

SYSTEM JUSTIFYING BELIEFS AND COMMUNITY SERVICE AMONG COLLEGE
STUDENTS AT THE UNIVERSITY OF FLORIDA

By

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To my family

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Abstract of Thesis Presented to the Graduate School
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Community service participation is at an all-time national high. It is estimated 36% of college students participated in some form of community service in 2003 yet inequalities are still present in our social systems. This study aims to explore the relationship between community service involvement, motivation to volunteer, and system-justifying beliefs. System-justifying beliefs serve to reinforce and legitimize our surrounding systems.

System-justification theory was used as a framework for this research study. The sample consists of n=892 undergraduate students at the University of Florida. A questionnaire was distributed measuring motivation to volunteer, level of involvement, and system-justifying beliefs. System-justifying beliefs were measured using four dimensions. Motivation to volunteer was measured across six dimensions. Data was analyzed using parametric and non-parametric ANOVA and multiple regression analysis. Variables were also explored across comparison groups determined by level of involvement.

Results show motivation to volunteer and level of involvement are both significant predictors of system-justifying beliefs at various levels of involvement. The six distinct

dimensions of motivation to volunteer were also explored in regression models. Altruistic motives were found to have more of an effect on system-justifying beliefs than egoistic motives. Findings suggest future research should further explore these dimensions to volunteer with regard to system-justification. Future research should also focus on exploring the relationship between motivation to volunteer and individual dimensions of system-justification.

CHAPTER 1 INTRODUCTION

Global Wealth

Inequalities exist in many aspects of every society. Inequalities are readily observable in the economic system, homeownership, quality of education, government assistance, and work environment, for example. Inequality is present in individual communities and between countries. Davies, Shorrocks, Sandstrom, and Wolff (2007, p. 7) report “the richest 2% of adult individuals own more than half of all global wealth.” The top 5% hold 71% of global wealth and the top 10% own 85%. Even more striking, 50% of individuals own 1% of global wealth. “Members of the top decile are almost 400 times richer, on average, than the bottom 50%, and members of the top percentile are almost 2000 times richer” (Davies et al., 2007, p. 7). Fifty percent of people control 99% of the world’s wealth and 88% of the world’s wealth is concentrated in North America, Europe and rich Asia. The rest of the world controls only 12% of global wealth (Davies et al., 2007, p. 8).

Inequality exists in our own communities as well. For example, 35.6% of the U.S. population earns less than \$35,000 a year while 20.5% make over \$100,000 (DeNavas-Walt, Proctor, & Smith, 2009, p. 29). Median income varies by state. Median income in Maryland is \$70,545 per year, compared to \$37,790 in Mississippi. In Florida, 45% (2,853,954) of households earn less than \$35,000 a year. Median income in 29 states was below the national median in 2008. Racial and gender income inequalities also exist in the U.S. Median income for whites (Not Hispanic) was \$55,530 in 2008, compared to \$34,218 for blacks. Blacks have historically had the lowest median income of all races in the U.S. while whites (Not Hispanic) and Asians have had the highest.

The difference between whites and blacks has changed little over time. Gender is also a basis of income inequality. Men earned \$10,622 per year more than women in 2008. Men's median earnings decreased by 1% while women's decreased by 1.9% (DeNavas-Walt et al., 2009, p. 5).

Inequality can also be seen in healthcare. Only 10.8% of whites (Not Hispanic) do not have health insurance compared to blacks and Hispanics at 19.1% and 30.7%, respectively. Only 12.9% of native-born Americans do not have health insurance versus 33.5% of foreign born (DeNavas-Walt et al., 2009, p. 25). Corina and Menchini (2006) found health inequalities between global regions to be steadily increasing since 1990. In Sub-Saharan Africa infant mortality and low birth weight babies are common indicators of disparities in health. A 48-year difference exists in life expectancy between Sierra Leone and Japan. In the U.S. there is a 20-year difference in the life expectancy of the least advantaged population to the most advantaged population (Marmot, 2005).

Lloyd and Hewett (2009) show 89% of South African females, ages 20-24, have completed primary school in 33 countries. Only 8% of females in the same age group have completed primary school in Niger. South African females in the top 20% economically finished primary school 97% of the time compared to those in the bottom 40% who finished 82% of the time. In Niger, the top 20% finished 24% of the time compared to the bottom 40% who finished only 1% of the time (Lloyd & Hewett, 2009, p. 24).

In El Salvador, 45% of the population lives on less than \$2 a day and only 70% have access to electricity. In Madagascar, 83% of the population lives on less than \$2 a

day and 8% have access to electricity. In Croatia, only 2% of the population lives on less than \$2 a day and electricity is accessible to the entire population (Min, 2007).

Civic Participation

A Call to Service

Americans frequently confront social pressure to help remedy these inequalities by participating in community service activities. Community service and activism are not new phenomena. President John F. Kennedy called for an increase in international service in the 1960s, subsequently founding the American Peace Corps. More recently, Presidents George Bush, Bill Clinton, and Barack Obama have called the nation's citizens to get involved in their communities.

The type of involvement has changed over time. Society has transitioned from an "activist" approach to service to a "volunteer" approach over time. Activism can include activities such as political engagement through marches or demonstrations or increasing awareness of social issues by campaigning or holding rallies. Community service activities through volunteering are activities that are done to help others, the public, or society as a whole. Activism tends to address broad social issues at the macro level while community service focus more on the micro level of individuals and communities.

In the early 20th century many people became heavily involved in the political sphere. Groups signed petitions for women's suffrage, held picket lines and formed unions during the Great Depression, and rallied against communism. Activism was high during the late 1950s and 1960s when civil rights, women's rights, and the Vietnam War were in the political spotlight. College students participated in sit-ins, protests, marches, freedom rides, and "teach-ins" to educate the public about social issues. Later in the

1960s, violent forms of activism were on the rise, such as strikes, boycotts, mass arrests, and confrontations with law enforcement. Protests against the Vietnam War led to resistance from young adults eligible for the draft (Ellsworth & Burns, 1970). College campuses increasingly became a political stage for young adults to voice their opinions about local, national, and international social issues.

Community service also became more prevalent in the 1960s. The Peace Corps was established in 1961, followed by Volunteers in Service to America in 1965. These organizations shifted the focus from political engagement in social movements to community based service programs (Jacoby & Associates, 1996). A national youth service organization was established in 1970, but was eliminated in 1982. Adult volunteer rates decreased by 15% from the mid-1970s to 1980s (23.6% in 1974 to 20.4% in 1989; 20.9% to 13.4% for teenagers ages 16-19; Grimm, Dietz, & Foster-Bey, 2006). The type of community service has changed as well. Volunteering through religious, social or educational organizations has increased while volunteering through the more activist oriented civic, political, or professional organizations has decreased dramatically since 1989. Activism now manifests in different ways. For example, voter participation has steadily increased since the 1996 elections (Grimm, Dietz, & Foster-Bey, 2006). It wasn't until the early 1990s when the Bush administration created the Office of National Service and the U.S. Congress enacted the National and Community Service Act that service started to increase again (Washington Commission for National and Community Service, n.d.).

The rate of community service is at an all time high today. In 2009, 63.4 million American's participated in some form of community (Grimm, Dietz, & Foster-Bey, 2006).

In 2005, 28.4% of teenagers age 16-19 participated in community service compared to 13.4% in 1989 (Grimm, Dietz, & Foster-Bey, 2006). In 2009, 26.8% of American's from all age groups participated in a volunteer service activity contributing a combined total of 8.1 million hours of service. This service has an estimated value of \$169 billion (University of California, San Diego, n.d.).

Motivation to Participate

A variety of reasons motivate individuals to participate in activism or community service activities (Anderson & Moore, 1978; Gillespie & King, 1985; Okun, Barr, & Herzog, 1998; Unger, 1991). One is social pressure to engage in these activities for the betterment of the community and the individual. Our society extols community service as the right thing to do. People are encouraged to “make a difference” and “get involved” in order to do something good for their community by addressing inequalities. The University of California, San Diego cites the “Top 10 Reasons to Volunteer”. The top three reasons are (3) to give back, (2) civic responsibility, and (1) to make a difference (University of California, San Diego, n.d.). Motivation can also stem from a personal desire to better oneself. Okun et al. (1998) find several factors in motivation to volunteer. Motivations fall into two general categories of motivators: altruistic and egoistic (Cnaan & Goldberg-Glen, 1991; Latting, 1990).

Research Question

Individuals choose to legitimize systems by maintaining system-justifying beliefs. System-justifying beliefs serve to reinforce governing and social systems as legitimate systems that are fair and just. The increased involvement in community service and activism during periods of increased political and social movement reflects society's belief that systems can and will respond positively to this involvement and stimulate

change. However, systems do fail to positively respond to the public's call for change, which may lead to decreased involvement. For example, many rallies and protests were held in opposition to the Vietnam War in the 1960s, yet the government continued this policy until 1975. Activism and community service declined from the mid-1970s to the 1980s. When the state responds positively to activism and community service, involvement has increased. For example, legal desegregation resulted from the 1950s and 1960s civil rights protests. In this case, the government responded positively to a social concern and involvement remained high during this period. Myer (2004) discusses this trend:

Government openness, seen in Congressional attention to discrimination against women, legitimated and encouraged activism- as did the success of the civil rights movement... Demobilization followed political defeats and government neglect. In such cases, opportunities for social mobilization are also opportunities for policy reforms, which encourage each other in a synergistic spiral. (p. 130)

An individual's system-justifying beliefs, how they do or do not legitimize a system, may depend on their level of involvement in their community and their motivation to participate. This study explores how system-justifying beliefs change as a result of participating in community service.

This is an important question because community service rates are on the rise. This could mean increased levels of system-justifying beliefs are also present. If the governmental or social systems fail to respond to the increased attention to social issues through community service as it did many years ago, it is possible the cycle discussed above will prevail again and involvement will decrease in the future. If individuals lose confidence that their participation in community service makes a difference, they may stop participating, which could reduce our ability to address the

inequalities gap. It is important to understand how community service influences system-justifying beliefs in order to maintain activism generally, and specifically to encourage those who want to address issues like inequality.

I will test three hypotheses in this study to address this research question:

- **H1:** There is a difference in system-justifying beliefs based on motivation to volunteer and level of involvement.
- **H2:** There is a difference in system-justifying beliefs based on the individual dimensions of motivation to volunteer and level of involvement.
- **H3:** Altruistic motivations to volunteer will affect system-justifying beliefs more than egoistic motivations to volunteer.

CHAPTER 2 LITERATURE REVIEW

I will address inequality from a conflict theory perspective. Much of the conflict that erupts around the world is due to disagreements over the use of scarce resources (Cummings, 1980; Divale & Harris, 1976), ethnic disputes (Sidanius, Haley, Molina, & Pratto, 2007; Williams Jr., 1994), governance and political restructuring (Goldsmith & He, 2008; Mansfield & Snyder, 2002), and group identity (Gibson, 2002; Gries, 2005). This research study focuses on how individuals legitimize inequalities in social systems even while working to change them through community service. In this chapter, I will review several theoretical frameworks used to address conflict, provide a comprehensive discussion of system-justification theory and its applications, and examine motivators for community service involvement.

Theoretical Development

Classical Perspectives

Karl Marx. Class systems have always played a critical role in the division of resources. Class systems changed as capitalism developed and labor transformed into a commodity. For Marx, class relations are determined by property. He considered property a byproduct of labor. Marx divided society into multiple groups, but focuses on two groups when discussing class struggle. These two groups are the bourgeoisie, the property-owning class, and the proletariat or working low class (Allan, 2007). Marx argues that class conflict arises from struggles between classes (Rummel, 1977). Marx termed this concept 'class consciousness'. He argued that the advancement of capitalism will increase the disparities between classes, especially the bourgeoisie and the proletariat, ultimately resulting in transformative conflict. Class consciousness

recognizes that class relations determine deprivation and that group identity comes from this recognition. According to Marx, power derives from the ownership of capital. Therefore, class conflict is a political struggle to gain power over capital, ultimately resulting in a transformation of society into a classless one of pure equality (Allan, 2007; Rummel, 1977).

Max Weber. Weber also believed society was divided into a class system. Like Marx, Weber believed there are many classes that make up the social system but that capital was only a single factor in a complex organizational structure. Weber believed specialization and bureaucratization were also significant in class structure. According to Weber, class was based on three scarce resources, class, status, and power. An individual can have a great deal of social prestige or political power, yet have a low salary and still be of an elite class (Allan, 2007). Weber also presents a discussion of authority. It is through authority that systems are maintained. Conflict will result if the authority is not legitimized. Weber puts emphasis on the need to understand how individuals rationalize and legitimize a system in his writings (Allan, 2007; Wolin, 1981). Weber and Marx interpret conflict very differently. Weber believes conflict is perpetual and merely manifests itself differently over time. According to Weber, change can only occur when group class, status and power begin to align and perceived legitimacy of authority is weakened.

Georg Simmel. Marx and Weber view society through class systems at the societal level. Simmel focuses on the relationship between the *individual* and culture. Unlike Marx and Weber, Simmel believes individuals respond to situations according to their own unique set of needs and desires rather than the desires of their member

groups. Simmel argues that individuals adopt certain social forms that are commonly held and that solicit particular responses. He also discusses capital and labor as Marx and Weber did, but focuses on urbanization, which he believes drives the division of labor and how money is exchanged. According to Simmel, this change in labor and monetary exchange causes a change in the social networks that exist. People become more diverse and have a multitude of options available as the division of labor increases. Thus, there exist weaker ties between the individual and group identities. Simmel also explores money from a moral perspective. He argues the increased use of money as a means of value reduces moral constraints. Simmel says this change is favorable for society as a whole, but not necessarily for individuals (Allan, 2007).

Simmel also spends some time discussing group membership. According to Marx and Weber, people are automatically placed in groups depending on their relative position within the labor market and how much power and prestige they possess. Simmel refers to this type of group membership as organic motivation—people join “because they are naturally or organically connected to the group” (Allan, 2007, p. 128). The second motivation Simmel discusses is rational motivation. Rational motivation means that group membership comes as a result of freedom to choose. The argument is that “people join social groups out of choice (rational reasons) rather than out of some emotional and organic connectedness” (Allan, 2007, p. 129). This also enables individuals to be members of multiple groups, sometimes resulting in role conflict. Role conflict occurs when an individual belongs to groups that require different, conflicting roles. Simmel was the first to acknowledge that conflict is not only a source of social change, but also a necessary and natural piece of society.

Lewis Coser. Much of Coser's work is built directly on Simmel's work. Coser takes Simmel's idea of conflict as a necessary process a step further and argues that conflict is goal oriented. Coser also discusses violence in relation to conflict, precursors to violence, and consequences of conflict (Coser, 1966). He differentiates between two main types of conflict, internal and external. Internal conflict refers to conflict between groups of the same social system (i.e. conflict between the Gators and the Seminoles, both a part of the university system). External conflict occurs between groups that do not function as a part of the same social system, such as war between nation-states. Coser builds on the work of classical theorists like Marx, Weber and Simmel by arguing that conflict not only fosters change, but also serves multiple purposes. Every instance of conflict functions differently depending on the circumstances surrounding it and how it reinforces or challenges group norms and values. Conflict can serve to strengthen group identity and boundaries, as well as define power and authority (Allan, 2007; Coser, 1966).

Realistic Group Conflict Theory

Realistic group conflict theory (RCT) is a basic conflict theory that stems from the classical perspectives discussed above. RCT was pioneered by Sherif and Sherif (1953) as a way of exploring intergroup conflict as it relates to conflict of group interests. RCT looks at intergroup conflict as a function of group competition. This competition can be an outcome of harsh economic times when groups are struggling to obtain scarce resources (Jackson, 1993; Tajfel & Turner, 1979). RCT focuses on the collective perspective that comes as a product of a perceived group threat. This group threat serves to enhance in-group identity and further alienate out-groups. Discrimination resulting in intense conflict often occurs between individuals of opposite groups if the

intergroup conflict and perceived threat is great enough (Brief, Umphress, Dietz, Burrows, Butz, & Scholten, 2005). Not all groups will experience intergroup competition. According to Sherif and Sherif (1979), it is only when two opposing groups have a common goal that competition ensues and conflict erupts. Multiple studies have explored this relationship between group interests and conflict in real world situations such as children's organizations (Sherif, White, & Harvey, 1955; Tyerman & Spencer, 1983), and ethnic and racial groups (Bobo, 1983; Grant, 1991).

Sherif, White, and Harvey (1955) present evidence showing how boys at summer camp *placed* into groups for two weeks will develop strong positive sentiment for their in-group and strong negative feelings for the out-group. It was also evident that as time went on increased group competition led to increased hostility and conflict. Tyerman and Spencer (1983) conducted a similar study of *preexisting* boy scouts troops. Contrary to Sherif et al. (1955), Tyerman and Spencer (1983) found in-group solidarity actually decreased among the subjects. The level of out-group hostility exhibited in this study did not reach the extreme levels observed in Sherif et al. (1955).

Bobo (1983) analyzed racial groups using RCT. His researched looked at public transportation and race. Results show evidence of out-group hostility when there is a perceived threat of conflict. Bobo (1983) provides evidence that intergroup hostility is not based solely on competition of scarce resources, but also on challenges to group status and group membership. Grant (1991) tests this idea of status differentials causing ethnocentrism between groups in a study of Canadian undergraduate students. When groups of different status work towards a common goal there is increased out-group hostility, according to Grant (1991). These findings support previous research.

Social Identity Theory

Social identity theory (SIT) was developed by Tajfel and Turner (1979) as a response to realistic group conflict theory. Realistic group conflict theory addresses group conflict, hostility, and competition among groups. Realistic group conflict theory argues that the motivator for group conflict is the development of positive in-group attachment. Tajfel and Turner (1979) were not satisfied with the limited explanatory power of realistic group conflict theory, which led them to develop social identity theory (SIT; Grant, 1991; Tyerman & Spencer, 1983). SIT addresses the process of developing and maintaining a group identity. Tajfel and Turner (1979, p. 15) define a group as “a collection of individuals who perceive themselves to be members of the same social category, share some emotional involvement in this common definition of themselves, and achieve some degree of social consensus about the evaluation of their group and of their membership in it”. Individuals are understood to naturally seek a positive self-concept in this theory. Individuals belong to various groups that carry both positive and negative connotations that tend to be agreed upon by all groups. Social comparison exists between groups as they evaluate one another based on various characteristics (Jones, Wood, & Quattrone, 1981). Individuals evaluate their own group by making comparisons between their in-group and relevant out-groups. Relevant out-groups are groups that are of similar social status as the in-group in the underlying social system. A positive social identity is developed and maintained by the individual through this process of social comparison (Tajfel & Turner, 1979).

The individual will seek to change their identity if the process of social comparison produces a negative social identification (Tajfel & Turner, 1979). An individual can change a negative social identification in one of three ways, individual mobility, social

creativity, or social competition. Individual mobility refers to the process when individuals choose to move to another group that has a more positive social identity. A second option, social creativity, involves changing the way in which groups are compared (Tajfel & Turner, 1979). For example, if an out-group is perceived as athletic but the in-group is not, this contributes to a negative social identity for the in-group. However, if the in-group is perceived to be more intelligent than the out-group, an individual may make the comparison based on intelligence rather than athleticism since it contributes to a more positive social identity (Sidanius, 1993). Another option is for the individual to change how the attribute is evaluated from a negative quality to a more positive quality. This requires changing society's perception of the characteristic. The individual may decide to alter their comparison out-group to an out-group of lesser status. Conflict results when social competition occurs. This entails the in-group and the out-group challenging the negative belief and redefining which group is seen more positively (Tajfel & Turner, 1979).

Social Dominance Theory

Social dominance theory examines discrimination from an institutional perspective. According to Sidanius (1993), discrimination must be legitimized to exist within legal institutions. Legitimacy is a major construct in this theory (as well as in system justification theory, to be discussed later). Legitimizing myths are "attitudes, values, beliefs, or ideologies that provide moral and intellectual support to and justification for the group-based hierarchical social structure and the unequal distribution of value in social systems" (Sidanius, 1993, p. 207). These myths serve to reinforce the social system despite obvious disparities across groups at different levels of the social hierarchy (Pratto, Liu, Levin, Sidanius, Shih, Bachrach, & Hegarty, 2000). Behavioral

asymmetry is another important component in social dominance theory. Behavioral asymmetry is the idea that individuals of different groups behave differently both because of the hierarchical social system and as a way of reinforcing the system (Sidanius & Pratto, 1999).

Social dominance orientation is one of the most important components of social dominance theory. Social dominance orientation is concerned with how much individuals desire social dominance for themselves or their group. Social dominance orientation is usually a scalar measurement of the individual's level of social dominance (Sidanius & Pratto, 1999). Schmitt, Branscomb and Kappen (2003) studied how social dominance orientation changes according to context and how this relates to tolerance for inequality. They conducted five studies and found that context does alter social dominance orientation. The first study revealed that people have specific groups in mind when they consider inequality. According to this study, racism and social dominance orientation are only correlated when racial categorization is on the participant's mind when completing the social dominance orientation measure. Similar results were found in the second study, which shows the same relationship exists between social dominance orientation and gender as social dominance orientation and race. Their findings reveal that social dominance orientation is actually a measure of the participant's attitude toward inequalities affecting whatever group they have in mind at the time they complete the questionnaire. In the last three studies, social dominance orientation scores also varied according to the in-group interests at stake. Overall, participants viewed inequalities more positively if their in-group benefited from the

situation. Members of disadvantaged groups viewed inequalities more negatively (Schmitt et al., 2003).

A major difference between social identity theory and social dominance theory is the explanation of between group behaviors. Social identity theory explains in-group favoritism, but does a poor job hypothesizing reasons for out-group hostility. Social dominance theory can explain in-group favoritism *and* out-group hostility, aggression and oppression as a function of establishing and maintaining the hierarchical social system.

Limitations to Social Identity Theory and Social Dominance Theory

Social identity theory has fostered ample research studying group membership with regards to race and status (Berlet & Vysotsky, 2006; Bobo, 1983; Branscombe & Smith, 1990; Devos & Banaji, 2005; McKown & Weinstein, 2003; Sachdev & Bourhis, 1991). Social dominance theory is based on the idea that society functions on a hierarchy of groups that form as a result of status (Pratto et al., 2007). Social identity theory offers insight to how people construct their identities, in-group favoritism, and the need for positive group identity (Tajfel & Turner, 1979). Social identity theory focuses on the psychological need to maintain a positive self-esteem through group identification. Social identity theory is not able to explain out-group favoritism. Social dominance theory includes the assumptions of social identity theory but also considers status a factor in trying to explain out-group favoritism between group members of different status levels. Unlike social identity theory, social dominance theory also accounts for the potential negative group identity individuals may develop (Levin, 2004; Levin & Sidanius, 1999).

System-justification theory (discussed below), is not concerned with the formation of groups and the social status system. System-justification theory is focused on explaining “the psychological process whereby an individual perceives, understands, and explains an existing situation or arrangement with the result that the situation or arrangement is maintained... in spite of the obvious psychological and material harm it entails for disadvantaged individuals and groups” (Jost & Banaji, 1994, p. 10). System-justification theory has been applied to many of the same concepts as social identity theory and social dominance theory including status, discrimination, race, psychological well-being, meritocracy, political parties, and stereotyping.

System-Justification Theory

System-justification theory (SJT) is a young theory developed by Jost and Banaji (1994). SJT also operates on the idea of legitimizing myths that social dominance theory believes. SJT is concerned with how the system reinforces inequalities among groups (Jost, Banaji, & Nosek, 2004; Jost & Hunyady, 2002; Thorisdottir, Jost & Kay, 2009). SJT looks at the psychological aspect of reinforcing a system versus challenging and changing it. Justification is a key concept in SJT. According to Jost and Banaji (1994, p. 1), justification is “an idea being used to provide legitimacy or support for another idea or for some form of behavior”. Jost and Banaji (1994) discuss three types of justification, ego-justification, group-justification, and system-justification. Ego-justification is when individuals develop ideas about other individuals in order to protect their identity (Sidanius, 1993). This type of justification is evident in the work of early theorists such as Marx and Weber (Rummel, 1977). Group-justification is when stereotypes are formed as a way of protecting the group status and behavior. Group-justification is often discussed in social identity theory and social dominance theory

(Tajfel & Turner, 1979; Sidanius, 1993). System-justification refers to the “psychological process by which existing social arrangements are legitimized, even at the expense of personal and group interest” (Jost & Banaji, 1994, p. 2). Much of the work on SJT focuses on stereotypes and how they contribute to the preservation of the current system. SJT argues stereotypes are often the root of reinforcing system-justifying beliefs. Members of society who suffer because of stereotypes are more likely to reinforce system-justifying stereotypes (Bobo & Hutchings, 1996; Henry & Saul, 2006). It is also important to define a ‘system’. According to SJT, “such systems can be relatively tangible, such as the families, institutions, and organizations within which people live their daily lives, or they can be more abstract and intangible, such as the unwritten but clearly recognizable rules and norms that prescribe appropriate social behavior, including guidelines for appropriate interpersonal and intergroup encounters” (Thorisdottir et al., 2009, p. 8).

After exploring the development and application of social identity theory, social dominance theory and system-justification theory, I have decided to use system-justification theory as the primary perspective in my research. I will use the basic assumptions found in social identity theory and social dominance theory, however, I feel system-justification theory contains more relevant and adaptable constructs for my work. I will now discuss the various applications of system-justification theory, areas where the literature is lacking, and future direction for research in this field.

Applications of System Justification Theory

SJT and Status

Henry and Saul (2006) investigate system-justifying beliefs related to status in Bolivian school children. In this study, Henry and Saul (2006) show low-status children

who are most affected by inequalities to be greater supporters of the government than children of middle or high-class families. Henry and Saul (2006) present an issue scholars struggle to explain: why members of disadvantaged groups legitimize and maintain a system that is unjust (Jost & Banaji, 1994). I will further discuss this issue later in relation to psychological well-being.

McCoy and Major (2007) also explore the psychological justification of inequalities from a meritocratic perspective. They focus on how meritocratic beliefs contribute to the justification of a system that produces inequalities disadvantageous to the individual endorsing them (Major, Gramzow, McCoy, Levin, Schmader & Sidanius, 2002; Ridgeway, 2001). High status individuals are seen as more talented, valuable, and hardworking than lower status individuals from a meritocratic perspective. Individuals are more likely to favor high status groups, blame lower status groups for disadvantages, and increase their justification of the status hierarchy when they endorse meritocratic beliefs. McCoy & Major (2007) display social dominance theory's influence on system-justification theory by relating the individual ability to rationalize and legitimize a system to the status hierarchy seen across groups. Lucas (2009) also focuses on how status relates to system-justifying beliefs. He includes a third factor, emotional state. In this study, status is determined by income level rather than race. Lucas (2009) evaluated how system-justifying beliefs vary depending on whether the individual is considering *procedural* or *distributive* justice. "Distributive justice involves evaluations of the fairness of outcomes, allocations or distribution of resources... procedural justice concerns evaluations of the fairness of decision processes, rules, or interpersonal treatment" (Lucas, 2009, p. 252). Results show a more positive emotional

state to be associated with the tendency to perceive fair outcomes (distributive justice). A reduced negative emotional state was only somewhat associated with participants' tendency to perceive fair processes. When procedural just world beliefs were strongest lower income individuals were found to have a more positive emotional state. I will discuss the implications of system-justification on emotional well-being more below.

SJT and Discrimination and Race

Researchers have also explored how justification influences level of perceived discrimination between groups. Major et al. (2002) discuss the relationship between endorsement of belief in individual mobility (BIM), a measure commonly used in justification research and status. Major et al. (2002) argue the more low status groups endorse BIM, the less likely they are to attribute rejection from a higher status group to discrimination. They found the reverse to be true for members of high status groups, showing the more they endorsed BIM the more likely they are to attribute rejection from a lower status group to discrimination. Major et al. (2002) used four items to measure individual mobility. These items addressed the belief, or non-belief, that ethnic groups were capable of achieving a higher status within society.

SJT has been applied to discrimination because of race as well (Kay, Gaucher, Peach, Laurin, Friesen, Zanna & Spencer, 2009). Schmitt et al. (2003) looked at in-group advantage and an individual's social dominance orientation score. Their findings show an individual's tolerance for inequality varies depending on the perceived benefit of the specific inequality for the in-group. This is contrary to previous research by Henry and Saul (2006) about status and children's acceptance of the government in Bolivia. We would expect to find the lower status endorsing the system less since the inequalities affect their in-group more if we apply the findings of Schmidt et al. (2003) to

Henry and Saul (2006). However, this was not the case. Henry and Saul (2006) show that low status groups were more supportive of the government despite the inequalities they live with daily. Though Henry and Saul (2006) did not study governmental support related to inequalities and Schmitt et al. (2003) did not focus on governmental support or children.

Psychological Benefits from System Justification

SJT explores the psychological process that occurs when individuals legitimize a system, as in the research dealing with discrimination, race, and status. However, system-justifying beliefs (SJB) are also a necessity to maintaining healthy psychological well-being (Kat et al., 2009; Kay, Gaucher, Napier, Callan, & Laurin, 2008; Lipkusa, Dalbert, & Siegler, 1996; Lucas, 2009; O'Brien & Major, 2005). Kay et al. (2008) found a psychological *need* to justify the system in their research about government and religious authority systems. When the individual feels that his/her personal control of a situation is threatened, support for external support systems that have the ability to maintain control, such as religious and political systems, will increase. They found that this relationship between support for external systems and lack of personal control was consistent across cultures, but is stronger in countries where less corrupt governments are in power. Their study shows how system-justification theory has roots in social identity theory and social dominance theory, which are more about the individual benefits gained from the process of legitimization and group identification than the how legitimization occurs.

O'Brien and Major (2005) also consider status and psychological well-being in their study of undergraduate students at the University of California, Santa Barbara. The study of status links back to social dominance theory and other system-justification

theorists who focus on the process of justifying status (Henry & Saul, 2006; Iatridis & Fousiani, 2009; Major et al., 2002). O'Brien and Major (2005) predict that status, group identification and system-justifying beliefs are related to psychological well-being by incorporating the assumptions from system-justification theory with constructs from social identity theory. Race determined status in their study. Whites were high status, Asians mid status, and blacks and Latinos low status. They first measured how strongly individuals identified with their ethnic group. A strong sense of ethnic (group) identity was correlated with system-justifying beliefs in low status groups, but was found to be less influential in high status groups. These findings are consistent with finding from other studies based on social identity theory that show low status groups endorse system-justifying beliefs less than mid and high status groups even though they experience greater ethnic identification (O'Brien & Major, 2005). This contrasts to the findings of Henry and Saul (2006) and Lipkusa et al. (1996) (discussed below) that show lower status groups are more likely to endorse system-justifying beliefs than high status groups.

Research also shows that system-justification contributes to psychological well-being. Lipkusa et al. (1996) show how belief in a just world (BJW) can predict depression, stress, and life satisfaction in college students. They also examine the relationship between certain personality traits (Costa & McRae, 1985) and BJW. Their major contribution to the study of system-justification theory is in their exploration of justification of self versus justification of others. Their results show that people are more likely to evaluate something as fair and just if they perceive that the outcome is beneficial to their own interests (Lipkusa et al., 1996). Lipkusa et al. (1996) also present

evidence showing increased self-reported depression and stress levels lead to less life satisfaction. Interestingly, they found that individuals were less neurotic and more emotionally stable, extraverted and open when they perceive the world as fair and just for themselves. In a similar study, Quinn and Crocker (1999) found contrasting results. They measured psychological well-being and protestant work ethic (PWE), another construct in justification theory. Overweight women who endorse PWE show signs of decreased psychological well-being. Greater endorsement of PWE led to decreased satisfaction in Quinn and Crocker (1999), but led to greater satisfaction in Lipkusa et al. (1996). Quinn and Crocker (1999) believe that this could occur because being overweight creates the dissatisfaction, rather than the endorsement of PWE. Alternatively, the individual may feel a sense of failure if they are unable to achieve a healthy weight since the endorsement of PWE means the individual believes that hard work leads to achievement of goals. Women of normal weight who endorse PWE beliefs were found to have greater satisfaction (Quinn & Crocker, 1999). Overall, this body of research suggests that greater endorsement of any justification, protestant work ethic, belief in individual mobility, or belief in a just world, for *desirable* outcomes leads to increased psychological well-being. This is a possible explanation of Henry and Saul's finding (2006) that lower status groups are more supportive of governing bodies. It is more difficult to change a system than it is to legitimize a system as it is. Groups may justify their relevant systems as fair and just in order to maintain a healthier psychological well-being.

Community Involvement

Researchers have always been interested in the motivation to participate in community service. Multiple theoretical perspectives have been used to inform this body

of research, including an interactionist perspective (Penner, 2002), a functional perspective (Clary, Snyder, & Ridge, 1992; Clary, Snyder, Ridge, Copeland, Haugen, & Miene, 1998), and a other sociological perspectives (Callero, Howard, & Piliavin, 1987; Piliavin, Grube, & Callero, 2002). Theoretical approaches include the expectancy theory of motivation (Steers & Porter, 1975), theory of social participation (Selznick, 1992), exchange theory (Gluck, 1975), and theory of commitment to welfare (Horton-Smith, 1981).

Motivation to Participate in Community Service Activities

Researchers have identified many motives for volunteering. Some are altruistic motives (i.e. to help others), personal development, self-fulfillment, feeling useful/productive, excess free time, response to social norms, and moral responsibility (Anderson & Moore, 1978; Gillespie & King, 1985; Okun, Barr, & Herzog, 1998; Unger, 1991). Researchers agree that volunteers do not distinguish between motives but act in response to two distinct categories of motives, both altruistic and egoistic. Cnaan and Goldberg-Glen (1991) reviewed the literature about motivation to volunteer. They explored 28 variables representing the construct motivation to volunteer, MTV. Only 22 of the 28 factors were significant in their study of 258 volunteers from over 40 different programs. Their research supports the suggestion that volunteers are motivated by both altruistic and egoistic motives.

Cnaan and Goldberg-Glen's (1991) research about MTV has been criticized, however. Okun et al. (1998) argue that the uni-dimensional Motivation to Volunteer Scale developed by Cnaan and Goldberg-Glen (1991) is of limited explanatory power because their research lacked a theoretic foundation. Okun et al. (1998) present multiple measurements used to identify motivation to volunteer. Altruism and egoism did

emerge from the two-factor model of Firsich and Gerrard (1981), and was later reaffirmed by Latting (1990). These are the same two factors that emerged in Cnaan and Goldberg-Glen's (1991) research. Clary et al. (1992) revised the two-factor model by including multiple dimensions of each variable. They developed the Volunteer Functions Inventory (VFI; Okun et al., 1998). They identified six variables as contributors to a global construct referred to as "general motivation to volunteer," values, social, protective, understanding, career, and enhancement. I will use these six variables to measure motivation to volunteer.

Values. Value expression is one altruistic motivation to volunteer (MTV). Individuals volunteer as a way of acting on their values (Okun & Eisenberg, 1992). Value expressive motives are the strongest retention predictor for older adult volunteers (Okun & Eisenberg, 1992). Religious values are often a motivator for involvement as well (Ozorak, 2003). Ozorak (2003) discusses belief in God and prayer styles as intrinsic motives to volunteer. Results show belief in God is a strong predictor of volunteerism in males. Prayer styles that suggested a relationship with God predicted an intention to continue to volunteer for both men and women. Value oriented and altruistic motives are the most prevalent reasons for volunteering among college students across 12 countries (Handy, Cnaan, Hustinx, Kang, Brudney, Haski-Leventhal, Holmes, Meijs, Pessi, Ranade, Yamauchi, & Zrinscak, 2010). Serow (1991) reports altruistic motives as one of the top reasons for participating in community service activities.

Social. The social incentives for volunteering are egoistic motives. Okun and Eisenberg (1992) suggest that value expression is the best predictor of retention in

volunteering, supporting Serow (1991). However, Okun and Eisenberg (1992) say this is only true when participants also score high on social and knowledge motivators. Social motives can include wanting to spend time with friends involved in volunteering or meeting new people. Jones and Hill (2003) explore differences in motivation to volunteer between high school and college students. According to their study, social motivations play a very important role in high school students' volunteering. In contrast, Jones and Hill (2003) found that college students are less motivated by social reasons. Non-college students were more likely to volunteer if they thought their friends were volunteering compared to college students, who were more likely to volunteer for other reasons. Anderson and Moore (1978) found that individuals of high social class volunteered to meet new people or spend time with friends who volunteer.

Protective. The protective variable is also an egoistic motivator. Protective motivators include feeling lonely, having too much spare time, wanting to work through personal struggles, and feeling guilty for being fortunate, among others (Okun et al., 1998). Anderson and Moore (1978) found that men are more likely to volunteer if they do not find fulfillment in their full time jobs. Women felt it was necessary to participate in community service activities outside the home in order to feel useful and needed. Unemployed or retired individuals reported volunteering as a way of spending their free time. Okun (1994) also found that older adults volunteer as a way of spending their free time so to avoid feeling lonely. Volunteering may increase self-esteem for older adult volunteers by making them feel useful and productive (Okun, 1994).

Understanding. Understanding can be a motivator for some individuals when committing to volunteer. Understanding includes motives like wanting to learn a skill or

become knowledgeable on a subject, gain hands-on experience or exposure from a new perspective, and developing ones' own strengths. Serow (1991) explores students' motivation to volunteer and finds that some individuals volunteer in order to gain exposure to disadvantaged groups and relate more to their circumstances. Kemp (2002) shows that younger volunteers (ages 16-25 years) at the summer Olympic Games found greater satisfaction in their volunteer experience if there is a learning component.

Career. Career motivation to volunteer is another egoist motive that includes the desire to improve one's resume, advance in a position, become better acquainted with a potential employer, or learn a skill set relevant to advancing one's career. Jones and Hill's (2003) study showed that students who volunteered on a sporadic basis were more likely to volunteer for egoist motives such as to meet high school requirements or service requirements for college entry. Commitment to service was likely to end once the student reached college if they only volunteered sporadically during high school. Interviews with leaders of voluntary associations reveal résumé building as a common motivation to volunteer (Price, 2002). According to one interviewee, a deflated economy leaves more college graduates looking for volunteer work to gain experience and become a more desirable employment candidate.

Enhancement. The final variable for motivation to volunteer is enhancement. This variable corresponds closely with the "understanding" and "protective" variables. Enhancement measures if the participant feels important in their volunteer position, an increase in self-esteem, a feeling of purpose, and meeting new people. Okun's (1994) findings show that the desire to feel needed or useful is a motivation to volunteer. Anderson and Moore (1978) also showed that higher social classes use volunteering as

a social networking tool. Okun (1994) discusses the psychological advantage to volunteering for the elderly by boosting self-esteem.

Summary

In this research study I will explore the interaction affects between system-justification and community service. Individuals are motivated to volunteer for a variety of reasons and often times with the intention of addressing inequalities in their social systems. However, individuals regularly endorse system-justifying beliefs that legitimize and justify these same systems. This study will determine if their efforts to address inequalities in a system are actually serving to reinforce their faith in the system or truly make a difference.

CHAPTER 3 METHODOLOGY

Research Design

A cross-sectional design was chosen in this study. Cross-sectional designs are point-in-time designs that examine the differences between groups (de Vaus, 2001). Differences in dependent variables presumably are a result of the effects of the independent variables and the interactions between them (Shoemaker, Tankard, Lasorsa, 2004). Cases were assigned to comparison groups post-hoc based on the participant's level of involvement in community service activities. Planned analyses were means separation for groups in relation to the dependent variable, system-justifying beliefs and tests of association between motivation to volunteer and system-justifying beliefs both within and between groups.

Sample Selection

The theoretical population for this study is public university students. The accessible population is students at the University of Florida. This theoretical population was chosen because of the prevalence of community service and activist groups on college campuses and the opportunity to become involved with these groups during the course of one's college career. According to the Corporation for National and Community Service (2006), approximately 3.27 million college students participated in some form of community service in 2005. Gearan (2005) notes that 36% of college students participated in community service in 2003. The University of Florida does not differ from other public universities throughout the country in any known way relevant to the present study.

The sample consisted of students from multiple disciplines to represent a diverse student body with regard to academic interests, which could potentially affect motivation to volunteer (Onwuegbuzie, 2000). A multi-stage systematic random sampling process was used (Pike, 2007). First, a list of college enrollment by class (i.e. freshman, sophomore, etc.) was obtained from the Office of Institutional Research at the University of Florida. Based on upperclassmen enrollment (juniors and seniors), the six colleges with the greatest enrollment were selected: College of Liberal Arts and Sciences, College of Engineering, College of Agricultural and Life Sciences, College of Business Administration, College of Journalism and Communications, and College of Health and Human Performance. From these colleges, two to five departments were randomly selected, based on the number of departments in the college. Courses were selected based on Fall 2010 course listings found on the registrar's website. Only 3000 and 4000 level classes were included in the sampling frame to limit participation to mainly upperclassmen in order to confine responses to involvement in community service activities as a college student as much as possible. I sampled the largest class in each department. I used a 95% confidence interval and ± 5 standard error to increase precision. My end sample size (890) was well beyond the required sample size calculated using the variance (224). I also wanted three comparison groups across seven predictor variables which required a minimum of 630 students.

One class from one department in each college was selected first. I then selected a second class from another department in each college, then a third class, etc., until enrollment in the classes approached desired sample size. I contacted the professor in

each class to request permission to conduct the research in their class. The second-largest class in the same department was used if the instructor denied permission.

Instrumentation

Level of Involvement in Community Service Activities

Level of involvement in community service was used for post-hoc assignment to comparison groups. I produced a histogram of the data and natural groups emerging from the distribution determined the cutoff values for the three comparison groups. I used four multiple-choice items to determine level of involvement in community service activities (LI). These items asked the participant to give the number of hours per week they participated in community service activities, the number of times per month, and the number of community service organizations for which they volunteer. Another item asked the participant to rate himself or herself on how involved they are in community service activities on a scale of 1 to 5, 1 being the least involved and 5 being the most involved. A global score for LI was assigned based on these four items.

Motivation to Volunteer

There are six independent variables under the construct motivation to volunteer (MTV). As discussed in Chapter 2, these six variables of MTV are: Values, Social, Protective, Understanding, Career, and Enhancement. Each variable represents one dimension of this overall construct, based on the findings in other studies. I used a 5-point scalar response, where 1= Strongly Disagree and 5= Strongly Agree for each variable and developed a score for each variable that was the mean for all responses (Garson, 2008). I used items from other studies in these instruments. MTV items were adapted from Cnaan and Goldberg-Glen (1991), Handy et al. (2010), Latting (1990), Okun, Barr & Herzog (1998), and Serow (1991). A total of 78 items were tested as

potential measures of the six different variables. A group of 99 students responded to the items in a classroom setting. Items were then eliminated based on reliability and discriminatory power. I used the item-total correlation coefficient to eliminate items from the pool if the item-total correlation for the item fell below a specified value. Cronbach's alpha fell between 0.743 and 0.891 for each of the six variables within MTV after the elimination process. Next, individual scores by variable were calculated for each respondent for the items that were left. Respondents were divided into three groups based on mean score for MTV. The lowest quartile was categorized as group 1, the middle quartiles as group 2, and the highest quartile as group 3. A non-parametric test, Mann-Whitney U Test, was then conducted to determine the discriminatory power of each item by variable. Discriminatory power was tested for comparisons between groups 1 and 2 and between groups 2 and 3. All items demonstrated discriminatory power at $p=0.05$. After all analyses, 40 items remained for MTV.

Values. The Values variable was originally measured with 17 items. Ninety-one valid cases were considered in item testing. Cronbach's alpha was only 0.50 after the first test. Items 42, 60, 65, 70, and 81 were eliminated because they had an item-total correlation (ITC) below 0.40. After the second round, items 21 and 84 were eliminated because the ITC was below 0.60. Items 50 and 86 were deleted because they were similar to items 17 and 54, but had a lower ITC than those items. Eight items remained for this variable with a Cronbach's alpha of 0.89. Items 8, 11, 17, 20, 38, 51, 54, and 56 remained (See Table 3-1, p.83).

Social. Variable 2, Social, was measured using 16 items. I was able to collect 92 valid cases for this variable. Initial testing yielded a Cronbach's alpha of 0.77. Items 28,

34, 63, and 82 were initially eliminated as their ITC was below a 0.30. A second round of elimination was performed and items 10, 15, 48, 68, and 78 were deleted because the ITC was below 0.40. Item 27 was deleted in the third trial because the ITC below 0.40 and items 53 and 85 were deleted on the final round because the ITC was below 0.40. This brought Cronbach's alpha to 0.699. I elected to include the eliminated items from the last two rounds (items 27, 53, and 85) to increase the alpha from 0.70 to 0.74. The final seven items included were items 25, 27, 53, 55, 72, 77, and 85 (Table 3-2, p. 84).

Protective. Nine items were initially tested for the protective variable and 94 valid cases were considered. Cronbach's alpha started at 0.80. Items with ITCs less than 0.40 and 0.45 were eliminated (items 64, 73, and 66) through two rounds of testing. The final Cronbach's alpha was at 0.78. Six items remained for the final questionnaire: items 57, 58, 59, 74, 75, and 79 (Table 3-3, p. 84).

Understanding. The Understanding variable included 11 items initially. These items produced a Cronbach's alpha of only 0.34. Items 14, 29, and 39 were eliminated because of ITC scores below 0.30. Cronbach's alpha increased to 0.89. A second round of elimination caused me to delete items 69 and 80. This elimination did not change Cronbach's alpha, but I decided to delete those two items because the range of ITC decreased as a result of the deletion. Items 31, 35, 45, 47, 76 and 83 remained with ITC ranging from 0.60 to 0.77 (Table 3-4, p. 85).

Career. Career was measured with 13 items initially. Cronbach's alpha started at 0.875. Items 24, 32, and 37 were deleted because they had an ITC of less than 0.50. Items 16, 22, and 40 were deleted next because their ITC was lower than 0.60. Item 13

was deleted because it was similar to item 46 and showed less discriminatory power than item 46. Items remaining were items 9, 23, 26, 43, 46, and 52. The final Cronbach's alpha was 0.86 (Table 3-5, p. 85).

Enhancement. Enhancement started with a Cronbach's alpha of 0.80 with 12 items. Items 12, 30, 36, and 67 were deleted because the ITC was lower than 0.5. Item reliability analysis was run again and I decided to delete item 41, which had an ITC below 0.50, significantly lower than all other items. The remaining seven items yielded a Cronbach's alpha of 0.83. Items 18, 19, 33, 44, 49, 61, and 62 remained (Table 3-6, p. 86).

System-Justifying Beliefs

I began measuring the construct of SJB with five variables. After item reliability analysis I was only able to accurately measure four of these variables. I also used hierarchical cluster analysis to confirm that the items for the four dimensions were not artificially associated. For the purpose of this study, four dependent variables were measured under the construct of system-justifying beliefs (SJB). SJB was also measured using a 5-point scale from 1= Strongly Disagree to 5= Strongly Agree. Seventy-six items were taken from studies by Henry and Saul (2006), Kay and Jost (2003), Levin, Sidanius, Rabinowitz and Federico (1998), Lipkusa et al. (1996), Lucas (2009), Major et al. (2002), and O'Brien & Major (2005). The four variables determined were Government, Belief in a Just World, Belief in Individual Mobility, and Group Equality. Belief in Individual Mobility and Protestant Work Ethic were tested separately but were later combined to one variable, Belief in Individual Mobility.

Government. In the test questionnaire, six items represented the Government variable. Initially Cronbach's alpha was only 0.54. Items 108 and 112 were eliminated

after two rounds of testing because the ITC scores were below 0.20 and 0.30, respectively. The final Cronbach's alpha was 0.734. The final four items remaining were items 89, 94, 101, and 105. All items showed significant discriminatory power between groups at $p < 0.05$ (Table 3-7, p. 86).

Belief in Individual Mobility. This variable was initially measured using five items. Cronbach's alpha was at 0.427. Item 99 was deleted first because the ITC was negative. Item 102 was eliminated next because the ITC was below 0.10. This increased Cronbach's alpha to 0.67. Item 97 did not show discriminatory power between groups 1 and 2 with a p-value of 0.27, but showed significant discriminatory power between groups 2 and 3 ($p \leq 0.001$) and had an ITC equivalent to item 107 (ITC= 0.53), therefore, I chose to leave the item in the questionnaire. Items 90 and 107 were almost identical items, but item 90 had an ITC of 0.39 and 107 had an ITC of 0.53. Therefore, item 90 was deleted. Items 97 and 107 remained. I chose to leave these two items in the final questionnaire and decided to run item reliability analysis after data collection to see if the items would fit under another SJB variable. After final data collection these two items were combined with the two items from Protestant Work Ethic to create one variable (Table 3-8, p.87).

Belief in a Just World. This variable was first measured in the test questionnaire using 31 items. Though the items yielded an initial Cronbach's alpha of 0.90, I needed to lessen the number of items. Items 131 and 145 were deleted first with ITCs lower than 0.10. Items 116 and 147 were eliminated next because ITC was less than 0.30. Items 93, 98, 103, 106, 110, 143, and 159 were eliminated over two more rounds because ITC was lower than 0.40. A final elimination round deleted items with an ITC of

less than 0.50 which cut items 114, 118, 130, and 135 from the final pool. Cronbach's alpha remained at 0.90. Items 117 and 122 were similar in wording, but item 122 had greater discriminatory power between all groups ($p \leq 0.001$) and had a higher ITC (0.70) therefore, item 117 was deleted. Items 120, 132, and 137 were also similar in wording. ITC and discriminatory power were similar for all three (ITC ranged 0.60 to 0.68; $p < 0.01$ for all between all groups). I decided to eliminate item 137 because the wording was more confusing than items 120 and 132. Items 134 and 140 were similar as well. Both had similar ITC scores but 134 discriminated between all groups and 140 did not discriminate between groups 2 and 3. Item 140 was then deleted. This variable then had ten items in the final questionnaire: 120, 122, 126, 132, 134, 139, 146, 150, 154, and 161 (Table 3-9, p.88).

Protestant Work Ethic. This variable was initially measured with four items and yielded a negative Cronbach's alpha of -0.003 initially. Items 95 and 100 were deleted with negative ITC scores. This raised Cronbach's alpha to 0.61 and only left two items, 109 and 111. I decided to leave these in the final questionnaire and run item reliability analysis after data collection to see if these items fit better in another variable. After final data was collected item reliability analysis showed these items to correlate with Belief in Individual Mobility so I combined them to make one variable (Table 3-8, p.87).

Group Equality. Group equality had 20 items initially. Cronbach's alpha was 0.677. Item 142 yielded a negative ITC initially and was eliminated. The second and third tests of item reliability produced six more items with negative ITCs, so items 121, 128, 129, 141, 144, and 151 were deleted. This increased Cronbach's alpha to 0.834. At this point, another item showed a negative ITC, so items 149 and 152 were deleted

because of ITCs lower than 0.20. Another negative ITC appeared so item 160 was deleted. Item 125 was deleted because it had a low ITC score compared to other items and the wording of the item seemed confusing. Items 104, 113, 115, 119, 123, 127, 133, 136, and 157 remained on the final questionnaire with a Cronbach's alpha of 0.890 (Table 3-10, p.89).

Extraneous Group. Upon initial creation of the test questionnaire there were eight items that did not seem to fit into the other variables so they were tested as one group. After two tests of item reliability, three of the eight were deleted, but Cronbach's alpha was still only at 0.602 (increased from 0.515 initially). I decided to delete items 87, 92, and 96 from this group because of poor wording. That left items 88 and 148 remaining. Cluster Analysis showed these two items fit with other SJB items. I decided to leave them in the questionnaire and put them into the Belief in a Just World variable. Item reliability analysis was run again for BJW including these items. Both items yielded an ITC of less than 0.35 and thus were deleted from the final instrument.

Procedure

I contacted professors from multiple departments across the university requesting to utilize classroom time for data collection. See "Sample Selection" for a more thorough explanation. Upon consent of the professor, questionnaires were administered during class meeting time. All data were collected during the first two weeks of the fall semester in August and September of 2010. Students received a hard copy of the questionnaire and were instructed to bubble their responses on a scantron answer sheet provided.

CHAPTER 4 RESULTS

Sample Statistics

A total of 886 students participated in this study. Not every participant responded to all items of the questionnaire. Between 882 and 886 valid cases were considered for each variable.

Demographics

Tables 4-1 and 4.2 present the descriptive statistics for the sample. Of the 886 participants, 406 were male (46%), 476 were female (54%), and four respondents did not indicate their gender. My sample closely resembles the undergraduate population of the University of Florida with regard to gender, which is 55% female and 45% male (UF Office of Institutional Research, 2009). For all public institutions nationally, 57% of enrolled students are female and 43% are male (United States Department of Education, National Center for Education Statistics, 2009)

The majority of respondents were juniors (33.4%) and seniors (50.1%) while a few were freshman (4.1%) and sophomores (8.4%). Only 3% of respondents were graduate students. Most respondents (62.%) were either 20 or 21 years old, 14.8% were 18 or 19, 13.7% were 22 or 23, and only 8.4% were over the age of 24.

Table 4-1. Gender and age of participants

	Age				Total
	18-19	20-21	22-23	24+	
Male	42	250	65	48	405
Female	90	302	57	27	476
Total	132	552	122	75	881

Table 4-2. Gender and college classification of participants

	Classification				
	Freshman	Sophomore	Junior	Senior	Graduate
Male	9	21	149	210	17
Female	28	54	147	234	10
Total	37	75	296	444	27

Post-hoc Assignment to Groups

Participants were assigned to post-hoc groups based on the variable level of involvement. Participants were given a level of involvement (LI) score based on their response to four items. The mean of the score was used to divide participants into groups. Mean scores varied from 0-4. The mean for the entire group was 0.96 with a standard deviation of 0.8. I divided the participants into three groups. Level of involvement (LI) group 1 had mean scores from 0.0-0.8, LI group 2 from 0.8-1.6, and LI group 3 from 1.6-4.0. Participants were also given a summative score for their system-justifying beliefs (SJB) and motivation to volunteer (MTV). Correlations were run between each of the dimensions to ensure validity in the summative SJB and summative MTV scores (Tables 4-3 and 4-4).

Table 4-3. Correlation coefficients for Dimensions of SJB

	SJB-GE	SJB-GOV	SJB-BIM	SJB-BJW
SJB-GE	1.00	0.32	0.29	0.67
SJB-GOV	0.32	1.00	0.07	0.34
SJB-BIM	0.29	0.07	1.00	0.38
SJB-BJW	0.67	0.34	0.38	1.00

Table 4-4. Correlation coefficients for Dimensions of MTV

	MTV-ENH	MTV-VAL	MTV-SOC	MTV-UND	MTV-PRO	MTV-CAR
MTV-ENH	1.00	0.68	0.52	0.71	0.36	0.52
MTV-VAL	0.68	1.00	0.40	0.60	0.20	0.34
MTV-SOC	0.52	0.40	1.00	0.42	0.50	0.31
MTV-UND	0.71	0.60	0.42	1.00	0.25	0.56
MTV-PRO	0.36	0.20	0.50	0.25	1.00	0.18
MTV-CAR	0.52	0.34	0.31	0.56	0.18	1.00

Test for Normal Distribution

I used the Kolmogorov-Smirnov (K-S) test to determine if the values for each group were normally distributed with regard to the SJB summative score (Table 4-5). The same process was done for the independent variable, MTV, using the summative score (Table 4-6). I treated the groups as normally distributed based on the K-S p-values, although the p-values for group 3 for the SJB scores and for group 1 for the MTV scores are <0.05 . I did not transform that data.

Table 4-5. Results of the Kolmogorov-Smirnov test for normality for SJB score for all groups and test of normal distribution for SJB score based on groups determined by LI

	Kolmogorov-Smirnov	Valid N	Mean	Variance	Std. Dev.
Group 1	$p < 0.15$	444	67.48	172.43	13.13
Group 2	$p < 0.10$	262	66.37	256.52	16.02
Group 3	$p < 0.05$	178	62.05	286.78	16.93
All Groups		884	66.06	224.10	14.97

Table 4-6. Results of the Kolmogorov-Smirnov test for normality for MTV score for all groups and test of normal distribution for MTV score based on groups determined by LI

	Kolmogorov-Smirnov	Valid N	Mean	Variance	Std. Dev.
Group 1	$p < 0.05$	445	132.74	497.71	22.31
Group 2	$p < 0.10$	262	144.00	393.57	19.84
Group 3	$p > 0.20$	178	149.05	515.65	22.71
All Groups		885	139.35	516.81	22.73

Tests of Central Tendency

Parametric and non-parametric ANOVAs were conducted to test the differences in groups means for hypotheses one and two. For H1, a one-way ANOVA was conducted using the summative SJB score as the dependent variable and the level of involvement as the grouping variable. Results show a significant difference in LI groups ($p \leq 0.001$).

However, a post-hoc test for unequal n showed no significant difference between groups 1 and 2 ($p=0.67$). Group 3 did differ from groups 1 and 2 in mean SJB score (Table 4-7). I also ran a one-way ANOVA using the summative MTV score as the dependent variable for the LI groups. The overall model was significant ($p\leq 0.001$). A post-hoc test for unequal n revealed a significant difference between LI groups 1 and 2, but group 3 did not differ significantly from groups 1 or 2. However, given the p-value of 0.07, I decided to conduct the more discriminative Bonferroni test. This test (Table 4-8) showed that group 3 does differ significantly from group 2 ($p < 0.05$).

Table 4-7. Post-hoc test for between-group differences for unequal n for summative SJB score

	Mean	Group 1	Group 2	Group 3
Group 1	64.48		$p= 0.67$	$p < 0.01$
Group 2	66.37	$p= 0.67$		$p= 0.017$
Group 3	62.05	$p < 0.01$	$p= 0.017$	

Table 4-8. Post-hoc test for between-group differences for unequal n for summative MTV score

	Mean	Group 1	Group 2	Group 3	Bonferroni-Group 3
Group 1	132.74		$p\leq 0.001$	$p\leq 0.001$	$p\leq 0.001$
Group 2	144.00	$p\leq 0.001$		$p= 0.072$	$p= 0.050$
Group 3	149.05	$p\leq 0.001$	$p= 0.072$		

To test H2, the non-parametric Kruskal-Wallis ANOVA (K-W) was run for each dimension of SJB and MTV to reveal differences in means between groups. Results show a significant difference between groups for all dimensions. I used a post-hoc multiple comparison test to determine which groups differ significantly for each dimension. For SJB, the dimensions Government (GOV) and Belief in a Just World (BJW), differed significantly for groups 1 and 3, but group 2 did not differ from either group 1 or 3. Groups 1 and 2 showed no difference in Group Equality (GE), but group 3

differed significantly from both groups 1 and 2. For Belief in Individual Mobility (BIM), group 1 differed significantly from group 2, but groups 2 and 3 did not differ from each other.

Results of the K-W test for the MTV dimensions show a significant difference between most groups for five of six dimensions ($p \leq 0.001$) (Table 4-9), but for the Protective (PRO) dimension $p = 0.062$. Values (VAL), Understanding (UND), and Enhance (ENH) revealed all three groups to be significantly different. Groups 1 and 2 were significantly different for Social (SOC) ($p \leq 0.001$), but group 2 did not differ from group 3. For Career (CAR), groups 1 and 2 differ significantly ($p < 0.001$), but group 2 did not differ from group 3. No groups differed for Protective (PRO). In Table 4-9 groups that did not differ significantly from each other are shaded. Overall p-values are also listed for the Kruskal-Wallis test statistic, H.

The same process was completed for average level of involvement (AVG LI). The p-value for the K-S ANOVA was significant (≤ 0.001) so a test of multiple comparisons was performed and showed a significant difference between all groups ($p \leq 0.001$). Results are also reported in Table 4-9.

Table 4-9. Group differences by dimension for SJB and MTV determined through post-hoc multiple comparison of median scores

	p-value	Groups		
SJB- GE	≤ 0.001	1	2	3
SJB- GOV	0.055	1	2	3
SJB- BIM	0.011	1	2	3
SJB- BJW	0.030	1	2	3
MTV- VAL	≤ 0.001	1	2	3
MTV- SOC	≤ 0.001	1	2	3
MTV- UND	≤ 0.001	1	2	3
MTV- PRO	0.062	1	2	3
MTV- ENH	≤ 0.001	1	2	3
MTV- CAR	≤ 0.001	1	2	3
AVG LI	≤ 0.001	1	2	3

Multiple Regression Analysis

After differences in group means were explored using ANOVA, multiple regression analyses were performed to test the level of variance explained by each variable for each of the three hypotheses. Multiple regression analyses also revealed the predictive power for each of the dimensions explored.

Hypothesis One

Hypothesis one says there is a difference in system-justifying beliefs based on motivation to volunteer and level of involvement. I used multiple regression analysis to test the model displayed in Figure 4-1. Results of the regression analysis show that this model is significant ($p \leq 0.001$) for all groups combined. Together, Average LI (AVG LI) and MTV explained little of the variance within SJB ($R^2 = 0.016$). Models for the individual comparison groups show that the model for group 3 is the only significant model, although $p = 0.06$ for group 2. AVG LI is a significant predictor for groups 2 and 3. MTV is not a significant predictor for any group, although $p = 0.058$ for group 3. Table 4-10 gives the Beta and p-level for each variable by group.

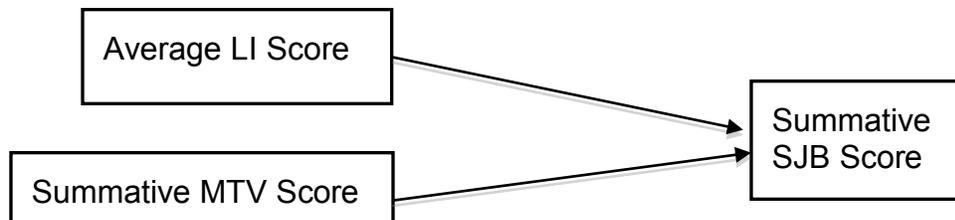


Figure 4-1. Multiple regression model 1

Table 4-10. Multiple regression results for model 1 for LI for each comparison group

All Groups: R ² = 0.016; p≤ 0.001		
	Beta	p-value
AVG LI	-0.121	≤ 0.001
MTV	-0.013	0.716
Group 1: R ² = 0.005; p= 0.354		
	Beta	p-value
AVG LI	0.034	0.476
MTV	-0.065	0.179
Group 2: R ² = 0.022; p= 0.060		
	Beta	p-value
AVG LI	0.133	0.033
MTV	-0.078	0.211
Group 3: R ² = 0.040; p= 0.029		
	Beta	p-value
AVG LI	-0.160	0.034
MTV	0.143	0.058

Hypothesis Two

Hypothesis two predicts that there is a difference in system-justifying beliefs based on the individual dimensions of motivation to volunteer and level of involvement.

Another multiple regression analysis was conducted to test Hypothesis 2. This model included each individual dimension of MTV and AVG LI as predictor variables for the summative SJB score. Figure 4-2 displays this model. Results of this regression analysis show that model 2 is highly significant ($p \leq 0.001$ for all groups). For all groups combined, $R^2 = 0.121$ for Average LI (AVG LI) and the six dimensions of MTV. PRO, ENH and AVG LI were not significant at $p = 0.05$, although PRO and AVG LI are significant at $p < 0.10$. VAL was negatively related to SJB while SOC, UND, and CAR show a positive relationship.

AVG LI was negatively correlated to SJB for group 3 and CAR was positively significant. Though VAL was not significant at $p = 0.05$, $Beta = -0.22$ at $p = 0.06$. For group 2, AVG LI and SOC were positively significant and VAL was negatively significant. UND

is negatively significant at $p= 0.095$. Unlike the other two groups, AVG LI was not a significant predictor in group 1. CAR showed a positive relationship and VAL showed a negative relationship with SJB. In group 1, PRO showed a positive relationship ($p= 0.005$), but was not significant for any of the other groups. Table 4-11 shows the results for the multiple regression analysis for each group by dimension.

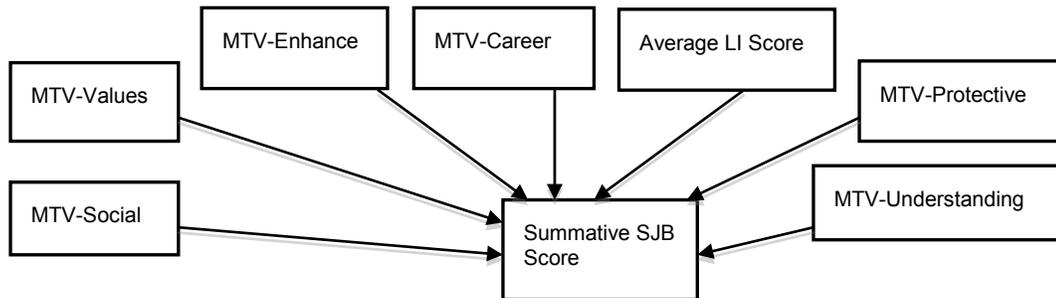


Figure 4-2. Multiple regression model 2

Table 4-11. Multiple regression results for model 2 by LI groups

All Groups: $R^2= 0.121$; $p\leq 0.001$		
	Beta	p-value
AVG LI	-0.058	0.093
MTV VAL	-0.314	≤ 0.001
MTV SOC	0.183	≤ 0.001
MTV UND	-0.134	0.014
MTV PRO	0.064	0.098
MTV ENH	0.048	0.440
MTV CAR	0.153	≤ 0.001
Group 1: $R^2= 0.112$; $p\leq 0.001$		
	Beta	p-value
AVG LI	0.051	0.272
MTV VAL	-0.309	≤ 0.001
MTV SOC	0.094	0.123
MTV UND	-0.098	0.204
MTV PRO	0.156	0.005
MTV ENH	0.017	0.846
MTV CAR	0.123	0.045

Table 4-11. Continued

Group 2: R ² = 0.213; p≤ 0.001		
	Beta	p-value
AVG LI	0.135	0.017
MTV VAL	-0.367	≤ 0.001
MTV SOC	0.310	≤ 0.001
MTV UND	-0.153	0.095
MTV PRO	0.030	0.652
MTV ENH	0.029	0.768
MTV CAR	0.051	0.482
Group 3: R ² = 0.136; p≤ 0.001		
	Beta	p-value
AVG LI	-0.148	0.042
MTV VAL	-0.220	0.060
MTV SOC	0.103	0.313
MTV UND	-0.102	0.392
MTV PRO	-0.041	0.658
MTV ENH	0.139	0.321
MTV CAR	0.319	≤ 0.001

Hypothesis Three

H3: Altruistic motivations to volunteer will change system-justifying beliefs more than egoistic motivations to volunteer. For my research, VAL was an altruistic motive and all others were egoistic. For all groups combined, group 1, and group 2 VAL was statistically significant ($p < 0.05$) and had the highest Beta value of all six dimensions (Table 4-11). For group 3, CAR had the highest Beta (0.319) and VAL was second highest (-0.22), but CAR was significant ($p \leq 0.001$) and VAL was not, although $p = 0.06$. All other dimensions for each group had considerably lower Beta values.

CHAPTER 5 DISCUSSION

Research Question and Hypothesis

I tested three main hypotheses in my research. I found evidence to support each of the hypotheses to varying degrees. Below I will present the evidence and possible explanations for my findings. I will talk about the different explanations for each LI group and I will also discuss the interaction effects for the multiple dimensions of MTV. Finally, I will compare and contrast my findings with those of previous research studies and offer future research suggestions.

Hypothesis One

Hypothesis one states there is a difference in system-justifying beliefs based on motivation to volunteer and level of involvement. My findings show partial support for this hypothesis. The model with level of involvement (AVG LI) and the summative motivation to volunteer score (MTV) as predictors of the summative system-justifying beliefs score for all participants was significant, although R^2 was only 0.016. AVG LI was a significant predictor of SJB, but MTV was not. In sum, AVG LI does influence SJB, but summative MTV score does not.

Analysis by comparison group shows that the model with MTV and AVG LI together is significant for LI group 3, the most involved students. AVG LI was significant and MTV was not, although $p = 0.058$ for this group. In group 3, AVG LI and MTV had similar Beta values, see Table 4-10, but AVG LI was negatively correlated with SJB and MTV was positively correlated. Highly involved students may support fewer system-justifying beliefs because they are more exposed to injustices that exist in our social systems. This may cause students in this group to feel a sense of hopelessness

because the system is not able to address the problems. The positive correlation between MTV and SJB suggests increased motivation to volunteer may counteract the feeling of hopelessness. Students who are highly motivated to volunteer seem to possess a sense of optimism that the social system will respond to their efforts and change accordingly.

Overall, greater involvement in community service activities is associated with decreased system-justifying beliefs for the most highly involved group of students, group 3. The more motivated these students are to volunteer, the higher their system-justifying beliefs. This may explain why this model explains little of the variance in global SJB scores. The Beta values for MTV and AVG LI are similar (see Table 4-10), but they have an inverse relationship with the outcome variable. In other words, these students are highly involved in community service activities, which decreases their SJB score. However, the more motivated students are to volunteer, the greater support they show for system justifying beliefs. Therefore, the two factors negate each other to some extent, which could be why the R^2 value for the model is only 0.04.

The results for group 2 are quite distinct from those for group 3. This model was not significant for group 2, although $p = 0.060$. Even less of the variance is explained in this model ($R^2 = 0.02$) than for group 3 ($R^2 = 0.04$). AVG LI was still a significant predictor, though it explained less of the variance than it did for group 3. Interestingly, AVG LI was positively associated with SJB for this group, in contrast to the negative correlation for group 3. This positive correlation between AVG LI and SJB may be because students in this group are less exposed to the flaws of the social systems as volunteers than students of group 3 and thus still believe in the validity of the systems and their ability to

solve social issues. Also, MTV was positively correlated with SJB for group 3, but is negatively correlated for group 2 and is not significant. This makes sense. Since these students are less involved, it is reasonable to conclude that they would have less motivation to participate.

Following this pattern, it is no surprise then that the model is not significant for group 1, the least involved group of students. Considering this group is not involved in community service, I would not expect them to be very motivated to volunteer either. If they are not motivated and they do not participate, these two factors cannot be significant predictors of SJB. It is not surprising that those who support system-justifying beliefs more are less involved in community service activities.

Overall, group 3 students are highly motivated to participate in community service activities, which increases their SJB score, but their level of involvement causes them to feel disappointed in the system, which decreases their SJB score. Students in group 2 experience increased SJB scores because of their level of involvement and but their motivation to volunteer does not affect their SJB score. MTV or AVG LI did not influence SJB scores for students not involved in community service, group 1.

Hypothesis Two

Hypothesis two predicts a difference in system-justifying beliefs based on the individual dimensions of motivation to volunteer and level of involvement. Analysis of each individual dimension of MTV rather than the summative score produced different results from hypothesis one. The explained variance in SJB rose substantially ($R^2=0.12$) for all LI groups when considering each individual dimension, compared to $R^2=0.02$ for all groups using the summative MTV score. This same trend emerged in the analysis of comparison groups, where a significant amount of the variance could be

explained for group 2 ($R^2= 0.21$). Also contrary to the above discussion, this model was significant for all groups, providing strong support for H2. Interestingly, in the model used for hypothesis one, AVG LI generally proved significant while the summative MTV score did not. On the contrary, in this model, AVG LI and the different dimensions of MTV varied in significance according to group.

Average Level of Involvement

AVG LI was an interesting variable in this model. For all groups combined it was not a significant predictor. In group 3, AVG LI was a significant predictor negatively correlated with SJB. AVG LI remains a significant predictor in group 2, but is positively correlated with SJB. The absolute value of the AVG LI Beta scores for these two groups are approximately the same, however more variance can be explained in the overall model for group 2 ($R^2= 0.21$) than group 3 ($R^2= 0.14$). In group 1, AVG LI was not a significant predictor. This supports my conclusion for hypothesis one regarding level of involvement. For those students highly involved in community service, SJB scores are negatively affected as they are exposed more to the shortcomings of a system. AVG LI serves to increase SJB in moderately involved students and, as expected, does nothing to SJB scores for students who do not participate in community service at all.

Dimensions of Motivation to Volunteer

Values. VAL was a significant predictor in groups 1, 2 and all groups combined, and $p= 0.06$ for group 3. In all groups combined, group 2 and group 1, VAL was the most significant predictor of SJB, and was the second most powerful predictor of SJB for group 3 (see Table 4-11). In all groups, VAL was negatively associated with SJB. This suggests that students who are involved in community service based on their values are less inclined to support system-justifying beliefs, regardless of level of

involvement. Students motivated by values volunteer because they are genuinely concerned for the well-being of other individuals or the cause they are addressing. They place high importance on helping others because it's the right thing to do and they want to correct social injustices. Students motivated for these reasons have acknowledged that an issue is present and something needs to be done to correct it. This explains why this dimension is negatively correlated with system-justifying beliefs. Since they are aware a problem exists, they are also aware when progress is not being made. Students motivated by their values become involved in order to change something. When they do not see direct or immediate results from their efforts, their faith in the system is compromised. They may experience the same feeling of hopelessness I discussed earlier. They no longer believe a system is fair and just or that it is able to help those in need.

This conclusion is contrary to that of Kay et al. (2008). Kay et al. (2008) argue support for broad authoritative systems (specifically government) increases as personal control decreases. If I apply these findings to my study, it would be reasonable to conclude that highly involved students would support system-justifying beliefs more if they felt their individual efforts were not creating substantial change. I found the reverse to be true. Increased involvement led to decreased system-justifying beliefs. This could be because students did not feel as though they had no personal control of the system when they began volunteering. Instead, they started to volunteer because they felt they had personal control and the ability to create change. Once involved, they may have felt the system failed them by not supporting them in their effort to change inequalities since little visible change was evident. Thus, they begin to doubt their individual ability to

make a difference. It could be the shift from feeling that they had personal control to having no personal control that left them disappointed in the system and supporting fewer system-justifying beliefs.

Social. SOC was an interesting dimension to explore. It was not a significant predictor of SJB for groups 1 or 3, but was positively correlated with SJB for all groups combined and for group 2. SOC had the second highest Beta value in the model for both scenarios in which SOC was a significantly predictive dimension of SJB.

Community service volunteers motivated for social reasons volunteer because they are interested in meeting new people, want to spend more time with friends or family, or feel people they are close to see volunteering as an important activity. Individuals are able to fulfill their social desire to volunteer simply by the act of volunteering. In this case, they do not expect any change to occur within a system. They are volunteering to hang out with friends or meet people. Since their personal needs are met, they are satisfied with the system. It is possible that they are more inclined to support system-justifying beliefs because the system worked for them and fulfilled their expectations. They were able to see positive social results because of their efforts.

Lucas (2009) supports these findings. Lucas (2009) discussed the difference between distributive and procedural justice. Individuals were found to have a more positive emotional state if they perceived fair outcomes. Students motivated by social reasons thus perceived a fair outcome for them, which translated to increased system-justifying beliefs. Lipkusa et al. (1996) also supports this conclusion. Their study shows individuals are more likely to report something as fair and just if they perceive the outcome is beneficial to their own interest.

Career. CAR was the next most significant predictor of SJB across groups. CAR was also positively significant and possibly for similar reasons. CAR was significant for all groups combined and for groups 1 and 3. In group 3, CAR was the most significant dimension and predicted the greatest amount of variance in SJB. For group 2, CAR was not a significant predictor. Career motives can include wanting to network with potential employers, gain experience to put on a résumé for a job or college, or to acquire skills valuable in the workforce. I would argue that students who volunteer for career reasons show support for system-justifying beliefs for the same reason as students who are motivated for social reasons. Again, for this dimension students are not volunteering because they want to correct a social issue. They are volunteering to fulfill a personal need. If the system in which an individual is volunteering in is fulfilling the individual's career motives for becoming involved with volunteer work, the individual may perceive the system to be effective. Students who volunteer for career reasons (or any egoistic motives) are thus seeking a different outcome from their time as a volunteer compared to VAL, where the intended outcome is social change. The student is only aware of the system's ability to accomplish his/her individual goals for volunteering. Since the individual's focus is not on the system's ability to correct social injustices, the insufficiencies may go unnoticed. Because the individual is "getting what they came for" from the volunteer experience, in their eyes, the system "worked". This may translate into the belief that the system must function for the good of everyone, which increases their support for system-justifying beliefs.

Schmitt et al. (2003) demonstrate increased tolerance for inequality if the inequality benefits the in-group. In this case, the individual volunteering is experiencing

benefits from the inequality. Students are making career moves that directly benefit themselves causing them to perceive the inequality more positively. Lipkusa et al. (1996) can also be applied here. Again, individuals find volunteering to be beneficial for themselves, which causes them to provide more support for system-justifying beliefs.

Understanding. UND was the last dimension to have a significant affect on SJB for all groups combined, but explained the least amount of variance in the model (see Table 4-9). This dimension was negatively correlated to SJB, which is contrary to what I expected to find. It was also interesting to find UND was significant for all groups combined because it was not significant for any individual group. Although $p= 0.10$ in group 2. Students motivated by understanding volunteer because they want to explore their own strengths, learn something new, or work with a variety of people. This dimension may be negatively related to SJB because volunteers are learning more about the issue with which they are involved. Making a conscience effort to learn about the topic may open their eyes to the severity of inequalities. This may cause volunteers to think more negatively about the system after volunteering than they did before they started and had very little knowledge of the problems. If this conclusion is correct, I would expect this dimension to be significant for those who are highly involved, but it is not significant for group 3 or group 2, although $p= 0.095$ for group 2. This leads me to one of two conclusions. Either this dimension does not motivate group 3, or, students who are motivated by understanding become moderately involved to learn about the issues, become discouraged in their ability to change anything and therefore do not increase their level of involvement.

Again Lucas (2009) provides support for this conclusion. Lucas (2009) attributed a positive emotional state to perceived fair outcomes, which can be applied to the dimensions of social and career above. Lucas (2009) also found individuals who perceived processes as fair had a more positive emotional state. In this case, students were learning more about the processes involved in volunteer organizations and may have deemed them unjust or unfair, resulting in a more negative emotional state. Their negative emotional state is reflected in their decreased support for system-justifying beliefs.

Protective. PRO is the only dimension that was significant for group 1 only, although $p= 0.098$ for all groups. It is positively correlated with SJB. This was the second most predictive dimension of SJB for group 1 (VAL was most predictive). Based on this finding, it is possible protective motives increase system-justifying beliefs for those who volunteer very little or not at all because there is a personal “justification” for volunteering. This dimension focuses on the individual desire to protect oneself. For example, motives to volunteer for protective reasons may include feeling lonely, avoiding problems, or feeling guilt for being more fortunate than others. If volunteering serves to satisfy these protective motives, this dimension is functioning as justification of the self (Lipkusa et al., 1996). It is possible students are experiencing increased support of system-justifying beliefs by volunteering for this motive because the system is working to solve their personal issues. They may translate this to the belief that the system can therefore solve broader social issues. My earlier conclusions regarding the career and social dimensions corroborates this finding. The more students volunteer, the more exposed they are the failures of the system to provide for social needs. This

group however, volunteers so minimally and for such different reasons that they are not jaded by the same shortcomings groups 2 and 3 experience.

Again, Lipkusa et al. (1996) provides supporting evidence for this conclusion. Lipkusa et al. (1996) discuss the difference in justification of self versus justification of others of which both are expressed in system-justifying beliefs. Their idea of self justification is reflected in students who volunteer the least. Lipkusa et al. (1996) show that individuals experience greater overall life satisfaction if they perceive the world as just and fair for themselves. According to my research, students motivated by protection are reinforcing their own justification and thus believe the system is working.

Enhancement. ENH is the last and least predictive dimension of MTV. ENH was not significant for any of the models across groups. ENH was significant in several of the regression models I will discuss later in this chapter that explain the interaction affects between the dimensions of MTV as predictors for SJB. It is possible this dimension was either poorly measured or is too similar to other dimensions to have made a difference in SJB. For example, on the questionnaire statements such as “Volunteering is a way to make new friends”, “Volunteering is an opportunity to do something worthwhile”, and “Volunteering makes me feel needed” measured enhancement. These statements may also have contributed to the social, values and protective dimensions. Okun et al. (1998) discuss the six dimensions of MTV and note it’s similarity to protective especially. However, Okun et al. (1998) find significant evidence supporting enhancement as an individual dimension.

Hypothesis Three

Hypothesis three argues altruistic motivations to volunteer will change system-justifying beliefs more than egoistic motivations to volunteer. In this study only one

motive was an “altruistic motive” (values) and the rest were egoistic motives (social, understanding, protective, enhancement, and career). I hypothesized the altruistic motive would have more affect on the dependent variable (SJB) because individuals motivated for this reason are acknowledging a change that needs to be made in their social systems. Alternatively, individuals who volunteer for egoistic reasons are not as concerned with correcting a flawed system, but instead improving themselves. Overall analysis of each dimension provides support for this hypothesis. The altruistic motive was more significantly predictive of SJB for students in groups 1 and 2, those who don't volunteer, volunteer very little, or moderately volunteer. The egoistic motives were the most significant predictors of SJB for the most involved students in group 3. Also, most egoistic motives (not UND or in some cases, ENH) were positively correlated with SJB while altruistic motive was always negatively correlated with SJB.

Altruistic Motive

Values is the only motive identified in this study as altruistic. As I discussed in hypothesis two, VAL was the most significant predictor in all models, except for group 3 where career was most significant. Additional multiple regression models were also tested removing one dimension of MTV at a time to test interaction affects between dimensions. VAL was significant in all models for groups 1, 2, and for all groups. I chose to consider it's role for group 3 as well since the p-values were all less than 0.07. The only case where VAL was not significant was for group 3 when ENH was removed from the model. This suggests for the highly involved students, ENH must be present to support VAL driven motives. This supports my earlier conclusion that enhancement closely resembles the values dimension. Interestingly, ENH was never significant for group 3 except when CAR was removed from the model ($p= 0.070$), which suggests

CAR is the dimension suppressing the effects of ENH. These results provide support for this hypothesis since the altruistic motive was the most significant predictor in most models. Individuals motivated by their values volunteer with the intention of correcting an inequality present in a social system. This may be the greatest predictor of SJB because in order to be motivated for this reason students must first acknowledge there is indeed a problem in the system that needs to be addressed. Therefore, their system-justifying beliefs may start low and decrease over time.

Serow (1991) and Handy et al. (2010) both support this conclusion and consider altruistic motives as one of the top reasons for volunteering. Handy et al. (2010) found altruistic motives were the most prevalent reasons college students reported for volunteering across 12 countries. Wakslak et al. (2007) also discuss “moral outrage” as it relates to system-justification. Moral outrage can be viewed as similar to altruistic motives. They found increased support for system-justification led to decreased moral outrage. I argue a reverse relationship exists as well. Increased moral outrage, or values, led to decreased system-justification. Wakslak et al. (2007) argue that the palliative function of system-justification overrides the motivation to make a difference in the system. This provides further support for my hypothesis. Individuals volunteering for altruistic motives experience less personal satisfaction, so they are less inclined to support system-justifying beliefs. Wakslak et al. (2007) discuss the danger of this: “In fact, negative affect could result in a reduction in prosocial activity and depressed support for programs designed to help the disadvantaged because of mood-congruency and related effects” (p. 270). It is possible by becoming involved, students are not only

decreasing their support for system-justifying beliefs, but also decreasing the likelihood they will continue to volunteer in the future.

Egoistic Motives

Group 3 was the only group that showed an egoistic motive to be the most significant predictor of SJB with all dimensions present in the model. For this group, CAR was able to explain the most variance in SJB. All other models showed VAL to be the most significant predictor of SJB.

I have presented evidence in support of my third hypothesis, but an alternative explanation may lead one to reject the alternative hypothesis in favor of the null. Though VAL was able to explain the most variance in SJB for almost all models it was not the only significant predictor. For example, VAL, SOC, UND, and CAR were all significant predictors of SJB for all groups lumped together. Though VAL was most significant (Beta= -0.31) the other three dimensions were all egoistic motives and together explained more of the variance than VAL (SOC Beta= 0.18; UND Beta= -0.13; CAR Beta= 0.15). The same pattern occurs for each group. This is contrary to my hypothesis. I hypothesized altruistic motives would have more affect on SJB because students volunteering to make a difference would be more disappointed if they were not able to change as much as they wanted and this would negatively impact their SJB. I assumed egoistic motives would not affect SJB and did not consider the possibility of them positively contributing to SJB as they did. On an individual basis, the altruistic motive is able to explain more of the variance in SJB than any egoistic motive. However, the egoistic motives combined explain more of the variance in SJB than the altruistic motive on it's own. From this perspective I would have to reject hypothesis three in favor of the null.

Overall, the influence of the altruistic motive depended on AVG LI. Results show altruistic motives to be more predictive only in students who did not volunteer, volunteered very little, or volunteered moderately. On the contrary, egoistic motives are the most predictive dimensions for the most involved students.

Post-Hoc Analyses

After initial testing of my hypotheses I decided to complete additional post-hoc analyses to explore how the different dimensions of motivation to volunteer worked together. Multiple regression models were conducted to examine the interaction effects between the seven predictor variables (AVG LI and six dimensions of MTV) used in model 2 (see figure 4-2). One dimension was removed for each model. The model was then applied to all groups. Models are named according to the missing dimension (i.e. “w/out VAL” is the name of the model that included AVG LI and all dimensions of MTV except for VAL). A total of eight models were tested.

Always Significant Dimensions

Several dimensions were always significant. For example, AVG LI remained a significant variable across all models for groups 2 and 3. This finding was expected since it was anticipated some level of involvement would have an impact on SJB. VAL was also significant across all groups, group 1 and group 2. SOC was always significant in group 2 and for all groups combined. PRO was always significant for group 1 and CAR was always significant for group 3 and for all groups combined.

It is reasonable to conclude then that group 3 has lower SJB scores than groups 2 or group 1 because members of group 3 become so heavily involved in community service, with the intention of making a change in their social systems, that they feel greater frustration and disappointment if that change does not take place. Even though

they are strongly motivated for career reasons, their values and their high level of involvement outweigh the positive influence of the career motivation. This explanation can also be applied to group 2. Students moderately involved were more likely to support SJB than students of group 3. In this case, two positive dimensions (AVG LI and SOC) outweigh the one negatively correlated dimension (VAL). Group 2 then get more from the system more than they expect, which causes them to support SJB more than group 3. The same is true for group 1. Group 1 may have the highest SJB scores because they support two egoistic dimensions of MTV that positively correlate with SJB and only one that negatively correlates. Though group 2 had two positively correlated variables, only one was an egoistic dimension of SJB. This leads me to believe that egoistic motives explain more of the variance in SJB than the actual level of involvement or we would not see a difference in SJB scores between these two groups.

Never Significant Dimensions

ENH was the only dimension that was not a significant predictor of SJB. Overall, this dimension was only significant for all groups and group 1 if VAL was removed. I would conclude then that these two dimensions are closely related, yet VAL is more relevant to SJB than ENH is. This also supports my earlier conclusion that ENH may to some degree measure VAL. If ENH and VAL overlap, ENH could be significant when VAL is removed because it is a similar or surrogate measure of the same dimension.

Sometimes Significant Dimensions

SOC was only significant for group 1 w/out PRO. PRO was significant in every model for group 1. The reverse is true for group 2 where SOC is always significant and PRO is only significant w/out SOC in the model. This means these two dimensions may function similarly at different levels of involvement. Group 2 models explain much more

of the variance in SJB than group 1 models overall, suggesting SOC is a much stronger predictor than PRO. It is also possible these two dimensions are closely related so that one emerges as significant when the other is absent.

Synthesizing Community Service and System-Justification

System-justification can occur in many forms (i.e. group equality, belief in a just world, government justification, or belief in individual mobility) and serves to legitimate and sometimes reinforce inequalities. People will endorse system-justifying beliefs often because of a psychological need to rationalize the existing social structure. Individuals are found to have greater life satisfaction and feel better about themselves if they feel their surrounding systems are fair and just. However, despite the psychological benefits from justifying a system, many are compelled to address the very issues they legitimize through community service.

Students participate in community service for a multitude of reasons that can be measured across the six dimensions discussed in this study: values, social, understanding, protective, enhancement, and career. Volunteers motivated by values participate in community service to address a social need because they feel it is their moral duty to do so. Students motivated by social or career motives are looking to get something out of the experience, like make new friends or add an experience to their résumé. Participants may also volunteer for protective reasons such as not feeling lonely or escaping their own troubles. Enhancement refers to the desire to improve oneself and understanding refers to those who volunteer in order to increase their knowledge of a social issue or organization.

Morally, we are called to correct inequalities while psychologically we feel the pressure to justify them. One would expect an internal conflict to then arise. However,

this study shows how community service and system-justifying beliefs are related to one another and suggests an alternative relationship between the two. My findings suggest this internal conflict only exists when students motivated by their values participate in community service. Only these students truly feel the need to correct a social issue and experience a decrease in system-justifying beliefs when that social issue is not addressed adequately. Community service participants who volunteer because of the other motivations tend to not feel this effect. Because the system is providing for their ulterior motive (e.g. spend time with friends, solving a personal issue, or building career skills) they do not recognize the system's inability to improve social conditions and are able to continue to endorse system-justifying beliefs while participating in community service. Level of involvement seems to have a similar effect on system-justifying beliefs. Students who volunteered a lot endorsed fewer system-justifying beliefs (possibly resulting in less life satisfaction given my discussion in chapter 2). Alternately, students who volunteered moderately were able to volunteer and maintain a higher level of system-justifying beliefs allowing them to maintain a healthy psychological well-being.

Limitations

There were several limitations that may affect the generalizability of this study to all public university students. My accessible population may vary from my theoretical population. Approximately 17% of my sample was engineering students. Only 8% of bachelor's degrees are awarded in engineering sciences nationally (Snyder, Dillow, and Hoffman, 2009). It is possible the increased number of engineering students in some way skewed my sample, however, there is no foreseeable reason for why engineering students may support system-justifying beliefs more or less than students of other majors. Approximately 35% of my sample were students of social sciences. Nationally,

only 17% of students graduate with a social sciences degree (Snyder, Dillow, and Hoffman, 2009). There is a possibility students of particular social science majors may have different system-justifying beliefs than other majors due to their coursework. However, my sample size was large enough that any bias for this reason should have been eliminated. I made the decision to include more social science majors because students of these majors are more inclined to participate in community service activities. I decided it was necessary to over-sample these majors in order to ensure a large enough sub-group of highly involved students. It is also possible UF differs from the national level of community service involvement. I was not able to find a reported statistic indicating the percentage of students who volunteer though there is no reason to believe this differs from the national volunteerism rate for college students.

It was my plan to sample from the five colleges of greatest enrollment to yield a more diverse sample representative of the whole student body. My sample relied on instructor permission to collect data during class time, though. Unfortunately, in order to gather a large enough sample I had to draw heavily on some colleges and not at all on other colleges. I was not able to sample at all from the College of Liberal Arts and Sciences or from the Business school because professors either did not respond or denied permission to use their class. I did sample from the College of Agricultural and Life Sciences, College of Health and Human Performance, College of Engineering, and the College of Journalism. I do not believe this compromises the generalizability of my sample though. In the College of Agricultural and Life Sciences (CALs) I sampled from three of the largest social science majors in the college: Agricultural Education and Communications, Food and Resource Economics, and Family, Youth and Community

Sciences. I was also able to sample from Microbiology and Cell Science and Agronomy. CALS is also comprised of many transfer students from other majors. Though I was not able to sample from all of the largest colleges on campus I was still able to gather a diverse group of students from over 50 majors at UF.

Another limitation is the length of my questionnaire. The final questionnaire was 86 questions long. After I began data collection it was clear the length of the questionnaire discouraged participants from finishing it. In some instances students may have stopped reading the items and randomly bubbled in answers instead. I believe my sample size was large enough to accommodate for this happening so it would not affect the validity of my results. Also, in their rush to finish the questionnaire, students sometimes failed to read all the directions. Fortunately, the majority of the questionnaire was in the same format so they knew what the directions were already.

The last limitation that I experienced was my topic area. I chose to look at two constructs that until now had not been studied together. System-justification had been studied in relation to race, work ethic, group equality, and various other topics. Motivation to volunteer has a vast body of research as well, but very little in terms of how involvement changes social beliefs. Combining these two constructs may have limited my ability to represent each one in the best way possible relative to the other. I used items and measures that were previously tested to ensure greater reliability in measurement. I also conducted item reliability analysis to ensure I was measuring each construct accurately.

Implications for Future Research

Several implications for future research can be made based on the results to this study. First, there is a relationship between community service and system-justification

that should be further explored. Second, different motivations to volunteer can have an impact on system-justification while other motivations do not.

Prior to this research study very little had been done to explore the relationship between system-justification and community service. This research study shows there is a relationship between the two, and in some cases a very strong causal relationship. It is necessary to continue to explore this relationship in order to better understand how community service impacts system-justifying beliefs. I also revealed a causal relationship between level of involvement in community service activities and system-justifying beliefs. This relationship in particular should be further explored because system-justifying beliefs were affected both positively and negatively depending on the level of involvement. Future research in this area may reveal an optimal level of involvement that will encourage support for system-justifying beliefs, which is necessary to legitimize the system, yet also spur positive change. As we have seen historically, too much involvement may leave volunteers frustrated with the system's lack of response and we may see a downward trend in participation in community service. More research is needed to determine how to retain volunteers and not have them become discouraged and quit out of frustration with the system.

Future research should also explore the different motivations for volunteering as they relate to system-justifying beliefs. This research study shows values, social, career, and protective to be of the most significant predictors. Understanding was also somewhat significant in several models at certain levels of involvement. Future research should focus on these dimensions as predictors of system-justifying beliefs. Volunteer organizations are already aware of the motivations to volunteer and have been able to

better tailor volunteer experiences to meet the needs of volunteers. Understanding how motivations contribute to level of involvement and system-justifying beliefs will allow volunteer organizations to continue to tailor volunteer opportunities to match participants' motivation but also assist them in retaining volunteers.

I do not believe it is necessary to include enhancement as a dimension of MTV in future research since it was not considered a significant predictive dimension in most models. However, it may be beneficial to include enhancement in order to create a more accurate measure. Finally, this study did not include an exhaustive list of motivations to volunteer so it would be beneficial to the body of research to include additional dimensions in future research as well.

APPENDIX A
COMMUNITY SERVICE AND SOCIAL BELIEFS QUESTIONNAIRE

Please complete this portion before proceeding.

I have read the procedures described in the Informed Consent document. I voluntarily agree to participate in the procedure and I have received a copy of this description.

Participant: _____ Date: _____

Thank you for participating in this study. This questionnaire will take approximately 15 minutes to complete. Please use the scantron answer sheet provided to mark your responses. Only use a #2 pencil on the scantron. **Do NOT write your name on the scantron. DO write your UF ID number** (this is used to verify each participant only completes one questionnaire, your answers will remain anonymous). Fill in the abbreviation for your major on the scantron in the "Last Name" field (i.e. Family, Youth and Community Sciences majors = "FYCS").

1. What is your gender?
 - a. Male
 - b. Female

2. What is your current college classification?
 - a. Freshman
 - b. Sophomore
 - c. Junior
 - d. Senior
 - e. Graduate Student

3. How old are you?
 - a. 18-19
 - b. 20-21
 - c. 22-23
 - d. 24 or older
 - e. I am under 18 years old

Please answer the following questions regarding your community service. In this study, community service means any unpaid activity that you do to help others, the public, or society as a whole. Examples include volunteering for a youth group, cleaning up a road, or going to an event to raise awareness of an issue.

4. How many **hours a week** do you participate in community service activities?
 - a. 1-5 hours
 - b. 6-10 hours
 - c. 11-15 hours
 - d. more than 15 hours
 - e. I do not participate in community service activities on a weekly basis.

5. How many **times a month** do you participate in community service activities?
 - a. 1-3 times a month
 - b. 4-6 times a month
 - c. 7-10 times a month
 - d. more than 10 times a month
 - e. I do not participate in community service activities on a monthly basis.

6. On a scale of 1-5 (5 being the most involved, 1 being the least involved), rate how involved you feel you are in community service activities.
- | | |
|------|------|
| a. 1 | d. 4 |
| b. 2 | e. 5 |
| c. 3 | |
7. How many community service student organizations are you involved in?
- | | |
|--------------|--|
| a. 1 | e. I am not involved in any community service student organizations. |
| b. 2 | |
| c. 3 | |
| d. 4 or more | |

The following statements indicate various motives for participating in community service activities. Thinking about why **you** participate in community service activities, mark how much you agree or disagree with the following statements. **Mark your answers on the scantron as follows: A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree**

	A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree
8.	I am concerned about those less fortunate than myself.
9.	Volunteering can help me get my foot in the door at a place where I would like to work.
10.	Volunteering creates a better society.
11.	I volunteer because it is important to help others.
12.	I feel I have a lot to offer my volunteer site.
13.	Volunteering is an opportunity to do something worthwhile.
14.	I believe it is my duty to contribute to the community.
15.	Volunteer experience will look good on my resume.
16.	People I am close to want me to volunteer.
17.	I wanted to gain some practical experience toward paid employment (or new career).
18.	I can explore my own strengths.
19.	Volunteering in this agency provides challenging activities.
20.	Volunteering seemed like an opportunity to learn new things.
21.	I am genuinely concerned about the particular group I am serving.
22.	I volunteer because it is a good place to acquire career skills and experience.
23.	Volunteering makes me feel better about myself.
24.	Volunteering is an opportunity to work with different age groups.
25.	I volunteer to make new contacts that might help a business career.
26.	Volunteering is an excellent educational experience.

- 27. Volunteering makes me feel needed.
- 28. Volunteering is an opportunity to change social injustices.
- 29. I volunteer to put it on a resume when applying for a job.

A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree

- 30. I volunteer to work for a cause that is important.
- 31. Others to whom I am close place a high value on community service.
- 32. I feel compassion toward people in need.
- 33. Volunteering is a good escape from my own troubles.
- 34. Doing volunteer work relieves me of some of the guilt over being more fortunate than others.
- 35. If I did not volunteer there would be no one to carry out this volunteer work.
- 36. Volunteering is a way to make new friends.
- 37. Volunteering makes me feel important.
- 38. I volunteer because my friends volunteer.
- 39. Volunteering is an important activity to the people I know best.
- 40. Volunteering helps me work through my own personal problems.
- 41. By volunteering I feel less lonely.
- 42. I can learn how to deal with a variety of people.
- 43. People I know share an interest in community service.
- 44. No matter how bad I've been feeling, volunteering helps me to forget about it.
- 45. Volunteering lets me learn through direct hands-on experience.
- 46. I volunteer to meet people.
- 47. It's a way to continue a family tradition of helping in need.
- 48. Volunteering is an opportunity to develop relationships with others.

The next group of statements describes different aspects of society. Mark how much you agree or disagree with the following statements. **Mark your answers on the scantron as follows: A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree**

A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree

- 49. The government listens to the people.
- 50. Most policies serve the greatest good.
- 51. We should not let people make speeches against our kind of government.
- 52. Individual members of certain ethnic groups are often unable to advance in American society.
- 53. The people in charge of our country govern it well.
- 54. What the government does is like the weather: There is nothing people can do about it.
- 55. Individual members of a low-status ethnic group have difficulty achieving higher status.

56.	In America, getting ahead doesn't always depend on hard work.
57.	Even if people work hard, they don't always get ahead.
58.	It's probably a good thing that certain groups are at the top and other groups are at the bottom.
	A = Strongly Disagree, B = Disagree, C = Neutral, D = Agree, E = Strongly Agree
59.	The world treats people fairly.
60.	Inferior groups should stay in their place.
61.	Regardless of the outcomes they receive, people are generally subjected to fair procedures.
62.	Society is set up so that people usually get what they deserve.
63.	Sometimes other groups must be kept in their place.
64.	If certain groups of people stayed in their place, we would have fewer problems.
65.	People usually use fair procedures in dealing with others.
66.	Some groups of people are just more worthy than others.
67.	When I meet with misfortune, I have brought it upon myself.
68.	In getting what your group wants, it is sometimes necessary to use force against other groups.
69.	Differences in status between ethnic groups are fair.
70.	In general, the American political system operates as it should.
71.	I find society to be fair.
72.	Everyone has a fair shot at wealth and happiness.
73.	People get what they are entitled to have.
74.	Superior groups should dominate inferior groups.
75.	Differences in status between groups in American society are fair.

PLEASE READ THE DIRECTIONS CAREFULLY

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is *True* or *False* as it pertains to you personally. **Mark A for True and B for False.**

	A= TRUE	B= FALSE
76.	I sometimes feel resentful when I don't get my way.	
77.	On a few occasions, I have given up doing something because I thought too little of my ability.	
78.	There have been times when I felt like rebelling against people in authority even though I knew they were right.	
79.	No matter who I'm talking to, I'm always a good listener.	
80.	I can remember "playing sick" to get out of something.	
81.	There have been occasions when I took advantage of someone.	
82.	I'm always willing to admit it when I make a mistake.	

- | | |
|-----|--|
| 83. | I sometimes try to get even rather than forgive and forget. |
| 84. | When I don't know something I don't at all mind admitting it. |
| 85. | I am sometimes irritated by people who ask favors of me. |
| 86. | I have never deliberately said something that hurt someone's feelings. |

APPENDIX B
INSTRUMENTATION DEVELOPMENT

Table 3-1. MTV: Values (Cronbach's alpha = 0.89)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
8	I am concerned about those less fortunate than myself.	0.760	≤ 0.001	≤ 0.001
11	Volunteering creates a better society.	0.686	≤ 0.001	0.009
17	I volunteer because it is important to help others.	0.763	≤ 0.001	≤ 0.001
20	I believe it is my duty to contribute to the community.	0.602	≤ 0.001	≤ 0.001
38	I am genuinely concerned about the particular group I am serving.	0.552	≤ 0.001	≤ 0.001
51	Volunteering is an opportunity to change social injustices.	0.555	≤ 0.001	≤ 0.001
54	I volunteer to work for a cause that is important.	0.754	≤ 0.001	≤ 0.001
56	I feel compassion toward people in need.	0.664	≤ 0.001	0.002

Table 3-2. MTV: Social (Cronbach's alpha = 0.74)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
25	People I am close to want me to volunteer.	0.464	≤ 0.001	≤ 0.001
27	I volunteer to meet people.	0.394	0.005	≤ 0.001
53	It's a way to continue a family tradition of helping people in need.	0.409	0.004	≤ 0.001
55	Others to whom I am close to place a high value on community service.	0.494	≤ 0.001	≤ 0.001
72	Volunteering is an important activity to the people I know best.	0.472	≤ 0.001	≤ 0.001
77	People I know share an interest in community service.	0.512	≤ 0.001	≤ 0.001
85	Volunteering is an opportunity to develop relationships with others.	0.437	0.389	≤ 0.001

Table 3-3. MTV: Protective (Cronbach's alpha = 0.78)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
57	Volunteering is a good escape from my own troubles.	0.582	≤ 0.001	≤ 0.001
58	Doing volunteer work relieves me of some of the guilt over being more fortunate than others.	0.481	≤ 0.001	≤ 0.001
59	If I did not volunteer there would be no one to carry out this volunteer work.	0.452	0.006	0.003
74	Volunteering helps me work through my own personal problems.	0.543	≤ 0.001	≤ 0.001
75	By volunteering I feel less lonely.	0.659	≤ 0.001	≤ 0.001
79	No matter how bad I've been feeling, volunteering helps me to forget about it.	0.467	≤ 0.001	≤ 0.001

Table 3-4. MTV: Understanding (Cronbach's alpha = 0.89)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
31	I can explore my own strengths.	0.679	≤ 0.001	≤ 0.001
35	Volunteering seemed like an opportunity to learn new things.	0.769	≤ 0.001	≤ 0.001
45	Volunteering is an opportunity to work with different age groups.	0.763	≤ 0.001	≤ 0.001
47	Volunteering is an excellent educational experience.	0.745	≤ 0.001	≤ 0.001
76	I can learn how to deal with a variety of people.	0.603	≤ 0.001	≤ 0.001
83	Volunteering lets me learn through direct hands-on experience.	0.721	≤ 0.001	≤ 0.001

Table 3-5. MTV: Career (Cronbach's alpha = 0.86)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
9	Volunteering can help me get my foot in the door at a place where I would like to work.	0.629	≤ 0.001	≤ 0.001
23	Volunteer experience will look good on my resume.	0.667	≤ 0.001	≤ 0.001
26	I wanted to gain some practical experience toward paid employment (or new career).	0.651	≤ 0.001	≤ 0.001
43	I volunteer because it is a good place to acquire career skills and experience.	0.717	≤ 0.001	≤ 0.001
46	I volunteer to make new contacts that might help a business career.	0.667	≤ 0.001	≤ 0.001
52	I volunteer to put it on a resume when applying for a job.	0.598	≤ 0.001	≤ 0.001

Table 3-6. MTV: Enhancement (Cronbach's alpha = 0.83)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
18	I feel I have a lot to offer my volunteer site.	0.562	0.035	≤ 0.001
19	Volunteering is an opportunity to do something worthwhile.	0.557	0.003	≤ 0.001
33	Volunteering in this agency provides challenging activities.	0.596	≤ 0.001	≤ 0.001
44	Volunteering makes me feel better about myself.	0.618	0.004	≤ 0.001
49	Volunteering makes me feel needed.	0.605	≤ 0.001	≤ 0.001
61	Volunteering is a way to make new friends.	0.496	≤ 0.001	0.005
62	Volunteering makes me feel important.	0.597	≤ 0.001	≤ 0.001

Table 3-7. SJB: Government (Cronbach's alpha = 0.73)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
89	The government listens to the people.	0.616	≤ 0.001	≤ 0.001
94	We should not let people make speeches against our kind of government.	0.572	≤ 0.001	≤ 0.001
101	The people in charge of our country govern it well.	0.502	≤ 0.001	0.013
105	What the government does is like the weather: There is nothing people can do about it.	0.424	≤ 0.001	≤ 0.001

Table 3-8. SJB: Belief in Individual Mobility combined with Protestant Work Ethic
(Cronbach's alpha = 0.68)

Item # on Test Instrument	Item Text	Item- Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
97	Individual members of certain ethnic groups are often unable to advance in American society.	0.410	≤ 0.001	≤ 0.001
107	Individual members of a low-status ethnic group have difficulty achieving higher status.	0.600	≤ 0.001	≤ 0.001
109	In America, getting ahead doesn't always depend on hard work.	0.483	≤ 0.001	≤ 0.001
111	Even if people work hard, they don't always get ahead.	0.436	≤ 0.001	≤ 0.001

Table 3-9. SJB: Belief in a Just World (Cronbach's alpha = 0.87)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
120	Regardless of the outcomes they receive, people are generally subjected to fair procedures.	0.664	≤ 0.001	≤ 0.001
122	The world treats people fairly.	0.702	≤ 0.001	≤ 0.001
126	The American political system operates as it should.	0.506	0.008	≤ 0.001
132	People usually use fair procedures in dealing with others.	0.673	≤ 0.001	≤ 0.001
134	When I meet with misfortune, I have brought it upon myself.	0.462	0.012	≤ 0.001
139	I find society to be fair.	0.644	≤ 0.001	0.003
146	Most policies serve the greatest good.	0.576	0.006	≤ 0.001
150	People get what they are entitled to have.	0.595	≤ 0.001	≤ 0.001
154	Everyone has a fair shot at wealth and happiness.	0.492	≤ 0.001	≤ 0.001
161	Society is set up so that people usually get what they deserve.	0.600	≤ 0.001	0.020

Table 3-10. SJB: Group Equality (Cronbach's alpha = 0.890)

Item # on Test Instrument	Item Text	Item-Total Correl.	p-level (Group 1: Group 2)	p-level (Group 2: Group 3)
104	Superior groups should dominate inferior groups.	0.586	≤ 0.001	≤ 0.001
113	Differences in status between groups in American society are fair.	0.510	0.002	0.024
115	It's probably a good thing that certain groups are at the top and other groups are at the bottom.	0.595	≤ 0.001	≤ 0.001
119	Inferior groups should stay in their place.	0.712	≤ 0.001	≤ 0.001
123	Sometimes other groups must be kept in their place.	0.660	≤ 0.001	≤ 0.001
127	If certain groups of people stayed in their place, we would have fewer problems.	0.721	≤ 0.001	≤ 0.001
133	Some groups of people are just more worthy than others.	0.694	≤ 0.001	≤ 0.001
136	In getting what your group wants, it is sometimes necessary to use force against other groups.	0.608	≤ 0.001	≤ 0.001
157	Differences in status between ethnic groups are fair.	0.750	≤ 0.001	≤ 0.001

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