'd learned. I just asked the question well why the change in definition? Why's it so different? Why is this that I learned all my life wrong? He wrote back that first the dictionary people are racist. The guy who wrote the dictionary had his own agenda. Scholars came up with his definition so now it's, like scholars don't write the dictionary, but scholars come up with a scholarly definition. He said that I may have my own reason for pursuing this because one of the definitions implicates me and the other one doesn't. I just didn't like that very much. Ya know it's fair to argue that, but I just, I had four other classes at the time and I thought I don't want to deal with this. I stopped posting. I think he sort of liked that I stopped posting I think. He seemed like a sort of mean spirited man sometimes. I'd never heard stuff like that before. I wish the professor had done it in a more gentle manner, but I'm happy that I took the class and learned different ideas and I can understand now where a lot more people are coming from when they bring up things like that. It's probably a net plus that I took the class and ya know that's, I didn't learn the things I was supposed to learn really because I don't know what the class was supposed to teach me, but I learned from things like that when he'd argue with us. I figured out his different world-view. It's one I can respect. I can respect that world view and ya know we all operate on different assumptions about the world that leaves us with differing opinions and it's not, one of us isn't stupid and one of us isn't smart because of it. We just, I think we operate on different world views that you really can't prove when it comes down to it. You can take evidence one way or another, but when it comes down to

it, I don't think that you can prove exactly that you're right. You have to respect the other person's opinion.

When asked where he learned to respect others' opinions, Bruce replied:

> Ya know I think I started to think like that at [student's institution], but I'm not really. I mean I was introduced to other opinions, of course, and in the factories I worked at. I mean everywhere. You always have to put people first and let the people have the opinions even when you disagree with them so I think that's probably the beginning, but at [institution] I really started to think about, about how we should engage respectfully with other people because, go back to that magazine there. When I first started, we were for a magazine that was a little more aggressive, a lot more aggressive, attack people, ya know, viciously sometimes. Ya know, we really started over with this new one and have a more respectful dialogue with our professors. I think that's part of it and ya know just being in all these other classes and genuinely appreciate getting the other world views or else I wouldn't have come to this college.

The interviewer asked Bruce to speak about engaging with diverse others outside of class. He responded:

> Oh, I'm sure I have had plenty. In fact, I think the -- that the campus has gotten better in that regard and since I've been here. And I'll talk about this through the – the Conservative Union club that I'm president of. When we first came on to campus, when I – as a freshman, people would boycott our events and, you know, we didn't really go to their events and there was just a lot of division and anger amongst the – the – you know, the Conservative Union and the different minority groups and other groups on campus. But over the past year we – well here in October we had Joseph Philips; we hosted him as a speaker who was on *The Cosby Show* and who's a Black conservative who spoke about his life and his – his political ideas, and I reached out and invited the Malcolm X Institute, who we've, in the past, had a bad relationship with, you know, a sort of testy relationship with. And just about all of them came to the event and, you know, we talked afterwards and had a good time. Also, last year we hosted Tammy Bruce, who's a lesbian radio host from California who's also a conservative and she gave a talk about how – how conservative ideas empower minorities. And I invited the 'shOUT Club to that lecture. And they all came out and they also hosted a lecture after learning about this

> the day before via John Hoadley, who was president of the Stonewall Democrats who gave sort of a refutation of her talk before it happened I guess. I don't know if you call it a refutation but he gave an opposite talk about how only liberal ideas can empower minorities. And so we – we worked together and promoted the two lectures together. We went to each other's lectures. We had good discussions. And I think we've really gotten better as a campus to listening to each other and talking to each other.

Bruce further discussed some of the ideas he took away from the experiences:

> Well there's – there's different – with – with the homosexual lectures there's different … assumptions about how to best empower groups that aren't – that aren't like dominant, I guess I would say, in the culture. And from the perspective of Tammy Bruce, in the conservative, it's about you have to be an individual and not be dependent upon anyone else. And she said, you know, you shouldn't want the government taking money from you and you shouldn't want the government giving money to you because people who are oppressed, you know, throughout history are oppressed because they're dependent on other people, dependent on the – a dominant culture. And she felt that the best way to do that is to, you know, get away – as far away from the government as possible and be an individual and be yourself. Whereas, John Hoadley believes that the only way to do it is to be a part of a group and he argued for sort of collective action on the part of gays across the country to lobby the government to give them equal rights or the right to marriage or things like that. And with the African Americans I imagine there's a stranded similar argument that what – let me think here. It's about identity for – the discussions we had during that lecture were mostly about identity and how you see yourself. And I guess it is similar because what Philips was arguing against was seeing yourself first and foremost as a part of a group – well, an African American, and having an idea of what that African American has to be. You know he has to speak a certain way or act a certain way. And he was arguing for seeing yourself just as yourself, as an individual. So I think a lot of – a lot of the political discussions we have on campus come down to individual agency versus collective action.

By his fourth year Bruce, who entered college with an interest in diverse perspectives but without the capacities to fully engage those perspectives, is more readily able to do so. He is able to more effectively discuss his own views and what they mean to him, and describe the

value others' perspectives contribute to his life and his understanding of the world. He does not feel threatened by challenging or opposing viewpoints. Most importantly, Bruce uses his position on the Conservative Union as an opportunity to bridge previously severed ties between his organization and other campus organizations by working across differences, bringing multiple perspectives to campus to facilitate an effective dialogue. Bruce's early orientation toward surrounding himself with diverse ideas and others may, in part, led to him acting as a change agent. Through his role, Bruce is able to facilitate dialogue, influencing how people interact across what otherwise might seem like opposing ideas. His development also appears to play a role in his ability to work across difference and learn from diverse perspectives. Students with a growing internal voice are better equipped to realize that others' divergent perspectives do not amount to an attack but, rather, a difference in how that person thinks about, or sees the world. Additionally, for students with an internal voice outweighing the external voice, hearing others' perspectives also reflects what those perspectives mean for them and the beliefs and values they hold. Different from students who have a stronger external orientation and often struggle to really articulate why they believe what they believe and how they believe it, students with a stronger internal orientation have thought about their beliefs and weighed them against external formulas that challenge their ideas. This contributes to students, like Bruce, being able to consider what their beliefs mean not just in opposition to the beliefs of those on the other side of an idea or argument, but in light of those new perspectives and ideas.

Developing controversy with civility. Notably, there were students at all developmental positions who never discussed engaging across difference. Some students could not think of a personal example, and some just never raised the value during their interviews. That said, those participants who offered pertinent examples most frequently noted an external other as motivating their interest in conversation across difference, at least initially. Therefore, while advanced developmental capacities have an effect on students' ability to fully engage this value, for many participants, seeing examples in their lives, and being encouraged to explore multiple perspectives -- regardless of their developmental capacity -- supported their ability to develop this value even at the earliest of stages.

Citizenship and Change

Citizenship, the sole community value in the SCM, connects the individual and group to their communities at large. The underlying purpose of leadership as guided by the SCM is

leadership that creates change for a common good. The value of citizenship ties students to their communities. Ultimately, change occurs through action within those communities.

In my study, the advanced stages of citizenship regularly coincided with examples reflecting advanced stages of change. In other words, rarely were there examples of change that did not also demonstrate the advanced stages of citizenship. The engaged stage of citizenship appeared as students moved to action to promote or lead change. That said, it would be impossible to be in the engaged stage of change without also being in an advanced stage of citizenship. In the advanced stages of citizenship, students were increasingly active participants in the groups or communities of which they were a part. In my study, the value of change often resulted from the extent to which students connected to and engaged in their communities. Further, as was the case with the other leadership values, the advanced stages of citizenship and change connected to students' developing an internal voice and shifting toward self-authorship. As a result of overlapping examples, particularly in the later stages of these values, the following section explores them separately in the early stage and together in the emerging and engaged stages.

Early citizenship. At the early stage, students demonstrated the citizenship value through passive engagement. In other words, students gave money to a political party, discussed major social issues, or joined a group as a general member and attended meetings. Often, these engagements resulted from an external authority such as a professor challenging a student to get involved in a cause or take a stand. Other examples of early citizenship involved a student joining a group because it looked interesting, a friend joins, or the student just generally wanted to be involved in something. In my study, seventeen of the twenty participants demonstrated early citizenship at some point during the study and there were no distinguishable patterns in these students' developmental positions. For example, Jacky describes the clubs she joined on campus:

> I joined the Young Democrats – I really didn't do that much. I was a member, but I wasn't really that involved. And same with NAACP. Because like I said, you – you can sign up for 'em. (I: Uh-huh.) But I was just so busy working, I never really did anything. But if they had needed help for something, I would show up. But I never did show up – like meetings or things like that. I'm getting better at it this year though.

Urged by a friend, Jacky attended an involvement fair and signed up for a few clubs, but did not really get involved or connect with their mission. Similarly, Audrey, in her second year, was pulled into campus participation:

> Yeah. Um I'm on the – sort of like the student council of the dorm. I'm the kitchen commissioner. I'm in charge of the kitchen. Our kitchen has fallen into disarray. So we're um cleaning it up, and um getting new stuff to put in it, new like pans and new pots. And we're maybe even gonna have like cooking classes. Um because there's been a lot of interest in that. Like things you can buy on campus and make into things that taste good. (laughs) That sort of thing. Really easy cooking. And I love to cook. I've made the birthday cakes in my family since I was like nine. And I haven't had a store bought birthday cake since I was like two. (laughs) So um it's something that's really – something I love. And I'm glad that I can share it. You know?... It's just me stepping out into the community, and being like, "This is what I can bring and share with you." [Stepping out in to the community is something] I never really did before. And I think being involved a lot more, it keeps me happy.
>
> [My involvement] it just sort of started to happen without me really knowing about it. Like it was just like I was complaining about the kitchen. And then the pres – the president of our dorm is also in the honors program. So she was in my classes. And she sent me an email saying, "(student name), I heard you've been complaining about our kitchen. There's a new position for kitchen commissioner. Do you – are you interested? Do you want to apply?" And I was. So I did. So it's just sort of like stepping out more than I was.

Audrey noted that, while she was not really looking to participate in the community on her floor, the president of her residence hall, whom she respected from their mutual involvement in the honors program, asked her to get involved so she did. For both Jacky and Audrey, involvement in these organizations was new and they participated on the periphery. While Audrey assumes a position, she does not actively seek it out and she does not mention doing anything with that position. Someone suggests she uses the position to initiate change in the kitchen and she agrees. Both Jacky and Audrey had developmental position ratings of E-I and Eb, respectively, indicating that Jacky's internal voice started to emerge while Audrey's had not. For the early citizenship value, there were no patterns in developmental positions. However, development did

play a role in how early citizenship looked, depending on the participant's developmental capacities. For Jacky, who was rated external, her peers persuaded her to attend the involvement fair, and she joined activities because the clubs connected to her major. She did not reflect much on what she joined, why she wanted to join, or how she could be a member. It was as if she was going through the motions. As I established in the individual values analysis, students who use external meaning making are less likely to consider what they personally want to gain from something and connect that to their personally held interests, passions or desired outcomes. This insight leads to thinking differently about citizenship for someone who is developing an internal voice. Audrey was initially attracted by an external other, but her developing internal voice prompted her to started to think intentionally about how this involvement could fill both a need and align with her interests. Her budding internal voice allowed her to consider what she could share with the community and make intentional decisions about her contributions. What supports the early citizenship rating in both of these instances is that neither woman intentionally sought out an active role in the community.

Early change. Students with early change ratings were likely to identify change as something that mattered or were a part of change through basic participation. Similar to students with early citizenship ratings, there were no developmental patterns for students with early change ratings, suggesting that the early value of change can appear at any time in a student's developmental journey. Early change, more often than not, resulted from students identifying a worthy cause and aligning themselves accordingly. Students who were rated external more likely aligned with causes deemed important by external others, whereas, students with stronger internal voices more likely aligned with causes that matched their personal passions, interests and values. An early change rating regularly accompanied an early citizenship rating, as an orientation toward change regularly connected to participants seeing themselves as a part of some community. Mickey describes his involvement with the Boys and Girls Club, an experience required by his fraternity:

> We go to the Boys and Girls Club here in [name] county a lot of times. The other—just yesterday we went to, two days ago we went and cleaned up, we have a mile section of the highway here in town that we clean up multiple times a year. We have different fundraisers and things like that for the community that we participate in. A lot of various things. Everybody's required to have so many hours of service and do so many events

and things like that. I think a lot of the learning and the stuff that you get out of it comes with a lot of the first times that you did it. The first time you go to the Boys and Girls shelter—the Boys and Girls Club. Or another thing we do is go to the Battered Women's shelter here in town. The first time you go there you're taken back a little bit for sure, and I think my role now as an upper classman, as a senior, is to get my little brother, get the freshmen in general or the under classmen to go in there and experience the same thing and try to get the same things out of it that you were able to as a freshman and things like that. You see how much you—the force that you're really having in the community and the impact that you're really having in doing the small jobs that you are.

Mickey is working on behalf of his fraternity with the Boys and Girls Club and recognizes the value of doing so. He is rated early because he sees the importance of his work in making a difference, but does not actively seek out the opportunity or develop an initiative around change.

Cameron discusses his desire to contribute to change:

Um, I feel kind of funny saying this but, um, (I: It's okay.) you know, I'm not sure if you've seen those, uh, those commercials where, you know, there's little kids in other countries who, or maybe even other states and cities, who are, are suffering from, you know, many problems like they don't have no food or anything like that, no one to live with. They live in, you know, bad neighborhoods. Well, um, you know, I've seen them my whole life and, uh, one thing that I feel like I'm doing now is, um, I'm actually growing my hair for, uh, Locks of Love. First, uh, I just wanted to grow my hair just to be different from all of my other relatives in my family. 'Cause everybody has short hair except for the women. Um, so I was like, okay, well, I just want to grow my hair so that way, 'cause I was, I was already used to just, uh, shaving it and, uh, I said, you know, I'm just gonna let it grow out… I wanted to just cut it so bad and I was about to cut it and a friend of mine just said, "Hey, well, you know, it's getting pretty long. Why don't you just, uh, donate it?" And I was like, "Well, who wants my hair?" And then next thing you know, she went online and found out that Locks of Love will just take my hair. So I grew it up to eight inches and I, and I cut it, and I donated everything…now I'm just gonna do it every year…I just feel like, you know, it's kind of important. You know, if, you know, if people who, who are rich, like they probably go adopt kids or, you know, they help kids, make donations. And to tell you the truth, I mean I'm not rich so I can't

> really make those big donations like they do but one thing I can do is this. And, you know, it doesn't cost me anything except for, you know, 12 bucks just to get it cut and then mail it off. So I believe by doing that like I put like a smile on some little kid's face, you know, make them, you know, their appearance a little different, whatever. If they have a smile on their face then I have a smile on my face… I feel like I just changed this one little kid's life so that's why I'm trying to, uh, grow my hair every year to help another child. You know, and actually the friend who told me to donate my hair, she's gonna do the same thing now, so by me doing it, like I guess it kind of made her want to do it, as well, even though she wasn't doing it before even when she told me to do it. And I feel like, okay, well now she's gonna do it and so that means, you know, more kids will have smiles on their faces. So I'm not actually doing it by myself. And there's other people around the world who are doing it and I feel like the more people that will do it, you know, the more kids that will have a smile on their faces.

Ultimately, while Cameron's citizenship rating is moving toward emerging, I still rated it as early because, like Mickey, he was brought into the work by an external other and did not actively facilitate change. Further, this example demonstrates the early stage of change because Cameron aligns himself with something designed to make a difference but is just starting to identify change as something that matters. Arguably, his connection to the group is one of general membership, rather than active leadership in the cause. Early on, Cameron just participated because he was getting his hair cut off and someone suggested that he donate it. But, as Cameron details the evolution of his commitment to the Locks of Love program, he demonstrates a more purposeful connection to the cause and the community at large.

Mickey was in his fourth year and had a developmental rating of E(I). Cameron was in his second year and had a developmental rating of Ec. This reveals the inconsistent developmental ratings accompanying the change value at the early stage. Like other examples of early change, Mickey and Cameron's discussion about change did not show many direct connections to the participants' developmental capacities.

Early citizenship leads to early change. While direct connections between early change and developmental positions were not present in my study, there were connections between the values of change and citizenship at the early stage. Similar to other participants with early change ratings, for both Cameron and Mickey, identifying and connecting with a

community helped them find a way to contribute to change. Mickey's fraternity membership facilitated a connection with the Boys and Girls Club, while Cameron's connection to Locks of Love helped him feel more connected to the cause and, thus, more purposeful in wanting to make a difference. However, as was the case with Audrey and Jacky, early change did not accompany early citizenship with regularity.

Emerging citizenship and change. Emerging citizenship appeared as students more purposefully joined groups or connected to causes in which they were invested. In the emerging stage, students adopted a more active, intentional role in the community beyond just showing up or doing their assigned task. Students who demonstrated *emerging* in this value sought out change-oriented organizations or activities and actively participated in the change process. Examples included writing a letter to a student paper to take a stand, assisting with the planning of an event intentionally geared toward improving the community, or actively supporting a change initiative in a student's particular community.

In her fourth year, Audrey, with a developmental position rating of I(E), discusses her involvement in feminist organizations and issues on campus:

> My roommate is the president of the feminist organization here on campus. As a Catholic university, very Catholic university, like mine isn't too feminist in many, many ways. So I've joined that, and…there are a lot of the groups on campus for, like, sexual assault and just gender relations and feminist voice are having a – a weeklong program about just, like, body image and, like, taking care of your body and accepting your body the way it is, which is sort of diminished in, like, a lot of the campus stuff. Like the guys chatter that you just hear as you walk around campus. It's sort of – you know, it can be derogatory in a lot of ways, and definitely, like, oh, wow, she's so fat, and she's probably like a size eight or something. So definitely, like, body image here on campus is really skewed, and a lot of sexual issues here are not discussed, or just really hushed up a lot. [I got involved because] my roommate had some of her stuff laying out one day and I was, like, looking through it and I was, like, "Oh, do you mind if I take a look at this?" and she was, like, "No, go ahead." And I read it and I was, like, "I agree with a lot of what you're doing. I really should be involved with it." So, I got involved. It – it gives me a new vantage point on, like, college life. I'm more attuned to, like, wow, that's pretty blatant sexism right there. And I'm a little more prone to, like, speak up about it. Be,

like, um, did you really just, like, pick him as, like, the model, when he knows nothing about how women should be treated? Or, like, you know, it's just, like, some of the football players, sometimes the things they say, you're just, like, wow, you really need to learn a little bit more about women and the fact that we're not all, like, ready to sleep with you at the drop of a hat.

When asked about a time that she spoke up about an issue, Audrey replied:

> Recently there's been a really big debate about female priests heating up in the school newspaper, and some really awful article, like, letters to the editor, where they're, like, well, women shouldn't be priests because all the guys will get, like, turned on watching them perform Mass. And it's just, like, that's not the reason the Catholic Church says, and also, like, the way they said it, it was sort of, like, well, okay, because hot male priests are never attractive to women in the congregation. Like, they – they sort of forget that, you know, women do have a sex drive. It may not be as blatant as the guys, but it – it's there, and, you know, we occasionally have these thoughts as well. So, like, a large group of us sent in a letter to the *Observer* and, like, all signed it, like, refuting some of these ideas.

Audrey started to connect with what she called feminist issues on campus. She moved from being a mere group member, or aligning with a community, to taking a more active role in that community, affecting change by speaking up against things that she felt are unjust or unaligned with her newly adopted feminist values. For example, she wrote and signed a letter to the editor that challenged the Catholic church's stance on women as priests demonstrating a more active way of working to change something. Another fourth year student, Gavin, with a developmental position rating of E-I, reflects on his decision to become an RA:

> I feel very, very tied into my dorm, from a community perspective, and – and being able to help some of the [students] and, you know, just kind of, like, meeting them, getting guys together for section football and just making sure that they have a good college experience. It's been really, really important to me…We'd go to dinner as hall staff sometimes, so it's just, like, the seven RAs, the two assistant directors and director. So the 10 of us would get together, and when you sit around, you think about community living and some of the issues that people are going through and how you resolve those issues. You do that three hours a week and it really, really changes things for you. It's

> an experience that – just, you know, you start to realize that people have a – a lot of things going on in their lives you would not believe. In my – my single section of 35 guys, like, how – how many of them are having, you know, problems at home or body image problems, things like that. It's just incredible to hear about some of the issues that people are going through. It's been kind of eye opening and, makes you a little more sensitive to how you interact with people on a day-to-day basis. Somebody's not doing so well one day, you don't just say, you know, "What the hell is wrong is you?" You've kind of – kind of got to let it go, and – and just kind of drive – drive it – drive the people's problems from another angle. Sit down and talk to them and – and constantly be checking up on people…

When asked why he wanted to be an RA, Gavin responded:

> Really, the being able to help people and – and talk them through their issues. I knew it was a – a really unique opportunity. And another big thing was just the impact that some of my RAs had had on me. Yeah, I looked up to those guys and I still do. And being able to take the same position that they had was really important to me, and being able to become one of those guys for somebody else was something that I wanted to do.

Audrey and Gavin's examples demonstrate emerging citizenship because of the purposeful roles they play in their campus communities, the ways in which they see themselves as active community contributors, and their budding interest in making an impact. That interest contributes to the emerging change rating for both Audrey and Gavin. Their desire to act in helping and supporting their community members (i.e., the campus and feminist communities for Audrey, and the residential community for Gavin) reflects an emerging change rating. At the emerging stage of citizenship, participants' change ratings were split between early and emerging. At the emerging stage of change, however, every participant also had an emerging citizenship rating. This combined with participant examples suggests that students cannot be advanced in the change value without also being advanced in the citizenship value.

An overwhelming number of participants who reached the emerging stage of citizenship and change were in the crossroads, as was the case with Audrey with a developmental position rating of I(E) and Gavin with a developmental position rating of E-I. Only two participants reached the emerging stage of citizenship while maintaining an external developmental position rating. Participants' abilities to identify causes that mattered personally to them, rather than

adopting the causes others identify as important, appeared to be the result of developing an internal voice. While her roommate's literature on feminism initially introduced her to getting involved in her chosen causes, Audrey's ability to identify these causes as personally important connected her to this value or passion. Gavin became a resident assistant because his resident assistant impacted him and he wanted to similarly make a difference for others. For the values of citizenship and change, development was a necessary but insufficient condition for moving to the advanced stages. Ultimately, the ability to connect with a cause or passion was necessary for participants to become more involved and work toward change, and resulted from having a growing internal voice. However, having an internal voice did not ensure students would fully engage in the value of citizenship or change. Rather, in addition to a budding internal voice, students rated as emerging in citizenship and more so in change, developed a personal value of actively contributing to their communities to make a difference. My study did not uncover where that value originated or how it was adopted.

Engaged citizenship and change. One student demonstrated engaged citizenship and change in my study. *Engaged* citizenship meant intentionally engaging and regularly acting as a member in various communities. An *engaged* rating for change implied that students directed their energy toward actively *initiating* and *leading* meaningful change, or they challenged the norm in a community or communities. Bruce, a fourth year student with a developmental position rating of leaving the crossroads (i.e., I(E)), was the only student who had an engaged rating in the values of citizenship and change. The clearest example of engaged change is found as a part Bruce's earlier story for the value of controversy with civility and bears repeating here. In the example, Bruce noticed tensions among the various political groups on campus and decided to utilize his club as a platform for dialogue amongst those groups who had previously been adversaries to the Conservative Union:

> Oh, I'm sure I have had plenty. In fact, I think the -- that the campus has gotten better in that regard and since I've been here. And I'll talk about this through the – the Conservative Union club that I'm president of. When we first came on to campus, when I – as a freshman, people would boycott our events and, you know, we didn't really go to their events and there was just a lot of division and anger amongst the – the – you know, the Conservative Union and the different minority groups and other groups on campus. But over the past year we – well here in October we had Joseph Philips; we hosted him as

a speaker who was on *The Cosby Show* and who's a black conservative who spoke about his life and his – his political ideas, and I reached out and invited the Malcolm X Institute, who we've, in the past, had a bad relationship with, you know, a sort of testy relationship with. And just about all of them came to the event and, you know, we talked afterwards and had a good time. Also, last year we hosted Tammy Bruce, who's a lesbian radio host from California who's also a conservative [I: Okay.] and she gave a talk about how – how conservative ideas empower minorities. And I invited the 'shOUT Club to that lecture. And they all came out and they also hosted a lecture after learning about this the day before via John Hoadley, who was president of the Stonewall Democrats who gave sort of a refutation of her talk before it happened I guess. I don't know if you call it a refutation but he gave an opposite talk about how only liberal ideas can empower minorities. And so we – we worked together and promoted the two lectures together. We went to each other's lectures. We had good discussions. And I think we've really gotten better as a campus to listening to each other and talking to each other.

Bruce also discussed the difficult decision to bring speakers to campus, knowing he might anger alumni supporters funding the organization:

The decision to bring Tammy Bruce to campus was actually sort of difficult because the Conservative Union is a 501(c)(3). We rely on donations from alumni in order to have speakers like this. And she was – she was my first big speaker as editor and president. So, I was a little afraid. I know a lot of the alums, you know, are conservative Christians. I'm actually a conservative Christian myself and, you know, think I have similar ideas to them probably about homosexuality but I was afraid that they might stop giving money if we invited a lesbian to campus and promoted it openly as a lesbian event and joined with the 'shOUT Club and eventually I decided to bring her anyway because I'd thought it'd be an interesting event and the donations never went away. So, it turned out all right. [I made the decision after] a meeting with the entire club and just sort of opened it up to them and said, "What do you think?" And they were all supportive of bringing her and the – I don't – I can't remember really any voices that – that didn't want to bring her within the club. And – except no, I remember one who said that – you know who argued that we should first go to these alums and ask them about it. And we decided just to go

for it anyway. But yeah, they – the club was all supportive so that was the people I went to for advice on that decision.

Bruce, of all the participants, was the clearest and only example of integrating citizenship and change at the engaged stage. Bruce was able to assume responsibility for changing the climate of his organization and the campus community by reaching out as a representative of that community to other organizations on campus. Further, he recognized an unproductive community dynamic and wanted to change the conversation. While there is certainly room for growth in these areas, Bruce surpassed the other participants in creating community change and assumed a great deal of responsibility in doing so. His developmental meaning making allowed him to consult personal values in making decisions, but still consider others' perspectives in that process (i.e., the other members of the organization). While initially nervous about the alumni reaction, Bruce's strengthening internal voice allowed him to act in spite of his nerves because he believed that action was important and congruent with his values and the interests of the people with whom he was working.

Synthesis

The findings in this chapter provide a more complex understanding of how the SCM leadership values evolve over through the SCM stages. This chapter also highlights the ways in which students' development shifts during college and the developmental patterns of participants during this four-year longitudinal study of college students. In addition, the findings from this study demonstrate there is a relationship between developmental capacities and SCM leadership and they provide insight into what that relationship looks like. These findings have implications for the ways in which we engage college students in experiences where leadership development is the outcome.

CHAPTER V: BRIDGING LEADERSHIP AND DEVELOPMENT IN YOUNG ADULTS

This study demonstrated a relationship between the SCM leadership values and development toward self-authorship. As the leadership capacities of students in this study increased, so did their meaning-making capacities. Additionally, this study highlighted new ways in which the SCM leadership values evolve and relate to each other, and confirmed previous findings on the development of self-authorship in college students. In this chapter, I synthesize the findings and provide my interpretation for the three areas of analysis: leadership, development and the connections between leadership and development. I then make recommendations for practice based on the major findings and finally, I suggest areas for future research based on my study.

The Leadership Findings

While ultimately, the SCM framework is all of the values working together to mobilize change for the common good, this longitudinal study's unique ability to view and analyze each of the values independently and in the early, emerging and engaged stages also contributed to a more nuanced understanding of the values and the ways in which those values relate to each other. There were three findings from the leadership analysis of this study that make a notable contribution to our understanding of leadership using the SCM. First, this longitudinal research contributes a more nuanced understanding of how the SCM values develop over time through the *early*, *emerging*, and *engaged* stages that emerged from the data. Second, this research provided evidence that group processes are an important context for fully engaging in SCM leadership. Third, this research contributed empirical evidence that refines to our understanding of the connections among the SCM values.

Early, Emerging, Engaged: Moving toward Social Change

The leadership data analysis of this study led to a new understanding of how the eight values of the SCM evolve over time. The stages, *early*, *emerging*, and *engaged* evolved as students discussed experiences related to the values. Rarely did students discuss the values in a way that demonstrated they were able to fully engage the values as they were initially defined by SCM literature (e.g., HERI, 1996). Rather, students developed a greater capacity for each of the values over time resulting in this study's three-stage framework for the values of the SCM. The existing definitions for each of the values (HERI, 1996) were represented in the engaged stage of this data. Previous work (HERI, 1996) defined the values of the SCM, and subsequent

quantitative research used the definitions of the values as a way to measure students' socially responsible leadership through the SRLS (e.g., Dugan, 2006; Martin et al., 2012). A major contribution of this longitudinal study is that it provided a more complex understanding of the SCM by demonstrating how initial and intermediate (i.e., early and emerging) levels of the eight values appear over time with college students (See Table 7). This expanded understanding of how the SCM values appear provides future researchers and practitioners with additional possibilities for how to understand, measure, and develop curriculum for student leadership development.

In my work as a leadership educator, I regularly used the SCM as a framework when creating a leadership workshop or curriculum. I also used it as a way for helping students understand leadership. While the model serves as an aspiration for student leadership, in four years of interviews with my participants, it was rare that a student ended up in the engaged (i.e., final) stage for a majority of the values. It was especially rare that students would end up in the engaged stage of the group, community, and change values. Rather, students were still negotiating what it meant to collaborate effectively, or to engage in controversy with civility, meaning it was rare that the values appeared as they were defined in current SCM literature. This suggests that engaging SCM leadership as the literature defines it was out of the reach of a majority of the students in this study. That may be because the students in this study did not have enough experiences to support their growth in the necessary areas, or it could be that for the average college student, the capacities needed to engage in SCM leadership at the engaged level exceed the capacities they develop in college. By introducing a three-stage model for developing the values of the SCM, this study provides a tiered framework that represents the trajectory of how SCM leadership develops. The three-stage framework for understanding the development of the SCM values provides a new understanding of how to measure where students are in relationship to developing their leadership. It does so by providing an SCM value trajectory that includes incremental stages for each SCM value.

Group Engagement as a Context for SCM Value Shifts

For participants in this study, the most notable shifts took place in the individual values. In the group, community, and change values, the shifts were smaller and less noticeable. This may be a result of interview content as students were invited to discuss the most salient experiences they had over the last year as it related to their peers, class-work, and co-curricular

experiences. However, the students in this study who experienced the greatest shifts in the group values were students who noted having meaningful opportunities to participate in a group through coursework, co-curricular activities, or their living arrangements. These students made more visible shifts in the values of the SCM as a whole, and in particular, the group, citizenship, and change values. Students who were either voluntarily or involuntarily involved in a group process had a context for reflecting on group conflict, negotiating ideas, working together, and moving ahead an idea or vision. The process of reflection offered through the interview appeared to help students make sense of what happened and how they saw themselves within the context. In addition, students who discussed salient group experiences had a context for understanding themselves in relationship to others through those group interactions. This supports the purpose of the SCM, which was established as a leadership framework for creating change through group processes (HERI, 1996).

Komives et al. (2005) suggested that students develop a leadership identity over time and their leadership identities evolve as they gain a better understanding of self through group engagement. In this study, developing an understanding of self through group engagement was similarly important for developing an advanced capacity for SCM leadership values. The value of meaningful group interaction coupled with the opportunity to make meaning of those interactions through the WNS interviews were powerful tools for helping students to shift stages in the SCM values.

How the Values Relate to Each Other

The ability to explore each of the values over a four-year period in this study not only contributed to a more detailed understanding of how the various values shift over time, but it also provided a new understanding of how the values relate to each other. Previous scholars grouped the SCM values by individual values (i.e., consciousness of self, congruence, and commitment), group values (i.e., collaboration, common purpose, and controversy with civility), community value (i.e., citizenship) and finally the value of change as the result of all of the other values working together (HERI, 1996). This study suggests there are additional relationships among the values that were previously unexplored.

First, this study highlighted that the individual value of consciousness of self is the leading value, meaning rarely did other values develop ahead of the consciousness of self value. Rather, consciousness of self developed ahead of or in conjunction with the other SCM values.

This finding provides empirical data that demonstrates developing a deeper awareness of personal beliefs and values, and how those beliefs and values affect personal action, is a critical component of mobilizing change through the other values of the SCM of leadership. Other scholars previously noted that the capacities that contributed to consciousness of self in what this study identifies as the engaged stage (e.g., self awareness of values, beliefs, capacity for personal reflection) were the foundation for the leadership process (Cilente, 2009; Wagner, 2007) and this research further supports that thinking.

In the early stage of the SCM values, it was easy to identify the values independent of one another. In other words, students provided clear examples of early consciousness of self separate from examples of early congruence or commitment. As student leadership capacities developed and they moved into the emerging and engaged stages of the values, it became more difficult to identify the values independent of one another (See Chloe, p. 103, for an example). This study highlighted three relationships worth noting. First, the data suggested that the values of congruence and commitment started to merge as they became more advanced. As students demonstrated advanced congruence, they were also demonstrating advanced commitment in the examples they provided, whereas with the early stage, the two appeared very distinct. The same occurred for the values of common purpose and collaboration whereby in the advanced stages, one was rarely present without the other. Finally, the relationship between citizenship and change demonstrated that the advanced stages of change never appeared without the advanced stages of citizenship also being present but the advanced stages of citizenship did not always mean an advanced stage of change would appear.

The integration of these values in their advanced (i.e., emerging and engaged) stages suggested to me that the more student leadership capacities develop, the more integrated and fluid the values become. This fluidity was most evident in the relationships between commitment and congruence, collaboration and common purpose, and citizenship and change. In the early stages, the values in each of these pairs could be viewed independent of one another, but in the more advanced stages, the example for one of the values was often an example of the other value. If one shifted ahead of the other, it was more often than not the other would soon follow. For common purpose and collaboration, having a common purpose, and engaging the group in a shared vision in a group setting (i.e., the engaged definition for common purpose) meant students also had to cultivate collaboration through soliciting the ideas of others and

helping them see their perspectives as a part of the vision. Paul's (p. 95) story about his summer camp leadership experience was an example of the ways in which cultivating and promoting a common purpose required an advanced ability to promote collaboration. For citizenship and change, it was apparent that students who took a more active role in a community more often started to identify ways to effect change through those communities and the roles they played in them.

Development

A majority of students in this study, 19 out of 20, had a developmental position rating of external in their first year of college. This finding is consistent with other literature on college student development that found students enter college largely influenced by external others (Abes & Jones, 2004; Baxter Magolda, 2001; Drobney, 2012; Torres & Hernandez, 2007). By the end of college 18 participants were in the crossroads, and more specifically 12 of the 18 had ratings of leaving the crossroads. This finding is consistent with Drobney's (2012) longitudinal research using the WNS to explore high-risk college students whereby a majority of her participants had developmental ratings of leaving the crossroads at the end of college.

While participant identities (i.e., sex, race, socio-economic status) and first-generation college student status were not used as selection criteria for this study, the participants selected had a range of characteristics and many of them had one or more marginalized identity. Just over half of the participants in my study had at least one marginalized identity or one of Drobney's (2012) high-risk qualifiers (i.e., first generation college student, student of color, low socio-economic status), yet nearly all of the participants started college rated as solely external and left college rated as in the crossroads. Scholars (Abes & Jones, 2004; Drobney, 2012; Pizzolato, 2003, 2004; Torres & Hernandez, 2007) studying marginalized students posited that marginalized students may develop self-authoring systems ahead of their non-marginalized peers because of a need to negotiate external messages about who they are at an earlier age. However, for the participants in my study, there were no patterns in development based on marginalized identity. This could indicate something else was going on in the college experience that led all of the students in my study to develop the start of an internal voice (i.e., crossroads), or it could indicate college students generally develop the beginnings of an internal voice over four years.

Leadership and Development

This study's focus on the connections between SCM leadership and development also provided new insights into developmental capacities necessary to engage in various aspects of SCM leadership. In addition it highlighted intersections between development and the SCM values at different points. Findings from this study suggest new ways of understanding how development and leadership values work together, and illuminate new pathways to understanding how SCM leadership evolves particularly when coupled with development.

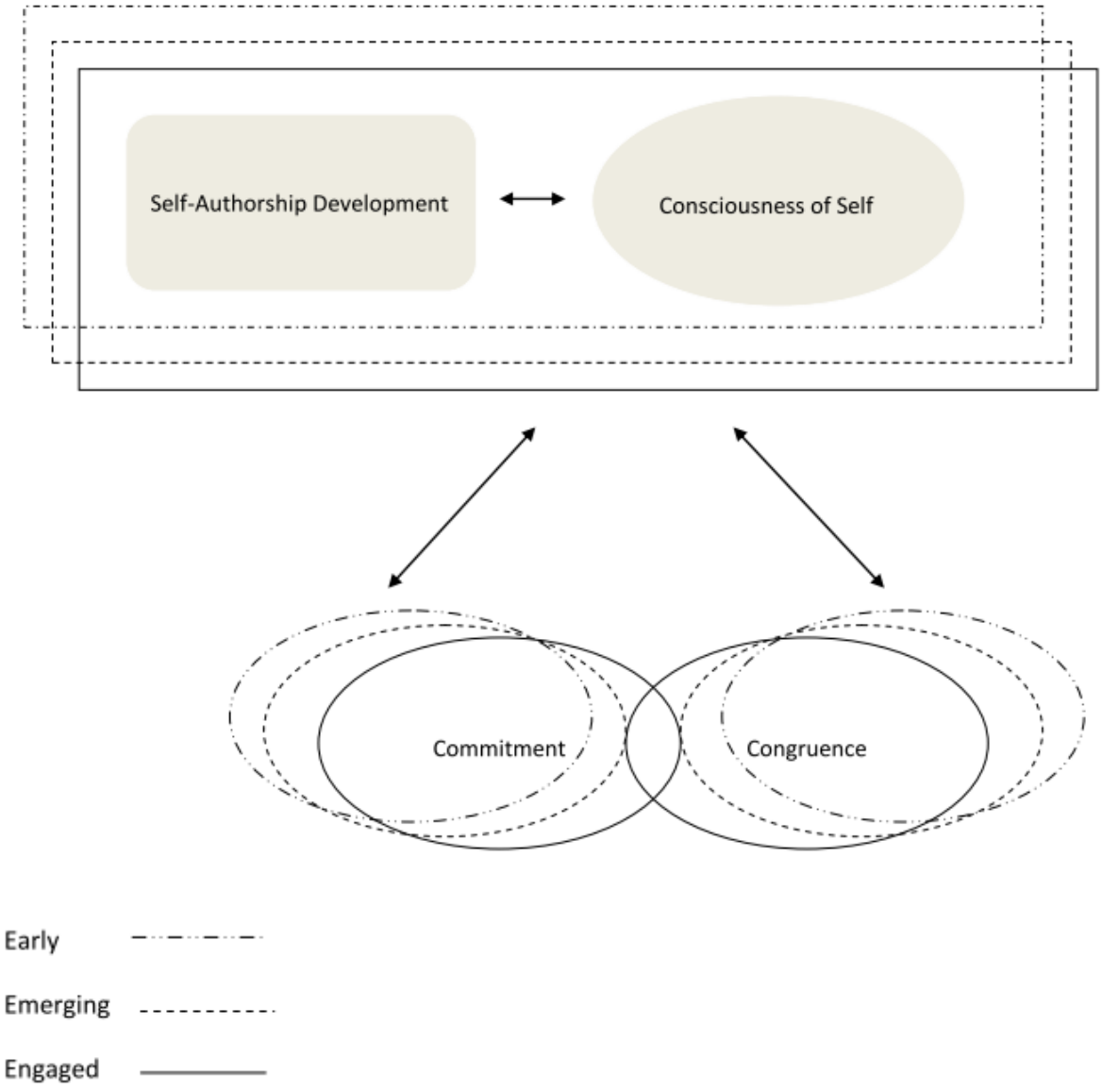
Development and the Individual SCM Values

This study demonstrated that in order for students to effectively employ each of the eight SCM values in the advanced stages (i.e., emerging and engaged) some form of an internal voice was necessary. Participants in these stages frequently had a developmental position rating in the crossroads. Development was necessary for students' growth in the consciousness of self (CoS) value. Students who started to develop an internal voice (i.e., from external to entering the crossroads) regularly experienced a shift in their CoS ratings. The stronger students' internal voices became, the more advanced their CoS ratings became. As students' development and CoS ratings shifted, the congruence and commitment values were often soon to follow.

Development and CoS. When I explored the connection between CoS and developing an internal voice or moving to the crossroads, it appeared that how CoS is defined as a value and how it evolved in participants overlaps, in many ways, with the capacities that accompany a self-authoring system. Students in the crossroads are in the process of negotiating a self-guided understanding of who they are, what they value, and how that translates to the ways in which they live their lives (i.e., relate to others, understand the world) (Baxter Magolda, 2001). The optimal definition of the CoS value is "an awareness of personal values, beliefs, attitudes, and emotions" (Cliente, 2009, p. 54). This contributes to the foundational elements of the leadership process such as, "self-awareness, conscious mindfulness, introspection, and continual personal reflection" (p. 54). This study provides empirical evidence that there is a connection between the CoS value and movement toward self-authorship. Specifically it demonstrates that the elements of self-understanding, introspection, and personal reflection are only possible when a person is in the process of developing or developed an internal voice. As participants like Sean (see p. 87) gained a stronger internal voice, they were more reflective on who they were, what they valued, and reflect the "self-awareness, conscious mindfulness, and introspection" (Cilente, 2009, p. 54) consistent with the CoS value.

An integrated life. In the early stages of congruence and commitment, the values appeared independent of each other. As development and CoS shifted and the values of congruence and commitment became more advanced, the two values became more difficult to distinguish independent of each other, and the lives of participants became more seamlessly integrated. Figure 1 further illustrates this finding by demonstrating that the internal voice and CoS value contribute to the values of congruence and commitment advancing; additionally it highlights the relationship between congruence and commitment that shifts as development and CoS become more advanced.

Figure 1: The interaction among the Individual Values of the SCM and Development



Chloe's (p. 92) missionary work served as an example. As Chloe developed a better understanding of who she was, what her interests were, and what she valued (i.e., reflective of an advanced CoS and a developmental position in the crossroads), she became intentional about connecting those parts of who she was with her work, and her level of passion for and commitment to her work strengthened. For students in this study who were in the process of developing an internal voice, as their internal voice strengthened the individual values appeared more integrated and connected to each other.

Students in this study with shifting developmental capacities developed a deeper sense of purpose and connection in their work and activities, a necessary component of effecting change through the SCM. While a majority of students in this study did not outwardly question the connectedness between who they were becoming and their involvements or majors/career choices during the interview, it became clear over the course of four years that as students' development advanced, they were more intentional about finding congruence between who they were and how they engaged in activities. Their purpose strengthened and the result was often more intentionally directed involvement and agency. These findings are consistent with Baxter Magolda's (2001) findings that as her participants internal voices strengthened, they started to question the extent to which various aspects of their lives (i.e., career, activities, relationships) were congruent with who they were becoming. While Baxter Magolda (2001) was not studying the development of self-authorship in relationship to SCM leadership values, her findings similarly show that her participants' connectedness between who they were, what they valued, living a congruent life (i.e., commitment), and connecting more deeply to their passions (i.e., commitment) increased as their developmental capacities became more complex.

Development and the Group, Community, and Change SCM Values: Necessary but Insufficient

Whereas development was necessary for the CoS value, development was necessary but insufficient for the remaining SCM values. In other words, development alone did not support a shift in the remaining SCM values because there were students whose development shifted toward self-authorship but who did not experience a shift in leadership values. This suggests there is something different happening with some students' (i.e., experiences) that in addition to a shift in development might contribute to the SCM value shifts. While early ratings for the remaining values had different developmental capacities associated with them, in the emerging and engaged stages development was largely in the crossroads.

Early ratings and development. The findings from this study suggest that for the remaining values of the SCM, the developmental ratings associated with the early stage varied by value. Students who had early ratings in the values of collaboration and controversy with civility generally had an external developmental position rating. There were no patterns in development at the early stage of citizenship and change (i.e., students had developmental ratings ranging from Ea to I-E). Students with an early rating in common purpose generally had a

developmental rating of either entering or leaving the crossroads. The difference in the developmental patterns associated with these values may be explained by the ways in which the values first appeared in the students' self-told stories.

***Early collaboration and controversy with civility*.** Students first demonstrated collaboration through discussing what they did or did not like about working with others, and they first demonstrated controversy with civility by talking about a need to listen to different points of view or perspectives without knowing what to do with them. Neither of these is indicative of capacities that come with an internal voice. Generally speaking, once the students started to gain an internal voice, they started finding ways to work together more effectively (i.e., emerging collaboration), and they started experiencing tensions that prompted them to consider others' perspectives relative to their own (i.e., emerging controversy with civility). Thus, the way the values of collaboration and controversy with civility appeared in the data only changed when students started to develop an internal voice.

The findings from this study that link controversy with civility and development are similar to some of the findings from Perez et al.'s (2011) study that found connections between developing intercultural maturity (ICM) and self-authorship development. Perez et al.'s (2011) research, also based on the WNS data, demonstrated that students who were rated as external in their development often believed others were entitled to their own views or beliefs but did not consider them in their own schema. As students moved toward self-authorship, their ability to understand perspectives different from their own increased as did their willingness to work across difference and was a part of developing toward ICM (Perez et al., 2011); the same was true in this dissertation study. While the SCM does not use ICM as a value, there was some overlap between the ICM stages and the SCM stages for the value of controversy with civility in the form of student's shifting willingness to be open to the ideas and perspectives of others. As students in my study became more open to the ideas and perspectives of others, they were more open to engaging across difference to arrive at a plan for their group or organization. In Perez et al.'s (2011) study, this shift was a part of students' increasing ICM. Similar to findings from previous research (Abes & Jones, 2004; Baxter Magolda, 2001; Kegan 1994; King & Baxter Magolda, 2005; Pizzolato, 2003) both of the studies suggest that moving toward an internal voice is connected to students' abilities to examine and consider multiple perspectives.

Early citizenship and change. For the values of citizenship and change, the lack of pattern in developmental ratings may be explained by the fact that for some students engaging in something to support/be a part of the community (i.e., early citizenship) or identifying change as something that matters (i.e., early change) could be the product of an external formula or an internally guided one. In other words, a student's parents may be active members of the community and spent time reinforcing the importance of making a difference. That student might then adopt those formulas as important without consideration (i.e., indicative of an external meaning-making system). Conversely, another student might start to see that being an active member of the community and creating change are things she personally values. Both of these students would have early ratings in citizenship and change but they would have different developmental ratings: one was following external formulas, and the other was developing an internal voice.

Early common purpose. Whereas with the other values students who were rated in the early stage generally had external developmental position ratings, students who had an early common purpose rating were regularly rated in the crossroads suggesting some form an internal voice was necessary for common purpose to start appearing in some form. The developmental demands of common purpose at the early stage in this study were greater than the developmental demands for any other value at the early stage. This may be explained by college student development literature that suggests the crossroads positions are the first time students start to understand the need to develop their own vision, and navigate differences among themselves and peers without being totally consumed by them (Baxter Magolda, 2001). Seeing beyond oneself and really understanding the group's ability to move a vision forward is something with which a student who has a solely external developmental rating would likely struggle because that student might be more focused on simply following someone else's vision, or pushing their own forward void of the commonality required in order to have or see need for a common purpose.

Advanced stages: Emerging and engaged. As the students in this study moved toward the advanced stages in the group, community, and change values, their developmental capacities shifted toward the crossroads. For each of these values, an advanced stage rating generally corresponded with a developmental rating in the crossroads. The engaged stage of these values was most often present with a developmental rating of leaving the crossroads (i.e., I-E, I(E)). Similar to the individual values, the finding that a shift toward the crossroads was necessary in

order for students to shift to the emerging stage also applied to the remaining leadership values. This indicated that the developmental demands of the group, community, and change values in the advanced stages were such that some form of an internal voice was necessary in order to move to the stage of emerging and engaged.

Literature on college student development suggests that choosing your own values and using them to guide you, engaging in interdependent relationships and having the ability to understand knowledge as contextual and in light of various frames of reference are characteristic of self-authorship (i.e., being guided by one's internal voice) (Baxter Magolda, 2004). This dissertation study demonstrates that as students come to know themselves more deeply and authentically, are more capable of interdependent relationships, and view knowledge as contextual, they are more able to collaborate effectively, promote and engage others in a common vision, negotiate differences, be active and purposeful members of communities, and mobilize change. With the exception of common purpose, for the group, community, and change values, shifting from the early to emerging stages and an increasing internal voice went hand in hand.

Advanced common purpose. While for the other values moving from the early to emerging stage often meant a student had to move from a rating of solely external to the crossroads, for common purpose a developmental shift did not necessarily accompany a stage shift. This suggests that while common purpose had more developmental demands at the early stage, moving to the advanced stages did not place vastly different developmental demands on the participants. Moving from the early stage to the emerging stage of common purpose was the difference between seeking out common purpose or recognizing its importance in a group and starting to cultivate a common purpose, something that required the ability to collaborate. Students at each of these stages were in the crossroads, albeit as students moved to the emerging and engaged stages, students' positions within the crossroads sometimes shifted from an external leading position (i.e., E(I), E-I) to an internal leading position (i.e., I-E, I(E)). This suggests it is possible that developing a stronger internal voice or moving toward a solely internal position would have aided students in more effectively cultivating and moving forward a common purpose. However, since none of the students in this study had a solely internal developmental rating, what I can glean from this data is that the difference between the developmental demands of the current early, emerging, and engaged ratings are minimal.

Pathways to SCM Leadership: Toward Integration

This research largely demonstrates that promoting the students' holistic development is a necessary component of developing their leadership capabilities. In uncovering the patterns that existed in the data between SCM leadership value development and development toward self-authorship, this study also revealed information about the pathways to developing SCM leadership. While development coupled with consciousness of self was the leading SCM value for participants in this study, development coupled with the individual values as a whole often shifted ahead of the group values, the community value, and change. This suggests that while development toward self-authorship and the value of consciousness of self are an important foundation for the rest of the values, so too are the individual values of congruence and commitment. At the values' optimal state and with a developed internal voice, this means a person knows who they are, what they believe, and how and why they act the way they do. Additionally, a person uses this deep understanding of self to act in ways congruent with who they are, and commit to groups, causes, and ideas fully, and with purpose and passion. While the study did not produce evidence to suggest why the individual values lead the group values and the values of citizenship and change, it would seem, based on the growing level of self understanding and commitment that came with the advanced stages of the individual values, that the individual values working together in addition to developmental shifts mobilized students to better understand group processes and the ways in which they engaged in them.

Initially, scholars posited that no one grouping of values developed ahead of the others (HERI, 1996). Dugan, Bohle, Woelker and Cooney's (in press) quantitative findings using the SRLS to explore the role of social perspective taking on students' leadership development later demonstrated a pathway that started with the individual values evolving, followed by the group values, and finally what they call the societal (i.e., community) values followed. My research supports Dugan's findings but adds new layers of complexity to our understanding of the pathways to SCM leadership by suggesting that development is a necessary component in the evolution of the values. Additionally, my research suggests that as developmental capacities and CoS shift, and as the values move into the advanced stages, some of the values start to intersect, or overlap in the aforementioned ways.

Development and Leadership

Overall, my study demonstrated that with the exception of the values of common purpose, citizenship, and change, students who were in the early stage of the leadership values generally had a solely external position rating. Movement toward the emerging stage corresponded with a shift to the crossroads, or some form of internal voice coming through. There were a smaller number of students who moved to the engaged stage for the leadership values, but the data from those students suggests that a strengthening internal voice, coupled with group experiences, may contribute to students' ability to move to the engaged stage in the eight values.

Recommendations for Practice

This study's longitudinal findings provided a nuanced understanding of the SCM pathway and how developmental capacities relate to the SCM values. Whereas previously, "leadership development has over-attended to leadership and under-attended to development" (Kegan and Lahey, 2009, p. 5), the data in this study demonstrated that colleges must include both attention to leadership *and* development in order to successfully develop students capable of leadership that transforms. There are two key findings from this study that suggest new pathways to leadership development and have implications for both *what* we teach in leadership education and *how* we teach it. The key findings were: 1) a nuanced understanding of how students move toward SCM leadership through the early, emerging, and engaged stages; and 2) the ways in which developmental capacities relate to SCM leadership at each of the stages. In addition to providing insights into what we teach and how it is taught in leadership education, the findings from this study provide insight into ways to scaffold student leadership development to account for the different developmental and leadership capacities students have throughout college. In the following sections of this chapter I highlight my recommendations for practice based on the insights I gained from my study's findings.

Scaffolding Leadership Education

The findings from my study offer a way to scaffold leadership education to account for both students' current leadership capacities, and those we aim to help them develop. There are three considerations to take into account in order to effectively scaffold leadership education to support students' shifting leadership capacities. The first is using the three stages (i.e., early, emerging, and engaged) of the SCM values uncovered in this study. The second is taking into account the pathway to SCM leadership from this study that starts first with the CoS value shift

followed by the remaining individual values, the group values, and finally citizenship and change. The third consideration in scaffolding leadership development is to account for students' evolving developmental capacities. Considering these three pathways when building leadership experiences or programs can guide the intentional structuring and scaffolding of student leadership development by providing various levels of experiences that are appropriate for where students are in their leadership development journeys.

SCM value stages. The first consideration is the SCM value trajectory (i.e., early, emerging, engaged). The findings from this study indicate that students make incremental shifts toward SCM leadership and provide insight into what those shifts involve. Consulting these stages when developing leadership programs, workshops, and experiences for students can be helpful in ensuring that they are simultaneously asking students to do things they are capable of doing, and supporting students in a shift to the next stage. In other words, expecting a student who is early in each of the leadership values to identify a need for change and lead a collaborative effort to initiate change on campus is likely beyond what that student is currently capable of. Rather, students who are early in most values are more likely to be like Mickey (p. 125) who engages in change as the result of a club or organization initiating it, or Cameron (p. 126) who is willing to contribute to the change efforts of a larger organization but does not really take an active role in coordinating change efforts. Understanding this could help leadership educators support students like Mickey and Cameron by allowing them to identify the kinds of incremental training and support they would need to eventually be equipped to lead a change initiative. Alternatively, understanding the incremental leadership capacities can also help educators identify students who are prepared to lead change efforts when they are selecting students to help mobilize campus change.

Pathway to SCM leadership. The second consideration in framing leadership experiences and education is to account for the pathway to SCM leadership. This is a second way to scaffold and support leadership development efforts. The pathway to SCM leadership indicates leadership development efforts should start with helping students develop deeper capacities of self-awareness and reflection (i.e., consciousness of self) as CoS was the leading leadership value. From there, supporting the development of the remaining individual values by helping students connect who they are with the ways in which they act (i.e., congruence) and commit to ideals, organizations, and efforts can support leadership development efforts.

Educators can then focus efforts on the group values and finally the values of citizenship and change. This is not to suggest that students should be engaged in the CoS value before they are encouraged to be involved in group processes or learn about subsequent values. Rather, what I am suggesting is that educators do not expect students to learn or perform group processes in a manner consistent with the engaged stage of the group, community and change values when they are still in the early stages of the individual values. It is important to start by supporting a shift in the individual values to provide the foundation necessary to allow for a shift in the group, community, and change values.

Developmental sequencing in leadership education. In addition to considering the SCM value stages and the pathway through the SCM values, the third consideration from this study is to account for students' developmental capacities when structuring leadership programs and experiences. In order to effectively and intentionally promote the development of leadership in college students, this study highlighted the importance of structuring learning in a way that takes students' current developmental capacities into account. This is important for two reasons. First, this study found the CoS value and development are the leading edge of the SCM. Second, this study's findings demonstrated that development toward self-authorship supported a shift in all of the SCM values. With nearly every participant demonstrating external meaning-making capacities at the on-set of college and well into their student experiences, expecting students to perform tasks such as effectively working with their peers and cultivating a collaborative environment (i.e., engaged collaboration) is beyond where many of our students are developmentally. Understanding students' developmental capacities as they relate to leadership development is important for two reasons. First, accounting for students' developmental capacities provides insight into how to scaffold leadership development practices so they are consistent with students' meaning-making capacities. Second, when we recognize students are in leadership practices or experiences that are beyond their developmental capacities, we can provide the necessary support to aid their success. Robert Kegan (1994) notes that providing challenges beyond a person's developmental capacities can be frustrating to that person if they do not have the necessary support. Kegan (1994) suggests providing the proper support can act as "an evolutionary bridge" (p. 43) as students move toward developing a stronger internal voice. For leadership educators, understanding students' development and its connection to the SCM

leadership values is an important piece of structuring leadership programs and experiences to be most effective.

A Model for Effective Leadership Education

The aforementioned considerations indicate there are incremental ways to support leadership development in college students through structuring programs and experiences to account for: a) stages of the SCM values; b) the pathway to SCM starting with first CoS and then the remaining individual values; and c) understanding and promoting students' developmental capacities. One way for educators to intentionally structure and frame student leadership development incrementally is through specifically articulating learning outcomes based on these three considerations. In my experience in both teaching and administration, we often include leadership as a learning outcome of our programs and the college experience. This research suggests naming leadership or the broadly accepted components of leadership (i.e., collaboration, consciousness of self) as outcomes comes up short in two ways. First, this research demonstrates that there is a trajectory students follow in developing toward the leadership values. Second, this research shows there are developmental capacities that support a student's ability to shift in the trajectory for the leadership values. The Student Affairs in Higher Education (SAHE) program at Miami University uses a learning outcomes framework to integrate development toward self-authorship with developmentally appropriate program learning outcomes. The framework consists of four phases: exposure (i.e., learning about something for the first time), exploration (i.e., critically considering multiple ideas about a concept or idea or in this case way of leading), ownership (i.e., deciding one's own thoughts about ideas or leadership), and synthesis (integrating ideas about leadership with own values, beliefs or understanding) (Baxter Magolda, Cardone, Christman, & Zylstra, 2009). This framework supports students in moving away from following external formulas and toward developing an internal voice by encouraging students to explore ideas, decide for themselves about those ideas, and integrate their decided upon thoughts and beliefs into their work.

Just as the SAHE framework integrated curricular learning outcomes with developmental capacities, I recommend framing leadership learning outcomes around the three pathways that emerged in my study. The Developmental Leadership Outcomes Framework (DLO) (See Table 12) merges my pathways with the developmentally staggered SAHE model. At each stage of my framework students increasingly must demonstrate their own thoughts, values, and beliefs within

the context of leadership for social change. Using this framework as a way to guide and frame leadership education supports the findings from this study by outlining learning outcomes that follow the pathway from early to emerging to engaged. Starting first with the CoS value and then moving to the other individual values, followed by the group, community and change values would further align with my research findings. In addition to providing developmentally structured leadership learning outcomes, this framework provides a way for educators to assess where students are in the leadership values by providing staggered outcomes that can serve as markers consistent with the stages that emerged from this study.

Table 12: Developmental Leadership Outcomes Framework

SCM Value	Exposure (Early)	Exploration (Emerging)	Ownership (Engaged)	Synthesis (Effective SCM Leadership)
Consciousness of Self (awareness of beliefs, values and attitudes)	*Students will **discover** personal values and beliefs.*	*Students will **explore and critically analyze** where their articulated values, beliefs, and attitudes came from. Why do I hold this belief or value? What does it mean to hold this value? Why do I act/respond in certain ways within certain contexts?*	*Students will **decide upon** beliefs, values and attitudes they hold and articulate why they hold them.*	*Students will **integrate** their decided upon ideas about **commitment, consciousness of self, congruence, controversy with civility, collaboration and citizenship** into their leadership to work toward positive social change.*
Commitment (a commitment to the common effort)	*Students will **discover** commitment to an activity, cause or idea.*	*Students will **explore and critically analyze** their displayed commitment to something, what that took, and why the they were committed to that particular activity or cause.*	*Students will **decide upon** how they would like to show commitment and what it means to them.*	
Congruence (congruence between values, beliefs, and actions and relationships)	*Students will **discover** what it means to maintain congruence between stated beliefs and values, and actions and relationships.*	*Students will **explore and critically analyze** what congruent looks like for them based on their current understanding of their own values and beliefs.*	*Students will **decide upon** ways in which they can live out and enact their values and beliefs in order to promote social change.*	
Common Purpose (developing and promoting shared	*Students will **discover** shared purposes and aims in a group.*	*Students will **explore and critically analyze** the value of shared*	*Students will **decide** what it means for them to cultivate a common*	

purposes and aims in a group)		*aims and purpose in a group setting, and how to go about cultivating shared aims.*	*purpose and how to work together to identify and promote a shared vision.*
Collaboration (ability to work with others toward a common goal)	*Students will **discover** what it means to collaborate through working with others toward a common goal.*	*Students will **explore and critically analyze** effective and ineffective ways to collaborate with others as well as their own strengths and weaknesses in collaboration.*	*Students will **decide upon** their own strategies for collaboration and ways to engage their strengths and challenge their weaknesses in working with others.*
Controversy with Civility (ability to discuss differences with respect for other's viewpoints)	*Students will **discover** diverging perspectives and **identify** a need to consider those perspectives.*	*Students will **explore and critically analyze** where controversy comes from and why civility might or might not be present. Also, what it means to take on multiple perspectives.*	*Students will **decide upon** ways to engage in disagreements in a civil manner and how to take on multiple perspectives without losing their own voices.*
Citizenship (working toward positive change on behalf of, and be part of, the community)	*Students will **discover** what citizenship in multiple contexts looks like through participation in some form of service to one of their many communities.*	*Students will **explore and critically analyze** what it means to serve others through leadership.*	*Students will **decide upon** ways in which they would like to engage in working toward positive change.*
Change (challenging the status-quo and working toward improving one's community)	*Students will **discover** positive change as important.*	*Students will **explore and critically analyze** what it means to work toward change and identify ways to contribute to change.*	*Students will **decide upon** the kinds of change most meaningful to them and take action to affect change.*

This framework allows for an intentional approach to developing leadership education and partnering with students to support their leadership development. It provides incrementally structured learning outcomes that account for the three considerations that came from the data in my study. First, it accounts for the SCM value trajectory by providing a learning outcome consistent with each of the three stages uncovered in this study. Second, educators can use this framework to support the SCM pathways by using the matrix structure to note a student's progress. In other words, if a student moves to the exploration CoS learning outcome, that student likely has the foundation necessary to start moving toward the exploration stage in the values of congruence and commitment if the student has not already done so. Finally, this supports developmental growth by using outcome language that supports a shift through each of the phases of self-authorship development. For instance the notion of supporting students as they "discover" multiple possibilities (i.e., exposure) supports students' ability to identify there is more than one external reality. Encouraging students to "explore and critically analyze" possibilities (i.e., exploration) can help them transition toward making meaning of what they discovered in their own language and thinking (i.e., entering the crossroads). Finally to "decide upon" something (i.e., ownership) is to take the multiple possibilities the student explored and analyzed, and make an informed, internally guided decision about it (i.e., moving toward an internal voice). Finally, the synthesis phase is where students integrate the decided upon values, ideas, and beliefs to engage in leadership for change, and reflects an internal voice.

This new way of framing leadership education is an important step in moving toward a more holistic approach to leadership development. The integration of the DLO Framework into the leadership development practices of colleges and universities provides an incremental structure to support student leadership development and in addition, provides a configuration for how to consider developmental capacities in leadership education. The matrix structure of the DLO Framework allows for more flexibility in terms of how it is used on campuses. In other words an instructor could use the framework to consider how to promote leadership development with students in a class, a department could structure a program around this framework, or an institution could adopt the framework as a way to think about developing students' leadership across the institution.

Implementation of the DLO Framework: Using the Learning Partnerships Model

Coupling the DLO Framework with a pedagogy designed to specifically support the development of an internal voice could prove particularly powerful in promoting student leadership development. Undergirding the DLO Framework is Baxter Magolda's (2004d) Learning Partnerships Model (LPM). The LPM is an approach to learning that supports development toward self-authorship in college students and centers on partnering with students to mutually construct knowledge. I recommend the LPM as a framework that can invite students to take an active role in their learning and provide the appropriate support to help students shift from one phase of the DLO Framework to the next.

The LPM consists of three assumptions that challenge students' development in the three dimensions of self-authorship (i.e., cognitive, interpersonal, intrapersonal), and each assumption has a corresponding principle that supports students' development in each of the dimensions of self-authorship. The assumptions and principles were developed from Baxter Magolda's (2001) study and were the result of the common challenges and supports her participants reported that supported their developmental journeys. Educators support students' increased meaning-making capacities by respecting their thoughts and feelings, supporting students' to examine their experiences as opportunities for learning, and finally supporting students in analyzing their problems and engaging in mutual learning with them (Baxter Magolda, 2009). Simultaneously educators challenge students' meaning-making capacities by drawing students' attention to the complexity of their work and life experiences (i.e., work, life decisions, relationships), encouraging students' to listen to their internal voices when they are thinking about how to live their lives, and finally through encouraging students to be a part of their learning through brining their own expertise, sharing authority in learning, and supporting interdependence (Baxter Magolda, 2009).

Components of the LPM such as validating students, respecting their thoughts and feelings and inviting them to use their experiences are central to the DLO Framework. In other words, students could not move from one phase of the framework to the next without being asked to bring who they are and their experiences to the forefront. Inherent in the language of the DLO Framework (i.e., students will *discover, explore, decide upon, integrate*) is the need to not only invite students' to bring their experiences, but also a need to validate and respect those experiences, thoughts and feelings. Additionally the language of the DLO Framework implies a need to challenge students to listen to their developing internal voices and use those as a guide as

they "decide upon" and "integrate" their ideas. The increasing complexity of the DLO Framework prompts educators to challenge students' to incrementally increase their complexity as it relates to their leadership capacities. Central to the LPM and the DLO Framework is the need to partner *with* students in their leadership development as opposed to imposing instructor knowledge about leadership frameworks, ideas, and skills on them.

Using the supports and challenges of the model as a method for constructing leadership development experiences and activities can further support a shift in the outcomes. In addition, the idea of mutual construction not only supports the students to move ahead incrementally, but it also helps the educator assess what learning outcomes are appropriate for a student at any point in time. In other words, an educator engages with students and invites them to bring their experiences to the forefront, the educator gains a better understanding of where each of the students are in regards to the framework and how to support each student moving forward. For example if a student comes to a course and demonstrates through her examples and conversation that she is able to name her values and beliefs but does not know where they came from, the instructor could deduce that the student is in the CoS exposure phase of the DLO Framework. The instructor could then better consider how to appropriately support and challenge that student in subsequent classes. Using the LPM as a pedagogical approach to leadership education, in conversations with students, and workshop development can not only support students' development but can also support the development of leadership capacities.

There are a number ways to integrate the DLO Framework and the LPM in leadership education. Using the LPM as a pedagogy for the DLO Framework can guide educators in assessing students' capacities and can aid in structuring appropriate leadership experiences for students. Additionally using the LPM can support partnering with students in reflective exercises and provide a structure for group processes to be developmentally appropriate.

Assessing student capacities to structure scaffolding. The DLO Framework provides a backdrop for assessing students' leadership development journeys. The LPM provides a model for mutually constructing meaning with students that allows an educator to understand where students are in that leadership journey. In other words, a first-year student's mentor might learn from conversations with the student that she already has a grasp of why she believes what she believes (i.e., exploration phase/emerging stage) and is in a different phase of the DLO Framework than her peers who are largely in the exposure phase of CoS. Rather than direct the

student to a workshop like the values one previously mentioned, the mentor might direct the student to experiences that would be more appropriate for where she is in her leadership development journey. For instance, a workshop or experience centered on supporting a shift toward the ownership phase of CoS or depending on where she is with the other values, focusing on one of those.

In addition to guiding individual students to appropriate experiences based on where they are on the framework, using the framework as a way to intentionally develop experiences for students at different places in their leadership journeys is another effective way to use the framework. For example, based on the findings from my research, it is likely the entering students are early CoS, and have external meaning-making ratings. Early CoS and external meaning making are consistent with the CoS exposure phase of the DLO Framework. If we take this into account in structuring a leadership program, the goal would then be to account for the student's current capacities and support a shift toward the exploration phase of the framework. If we consult the DLO framework in developing an appropriate CoS program, it would guide us to support and encourage students to articulate their values (i.e., recognizing the current phase of exposure) and challenge them to start identifying where those values came from or why they hold them (i.e., supporting a shift toward exploration).

Partnering with students in reflective exercises. Using reflective exercises is central to the LPM and can promote a shift in the DLO Framework. Key components of the LPM include inviting students to bring their experiences to the forefront and encouraging students to make meaning of those experiences. To illustrate this, I return to the idea of supporting a shift from the exposure phase to the exploration phase in the CoS value. We know students at the exposure phase are in the process of discovering their personally held values and beliefs whereas students in the exploration phase are critically analyzing why they believe what they believe and where those beliefs came from. If we want to challenge students to move from one phase to the other, we might use the LPM to facilitate an activity that tests students' value boundaries by asking them to engage in activities that test those boundaries, or providing scenarios that challenge their values. Following the exercise, an educator could follow up with time for reflection (i.e., support) whereby students are asked to identify what the activity was like for them, which of their values came to the forefront, and why those values were particularly important to them in this activity or exercise. The facilitator could then use follow up questions from the WNS

interview (Baxter Magolda & King, 2007) such as "how did you make sense of that situation?", "why was it important?", and "how did it affect or influence you?" This activity and the subsequent questions offer the challenges and supports of the LPM by inviting students to simultaneously bring their experiences and ideas to the forefront in their own voices, and challenging them to make meaning of their experiences in their own words.

Structuring group processes effectively. The findings from this study demonstrated students need a foundation in the individual values in order to effectively engage the group values. In other words, to expect students who are in the exposure phase of CoS in the DLO Framework to effectively collaborate and engage in controversy with civility in a group (i.e., characteristic of the ownership phase) without providing the proper scaffolding, is likely setting those students up for failure (i.e., providing too much challenge and not enough support).

As I previously noted using the LPM to understand where student fall on the DLO Framework can illuminate what capacities students have, and can aid educators in providing the appropriate scaffolding or support for them. This is particularly important in group processes. In other words, if a student is in the exposure stage in the individual values on the DLO Framework, that student is likely to need a different kind of scaffolding in group work than a student who is in the exploration phase in the individual values. The student who is in the exposure phase might need an activity or workshop to explore multiple examples of groups working together and ask the student to think about what the strengths and weaknesses are of each group and how it relates to experiences the student had in groups previously. Conversely, a student who is in the ownership phase might be handed the challenge of facilitating a collaborative experience and subsequently provided an opportunity to reflect on what went well and what did not. Understanding this is particularly important in leadership education because we regularly engage students in group processes or encourage them to participate in groups without necessarily taking note of what capacities students have for group work and how to best support them when they encounter challenges in this arena.

In addition to intentionally designing group processes to support leadership development, campuses can also use the LPM to be more intentional about supporting leadership development with group processes to ensure that students are learning from those experiences. Campuses can be more explicit about creating opportunities for reflection that call on students to analyze and make meaning of group processes regardless as to whether it immediately follows the interaction

or is some time afterwards. For instance in a first-year seminar, a residence hall meeting, or as a part of a class, students could be invited to reflect on group processes whether they took place in that context or not. For instance at a residence hall meeting, the resident assistant might carve out reflection time and provide students with prompts directly related to student experiences in groups on campus. The RA could ask students to identify and describe in writing or verbally a recent group experience. Students should be prompted to consider what went well in that group, what did not, and what role they played in the experience. This uses the LPM by inviting students to bring their experiences to the forefront and make meaning of those experiences in their own words. Encouraging students to think critically about what the outcome of the group process was and whether or not they engaged in the group in a manner consistent with their values and expectations for themselves could further support the development of their leadership values and provide insight into where they fall on the DLO Framework for various values. Faculty could use a similar process for students to reflect on group projects. Providing space for reflection on group processes may further support the intentional development of leadership capacities and students' development if students are properly prompted.

Group experiences were a central way for students in this study to examine and make sense of who they were, and served as the backdrop for student shifts in the values of citizenship and change. Additionally they provide a backdrop for partnering with students to better understand where they are on the DLO Framework. Providing opportunities for group experiences coupled with opportunities for students to bring their group experiences to their learning and intentionally reflect on them could prove especially powerful in developing leadership in college students.

Existing Examples of Developmental Frameworks

There are existing examples of how developmentally tiered frameworks can be successful in promoting student development. Taylor and Haynes (2008) implemented a framework for the University Honors and Scholars Program at Miami University that sequenced student experiences in a developmentally appropriate way. The framework proved successful in promoting the holistic development of students enrolled in the program. It also provided a flexibility that allowed cross-divisional and cross-departmental collaboration to further student learning. Additionally Bekken and Marie (2007) used a developmentally sequenced framework as the foundation for the Earth Sustainability Series at Virginia Tech. The series was designed

to intentionally support the holistic development of students in the Earth Sustainability Program and simultaneously support their learning in the core curriculum. Through student reflections and interactions with faculty, the faculty noted that students' in the program experienced a more notable shift in their development than did students who were not in enrolled in the four-semester sequence. Both of these programs encouraged students to integrate knowledge and experiences from multiple areas of students' lives (i.e., across courses and co-curricular involvements) and implemented elements of the LPM throughout the student experience. These examples give credence to the DLO Framework and the potential for this framework to support a shift in students' leadership and developmental capacities. Similar to the two existing examples of developmentally sequenced learning, using the DLO framework coupled with the LPM may prove a powerful tool for re-thinking leadership education.

Recommendations Synthesis

To intentionally support the development of students' leadership in college it is important for educators to consider not only what is being taught but how it is being taught. This research provides insights into how we can structure leadership development to take into account the three considerations that came from this longitudinal study. Using the DLO Framework and the LPM in leadership education accounts for the SCM value trajectory, developmental capacities, and provides a clear way to navigate the SCM pathway. The DLO Framework and the LPM provide a way to simultaneously support students' development toward self-authorship and their leadership development. It is critical that educators' structure student leadership experiences and learning in a way that supports and accounts for the shifts that take place in developmental capacities and student leadership in college in order to effectively promote leadership development. Doing so can support students' growth as leaders who affect change.

Implications for Future Research

The findings that came from this dissertation study provided new insights into the ways in which the values of the SCM evolve over time, and the role development plays in the SCM values. In addition, this study provided additional evidence to support existing research on the developmental trajectory of college students. While this study provided new insights into the ways in which we understand leadership and development toward self-authorship, it also shed light on areas for future research. In the following section, I highlight suggestions for future

research in the three main areas of this study: 1) SCM leadership; 2) development; 3) the coupling of leadership and development.

SCM leadership. While this study provided a great deal of insight into the early and emerging stages of each of the values, far fewer students in this study had engaged ratings for the leadership values at the end of four years. This was especially true for the group, citizenship, and change values. Future research could focus on participants who are in the engaged stage for these values to further explore what form the values take at that stage. Additionally, given the SCM's focus on mobilizing change for the common good through the integration of the SCM values, future research with participants who are in the engaged stage for a majority of the values could provide further insight into how the values work together to affect change.

Additionally, this study demonstrates the ways in which shifting stages in the SCM values leads to some of the values intersecting and overlapping. The more advanced participants became in the values, the more the values started to intersect and overlap with each other. Identifying participants who are in the engaged stage for a majority of the values could provide additional insight into the relationships among the values and the ways in which they intersect and could possibly uncover additional relationships. The foundational knowledge this study provided of the ways in which the SCM values develop over time and relate could be expanded on by future research focused on participants who are more advanced in the SCM values.

Development. The participants from this study largely entered college with external developmental position ratings and left college with crossroads developmental position ratings. Specifically, a majority had developmental position ratings of leaving the crossroads. As I noted previously, research on marginalized college students supports this finding. While half of my participants had marginalized identities, the other half did not. Future research could further explore the developmental capacities of non-marginalized students during college to uncover whether or not the developmental position ratings of non-marginalized students are similar to those of marginalized students. Since all of the students in this study had similar developmental gains during college, it would be interesting to further understand whether their developmental gains are common among college students or whether there was something else that supported similar developmental gains among these participants. The common selection criteria for participants in this study was high SRLS gains over a four year period, so exploring connections

between SRLS gains and developmental gains could be another area for future research if in fact the gains for these students were different than those of college students in general.

Leadership and development. There were a number of students in this study who had developmental position ratings of leaving the crossroads, but at no point during the study did any of the participants have an internal developmental rating. The connections drawn in this study between students increasing developmental capacities and the SCM leadership values suggest that studying people with internal developmental position ratings might provide more insights into the engaged stage of the SCM values. This study provides reason to believe that having the capacities that accompany an internal position rating would have some affect on the way the values appear given the established connection between students' developmental capacities and their ability to engage in the leadership values. While this study's participants provided rich data on participants with developmental ratings in the crossroads, additional research needs to be done with participants who have internal developmental position ratings in order to better understand the extent to which developing an internal voice plays out in SCM leadership.

This study's finding that development was necessary but insufficient for group values and the values of citizenship and change suggests that there is something in addition to development contributing to these shifts. Prior research demonstrated experiences such as leadership programs, involvement in organizations and clubs, and work experiences can contribute to a shift in the SCM values (Dugan 2006; Dugan et al., 2011; Salisbury et al., 2012), and contribute to social change behaviors (i.e., the intended outcome of SCM leadership) (Johnson, 2012); however this study highlights those experiences in addition to development likely contribute to an increased capacity for SCM values. Reflection and group processes often appeared as catalysts for a shift in the values in this study, however more research needs to be done to explore how experiences and developmental capacities interact to promote a shift in the identified SCM values. Better understanding the connection could be powerful in understanding what pedagogical approaches to curricular and co-curricular group processes would be most effective in increasing leadership abilities.

Finally, I conducted this research using longitudinal qualitative data that was not solely focused on leadership development or the SCM values. While there was sufficient data on the leadership values in my study, additional longitudinal qualitative research focused specifically on

developmental capacities and the SCM values could provide supplementary insights into how the values evolve over time and the connections between development and the SCM values.

Closing Thoughts

This longitudinal study contributes to our understanding of the connections between developmental capacities and leadership development. In uncovering the nuances of the relationship between developmental capacities and leadership capacities, this study reveals a need for leadership educators to focus on promoting the holistic development of students in addition to offering existing leadership development programs and opportunities for group experiences. This study also sheds light on the ways in which we can structure our leadership development programs and experiences to scaffold students' leadership development. I hope these findings inform and transform our practice as we support the development of future leaders focused on positive social change and transformation.

APPENDICES

APPENDIX A: In-Depth Interview: Wabash National Study of Liberal Arts Education

Fall 2006

<table>
<tr><td colspan="2">Introduction to the Interview: Greet student as he/she arrives, ask his/her name, thank him/her for coming, put at ease and begin completion of consent form</td></tr>
<tr><td>Provide student a written description of the study and provide a copy of a consent form that you sign; collect the one that student signed

“I will reintroduce the study to you but before we begin there is a consent form that I would like to review with you and, if you are willing to participate, I need you to sign.”</td><td>Review the consent form and ensure he/she consents to both the participation and audio recording.

Highlight:
✓ your role as the interviewer
✓ voluntary participation, they can refuse to answer or end interview at any time
✓ confidentiality
✓ 90 minute time commitment (confirm interview end time)
✓ opportunity for questions at the end
✓ how interview will be used and by whom
✓ confirm the process of payment</td></tr>
<tr><td>Reintroduce the study verbally and why they have been chosen as a participant</td><td>e.g., “Our purpose in meeting today is to learn about you & your experiences in college so that we can better understand how students approach and gain from educational experiences. Because every student is different and brings a unique perspective and set of experiences we believe it is important to hear about your experiences from your point of view.”

e.g., “You have randomly selected from a list of students…</td></tr>
<tr><td>Provide an overview of the organization of the questions</td><td>e.g., “Specifically we will ask you to talk about your experiences, I will provide the structure but I will let you steer the conversation. I will begin by asking a little bit about you and your background, your expectations coming to college and of [INSTITUTION] in particular. I’d like to hear about your</td></tr>
</table>

	specific experiences since coming to college. Overall I will want to hear how you make sense of all you are experiencing and learning… NOTE: We want to acknowledge here that the student is in transition to college. Thus, an appropriate comment might be, "I know that you are in a transition to college. I want to hear about your experiences since coming to college, but I also want to hear about the most significant experiences you've had over the past year even if they are prior to coming here. I'll ask you to be the judge of what is most important as we move through the conversation."
Turn on recorder: State "This is [interviewer name], today's date, interviewing at [institution]." Do NOT state the students' name.	

Introduction Continued & Expectations Segment

Basic Foundation: To access meaning making at college entrance and build rapport	
Means to Access Foundation: Expectations and degree to which they matched reality	
Multiple Ways to Approach:	
It would help me to *know a little about you*. Tell me about your background and what brought you to [institution].	Possible Probes: • Tell me about your high school experience – what was it like? • Tell me about your family. • Tell me about your friends. • What did you tell people here to introduce yourself when you arrived? • How did you decide to come to [institution]? [what were the other options, advantages/disadvantages of options, how did this one win out] • Tell me about any goals you have for this year [try to draw out both academic and personal goals].
Let's talk about *your expectations* coming to college in general and to [institution] in particular. What did you expect it to be like to be a college student here?	Possible Probes: • What did you expect [or hope] the learning environment to be like? • What did you expect would go well for you and what would be challenging in your courses? • What kind of relationships did you expect [or hope] to build with other students? With faculty? • How did you expect [or hope] you would grow or change coming to

	college? • In what ways did you expect [or hope] to get involved in campus activities?
I'm interested in your perspective on how the *reality of college compares with your expectations*! Let's talk about areas in which your experience matches your expectations and areas in which it does not. [Note: it may be artificial to separate expectations and reality – you won't need this if the interviewee already addressed it]	Possible Probes: • Using what the interviewee offered re expectations, return to each one asking to what degree experience matches [i.e., you said you expected classes to be pretty hard – what is your sense of that so far?] Draw out why the person sees it this way and what it means to her/him. • What has been your experience as a student at this institution? What has been your experience as a [race, ethnicity, gender] student at this institution [*only if person raised these dynamics*]? • What has surprised you most? Draw out the description, why it was surprising, how the person is making sense of it.
I'm interested in how you experienced the transition to college. What did you gain in high school [or prior experience if not coming directly from high school]	Possible Probes: • How have your prior experiences influenced your transition to college? • How did your life prior to college affect your transition to college?

that helped you as you began college?	
NOTE: It may be helpful when appropriate to use our basic Framework for drawing out meaning:	**Framework** for drawing out meaning: • Describe the experience • Why was it important? • How did you make sense of it? • How did it affect you?

In-Depth Interview: Liberal Arts Education Study
Making Sense of Educational Experiences Segment

<table>
<tr><td colspan="2">Basic Foundation: 3 dimensions by 7 outcomes chart</td></tr>
<tr><td colspan="2">Means to Access: meaningful experiences and how students made meaning of them</td></tr>
<tr><td colspan="2">Multiple Ways to Approach:</td></tr>
<tr><td>Our conversation so far has given me some context to understand you, your prior experiences and your initial expectations of college. Let’s talk more about important experiences. How would you describe your college life so far? NOTE: while we want to talk about college, we have to recognize that participants have been in college only a few weeks. So this segment may need to include high school experiences as well.</td><td>Probes: How do you think you will balance these various parts of college life? What are some of the ups and downs you’ve encountered so far?</td></tr>
<tr><td>Let’s focus in specifically on the experiences you’ve had that you think have affected you most. What has been your most significant experience so far?</td><td>Framework for drawing out the dimensions and outcomes:
Describe the experience
Why was it important?
How did you make sense of it?
How did it affect you?</td></tr>
</table>

Tell me about your *best experience*; *worst experience*	**Framework**
Tell me about some of the *challenges* you've encountered	**Framework;** also inquire about challenges in other dimensions if response is uni-dimensional
Who/what are your *support* systems? Tell me about them.	Probes: when you need support, where do you find it? Who do you go to for help? Who do you trust to help when something important is on your mind?
Usually college is a place where you *encounter people who differ from you* because of different backgrounds, beliefs, preferences, values, personalities, etc. Have you had interactions with people who you perceive as different from you? If so, tell me about them.	What have these interactions been like? How have you made sense of them? What ideas have you gathered from these interactions?
Have you had to face any *difficult decisions*?	**Framework**: also inquire about decisions in other dimensions (i.e., cognitive, intrapersonal, interpersonal) if response is uni-

	dimensional
Often college students report feeling *pressure* from multiple directions – pressure to study and succeed academically, pressure to belong socially, pressure re: family or work obligations, pressure to participate in campus activities, pressure to figure out career directions. Have you encountered any of these pressures?	If so, describe; how did you handle it, why, how did it affect you.
Has there been any time that what you wanted and what others wanted from you *conflicted*?	If so, what was that like? How did you handle it?
Have you been in a situation where you struggled with doing the right thing?	If so, describe, how did you handle it, why, how did it affect you?

How do you think coming to college, to [institution] has *affected you?*	What do you think prompted this? How do you feel about it? Draw out possible challenges to beliefs, sense of self, relationships.

In-Depth Interview: Liberal Arts Education Study
Integration of Learning Segment

<table>
<tr><td colspan="2">Basic Foundation: access Integration of Learning outcome and synthesize the student's experience as shared in the interview</td></tr>
<tr><td colspan="2">Means to Access: how your collective experiences are influencing your thinking about what to believe, yourself, and relations with others</td></tr>
<tr><td colspan="2">Multiple Ways to Approach</td></tr>
<tr><td colspan="2">Synthesis</td></tr>
<tr><td>You've talked about some of your important experiences [such as x, y, z] and what they've meant to you. How did the experiences you've shared influence your transition to college?</td><td>Draw out meaning.</td></tr>
<tr><td>As you have reflected on your experiences, has anything come up that you expect you'll want to explore further?</td><td>Describe, why is this important, how do you anticipate you will explore this.</td></tr>
<tr><td>How has this past year experience helped you think about how you want to approach this year?</td><td>Possible Probes:
How has it shaped your goals?
How has it shaped your view of yourself?
How has it shaped how you learn?</td></tr>
<tr><td colspan="2">Integration of Learning/Summary</td></tr>
</table>

We have about [x] minutes left and I'd like to be sure I have the key points you think are important. Thinking about your overall experience, what is the most important thing you *gained* from this past year?	Possible Probes: • Where did this come from? • What prompted this?
How has this *past year influenced* your everyday decisions and actions?	Possible Probes: • How do these experiences influence your thinking about college? Your goals here? • How do these experiences influence your relations with others? • How do these experiences influence how you see yourself?
Tell me about any connections or themes you see among your experiences.	Draw out description and meaning.
How are you evaluating new ideas you've encountered thus far? Do any of the ideas you've encountered thus far conflict? If so,	

how are you thinking about that?	
Are there any *other observations* you would like to share?	Draw out description and meaning.

Post-Interview Checklist: Wabash National Study of Liberal Arts Education
Fall 2006

Post-Interview Checklist/Commentary: Recorder Turned OFF

- √ Thank student for participating.
- √ Answer any questions student has about study, payment, etc.
- √ Have student complete interview evaluation.
- √ Give them your business card and tell them to contact you with any questions or additional information they think of relevant to the conversation today.
- √ Tell student you enjoyed meeting them and you hope they will continue in study next year. You hope you will be able to interview them again next year, but if that doesn't work out the person who does interview them will have read your notes from today and will understand the essence of today's conversation. Reiterate how important it is for them to stay with the project and wish them well in their first year of college.

[Student Leaves]

Post-Interview Interviewer Commentary: Recorder Turned ON

- √ What do you see as the major themes for this interview?
- √ What experiences did the student identify as most significant? Were these "developmentally effective" experiences?
- √ What meaning did the student make of her/his experiences this year?
- √ What are the areas that the student finds challenging? Rewarding?
- √ What areas would you want to follow-up with a year from now? As the student progresses through his/her college years?
- √ Additional thoughts and reactions?

APPENDIX B: In-Depth Interview: Wabash National Study of Liberal Arts Education

Fall 2009

<table>
<tr><td colspan="2">Introduction to the Interview: Greet student over the phone, thank him/her for participating, put at ease and review content of consent form</td></tr>
<tr><td>Remind the student that a copy of the consent form and a contact form were sent to them via email prior to the phone interview.

“I will reintroduce the study to you but before we begin there is a consent form that I would like to review with you and, if you are willing to participate, I need you to sign it and return it to us.”

“I have reviewed the summary of last year’s interview, so the ideas you shared last year are fresh in my mind.”</td><td>Review the consent form and ensure he/she consents to both the participation and audio recording.

Highlight:
✓ your role as the interviewer
✓ voluntary participation, they can refuse to answer or end interview at any time
✓ confidentiality
✓ 90 minute time commitment (confirm interview end time)
✓ opportunity for questions at the end
✓ how interview will be used and by whom
✓ confirm the process of payment</td></tr>
<tr><td>Reintroduce the study verbally and welcome them back to the project for a fourth year. Express our appreciation for their participation in the four year study. Inquire about whether they are graduating this year.</td><td>e.g., “We are delighted that you’ve returned for a fourth interview and I’m eager to hear about your year.”

e.g., “Our purpose in meeting today is to learn about you, your experiences in college and how they affected you. This will help us better understand how students approach and benefit from their educational experiences. Because every student is different and brings a unique perspective and set of experiences, we believe it is important to hear about your experiences from your point of view.”</td></tr>
</table>

Provide an overview of the organization of the questions	e.g., "As you'll recall from last year, I'll ask you to talk about your experiences. I'd like to hear about your specific experiences during the past year of college. I'll ask you to be the judge of what is most important as we move through the conversation. Overall, I would like to hear how you make sense of all you are experiencing and learning. Just like last year, this is an informal interview. I'll ask you to introduce what is important to you and we'll use that to guide our conversation. We are interested in hearing about the past year, but if there are ideas from the previous year you want to revisit, that is okay too. We are also interested in all areas of life – not just college or the classroom.
Turn on recorder: State "This is [interviewer name], today's date, interviewing at [institution]." Do NOT state the students' name. Ask the student to verbally indicate that you have reviewed the content of the consent form. Thank the student for affirming their willingness to participate and transition into the formal interview questions.	e.g., "We have reviewed the informed consent document I sent you prior to our conversation. If you are willing to participate in this recorded interview following our review of that information, please answer 'Yes'."

Introduction, Continued

Basic Foundation: To access meaning making during and as a result of the third year of college and build rapport	
Means to Access Foundation: Reflection on the 3rd year, what they anticipate for the 4th year	
Multiple Ways to Approach:	
Provide a brief recap of the main points from last year's interview to convey interviewer is familiar with it and to set the tone.	e.g., "Last year, I remember we discussed X, Y, and Z." or "Reading the summary I see that you discussed X, Y, and Z."
Let's start with an update on how college has been for you since the last interview. What has stood out for you over the past year? What's new or different?	Possible Probes: • Tell me about your classes – what were they like? • Tell me about your friends. • Tell me about life outside of class – what is important to you? What experiences have you participated in? • Tell me about any goals you have for this year [try to draw out both academic and personal goals].
I'm interested in how you experienced the transition from third year to fourth year. What did you gain in	Possible Probes: How have your prior experiences influenced how you are approaching your

your third year that helped you as you began this year? What surprised you most about last year?	fourth year? [If this is their last year in college] How are you feeling about this being your last year in college?
Let's talk about *your expectations* coming into this year. What do you expect it to be like to be a fourth year student?	Possible Probes: • What did you expect [or hope] the learning environment to be like? • What did you expect would go well for you and what would be challenging in your courses? • What kind of relationships did you expect [or hope] to build with other students? With faculty? • How did you expect [or hope] you would grow or change this year? • In what ways did you expect [or hope] to get involved in campus activities?
I'm interested in your perspective on how your experience of this year *compares with your expectations*! Let's talk about areas in which your experience matches your expectations and areas in which it does not. [Note: it may be artificial to separate expectations and reality – you won't need this if the interviewee already addressed it]	Possible Probes: • Using what the interviewee offered re expectations, return to each one asking to what degree experience matches [i.e., you said you expected classes to be pretty hard – what is your sense of that so far?] Draw out why the person sees it this way and what it means to her/him. • What has been your experience as a student at this institution? What has been your experience as a [race, ethnicity, gender] student at this institution [*only if person raised these dynamics*]? • What has surprised you most? Draw out the description, why it was surprising, how the person is making sense of it.

NOTE: It may be helpful when appropriate to use our basic Framework for drawing out meaning:	**Framework** for drawing out meaning: • Describe the experience • Why was it important? • How did you make sense of it? • How did it affect/influence you?

In-Depth Interview: Liberal Arts Education Study

Making Sense of Educational Experiences Segment

<table>
<tr><td colspan="2">Basic Foundation: how students see knowledge, identity and social relations; seven liberal arts outcomes</td></tr>
<tr><td colspan="2">Means to Access: meaningful experiences and how students made meaning of them</td></tr>
<tr><td colspan="2">Multiple Ways to Approach:</td></tr>
<tr><td>Our conversation so far has given me some context to understand you and how you experienced the first three years of college.
Let’s talk more about important experiences that you feel have affected you since the last interview?</td><td>Probes: How are you balancing the various parts of college life?
What are some of the ups and downs you’ve encountered so far?</td></tr>
<tr><td>Let’s focus in specifically on the experiences you’ve had that you think have affected you most. What has been your most significant experience since the last interview? By significant, I simply mean something that stands out in your mind, something that is important to you.</td><td>Framework for drawing out the dimensions and outcomes:
• Describe the experience
• Why was it important?
• How did you make sense of it?
• How did it affect/influence you?</td></tr>
<tr><td>Tell me about your best experience; worst experience</td><td>Framework</td></tr>
</table>

Tell me about some of the *challenges* you've encountered	**Framework;** also inquire about challenges in other dimensions if response is uni-dimensional
Who/what are your *support* systems? Tell me about them.	Probes: When you need support, where do you find it? Who do you go to for help? Who do you trust to help when something important is on your mind? What does the support look like? How does it play out? What did you do with it?
Usually college is a place where you *encounter people who differ from you* because of different backgrounds, beliefs, preferences, values, personalities, etc. Have you had interactions with people who you perceive as different from you? If so, tell me about them.	What have these interactions been like? How have you made sense of them? What ideas have you gathered from these interactions?
Have you had to face any *difficult decisions*? If so, tell me about how you work through or process such decisions. Are there people you look to for guidance in these situations?	**Framework**: also inquire about decisions in other dimensions (i.e., cognitive, intrapersonal, interpersonal) if response is uni-dimensional

Sometimes college students report that they are socially or politically active - what we call *civic action*. This includes various community activities such as participating in campus or community elections, working to solve a problem in their residential unit or on campus, service-learning projects, or working with a student organization on a campus or community cause. Have you had experiences like this during college?	**Framework** for drawing out the dimensions and outcomes: • Describe the experience • Why was it important? [e.g., what prompted you to get involved/take action? Who or what influenced you to get involved?] • How did you make sense of it? • How did it affect/influence you? [e.g., what have you learned from this/these experience[s]?]
Often college students report feeling *pressure* from multiple directions – pressure to study and succeed academically, pressure to belong socially, pressure re: family or work obligations, pressure to participate in campus activities, pressure to figure out career directions. Have you encountered any of these pressures?	If so, describe; how did you handle it, why, how did it affect you.

College can be a very busy and stressful time. How do you take care of yourself and find *balance* in your life? [this could be physical, mental, emotional, spiritual]	Possible Probes: • What does this balance look like for you? • What does it mean to you? • Why it is important to you?
Has there been any time that what you wanted and what others wanted from you *conflicted*?	If so, what was that like? How did you handle it?
Have you been in a situation where you struggled with doing the right thing?	If so, describe, how did you handle it, why, how did it affect you? How did you decide what to believe? Was there anyone to guide you through this?
How do you think being a student at [institution] has *affected you?*	What do you think prompted this? How do you feel about it? Draw out possible challenges to beliefs, sense of self, relationships.

In-Depth Interview: Liberal Arts Education Study

Integration of Learning Segment

Basic Foundation: access Integration of Learning outcome and synthesize the student's experience as shared in the interview	
Means to Access: how your collective experiences are influencing your thinking about what to believe, yourself, and relations with others	
Multiple Ways to Approach	
Synthesis	
You've talked about some of your important experiences [such as x, y, z] and what they've meant to you. How did the experiences you've shared influence the person you are today?	Draw out meaning.
As you have reflected on your experiences, has anything come up that you expect you'll want to *explore further*?	Possible Probes: • Describe, why is this important, how do you anticipate you will explore this. • Has this led to any big decisions that you'll need to make? • Has this raised any big questions for you to think about?
How has this past year helped you think about how you want to approach *this upcoming year*?	Possible Probes: • How has it shaped your goals? • How has it shaped your view of yourself? • How has it shaped how you learn?

Integration of Learning/Summary	
We have about [x] minutes left and I'd like to be sure I have the key points you think are important. Thinking about your overall experience, what is the most important idea you *gained* from this past year?	Possible Probes: • Where did this come from? • What prompted this?
How has this *past year influenced* your everyday decisions and actions?	Possible Probes: • How do these experiences influence your thinking about college? Your goals here? • How do these experiences influence your relationships? • How do these experiences influence how you see yourself? • How do these experiences influence how you make decisions? How do they influence how you determine your beliefs and opinions?
How are you evaluating new ideas you've encountered thus far? Do any of the ideas you've encountered thus far conflict? If so, how are you thinking about that?	

Tell me about any connections that you see among your experiences.	Draw out description and meaning. Draw out the nature of these connections.
Are there any *other observations* you would like to share about this past year? About your overall college experience?	Draw out description and meaning.
Are there any observations you'd like to share about participating in these interviews over the past four years?	

Post-Interview Checklist: Wabash National Study of Liberal Arts Education
Fall 2009

Post-Interview Checklist/Commentary: Recorder Turned OFF

- √ Thank student for participating.
- √ Answer any questions student has about study, payment, etc. Remind the student that they must return the Informed Consent Form and the Information Update Form in order to receive payment.
- √ Remind student that they have your email address. Tell them to contact you with any questions or additional information they think of relevant to the conversation today.
- √ Tell student you enjoyed talking with them and on behalf of the team you appreciate their investment in this project throughout their college experience. Share that we hope to continue with a follow-up next year. If they are interested in participating for a fifth year, ask them to note this on the Information Update Form in the fields provided. Reiterate how important it is for them to stay with the project and wish them well in their fourth year of college.

[Hang up Phone]

Post-Interview Interviewer Commentary: Recorder Turned ON

- √ **Offer a summary and feedback on the quality of the interview, distinguishing characteristics, student reactions/responses to the interview.**
- √ What areas would you want to follow-up with a year from now? As the student progresses through his/her college years?
- √ Additional thoughts and reactions?
- √ Note any information that would help us find this person next year (e.g., will they still be in college? Any plans they shared that might help with whereabouts?)

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