

SPIRITUALITY OF COLLEGE STUDENTS: AN EXAMINATION OF FRATERNITY/SORORITY MEMBER AND NON-MEMBER GROUPS

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This quantitative study utilized the Assessment of Spirituality and Religious Sentiments (ASPIRES) (Piedmont, 1999) to investigate levels of spirituality in fraternity/sorority member and non-affiliated students. Data analysis on 123 participants at a mid-sized public institution in the mid-Atlantic region revealed significant differences on connectedness aspects of spirituality.

Many college students come to campus with some faith tradition and attempt to answer questions regarding their own purpose, mission, and values (Jablonski, 2001). According to Astin (2004), 65 percent of students reported questioning their religious/spiritual beliefs at least occasionally. On some campuses, student affairs administrators have begun efforts towards fostering spirituality, such as incorporating wellness models that include spirituality into student life programs, through professional practice in supervising staff or adjudicating disciplinary processes, or including it in the curriculum of student affairs preparation programs (Jablonski, 2001, 2005). This study explores student involvement in fraternities and sororities and the impact of this association on fostering the principles of spirituality in college students.

Background

Fraternal societies formed over 100 years ago to create communities based on common interests and values (Whipple & Sullivan, 1998). Many fraternities and sororities claim a duty to shape members into model citizens, ethical leaders, and responsible adults (Earley, 1998). Fraternity and sorority creeds and mottos include terms such as truth, integrity, trust, and honor to demonstrate the organizations' goals and/or mission (Earley). These concepts are strongly related to the core of spirituality. According to Chickering (2006), "ultimately, it is our character, our purposes, and the values inherent in the way we live these out in our daily lives that express our spirituality" (p. 9). Though many fraternal organizations aim to instill in their members the values intrinsic in the their creeds and mottos, the non- affiliated community is more familiar with fraternity and sorority members' negative behaviors such as alcohol abuse (Caudill et. al, 2006; Wechsler, Kuh, & Davenport, 1996), hazing (Shaw & Morgan, 1990), poor academic achievement (Pascarella, Flowers, & Whitt, 2001), and academic dishonesty (Storch & Storch, 2002).

According to Piedmont (2005), spirituality reflects one's efforts to create a broad sense of personal meaning in his/her life. In addition, Love and Talbot (1999) found spirituality involved seeking personal authenticity, genuineness, and being open to and embracing community. Chickering (2006), as well as Love and Talbot (1999), contend that spirituality involves developing character, authenticity, and integrity, as well as finding meaning, purpose, and direction in one's life.

Certain aspects of fraternal life are seemingly in contrast to the concept of spirituality. Love and Talbot (1999) found that spirituality involved seeking personal authenticity and genuineness;

seemingly the opposite of Storch and Storch's (2002) report stating that academic dishonesty was prevalent in fraternal life. Spirituality includes being open to and embracing community (Love & Talbot, 1999); but, affiliated members tended to be homogeneous groups that encourage conformity (Wilder, Hoyt, Doren, Hauck, & Zettle, 1978). Finally, hedonistic behaviors such as alcohol abuse (Caudill et. al, 2006; Wechsler, Kuh, & Davenport, 1996), smoking, gambling, and missing class are exhibited by members of fraternities and sororities (Arnold & Kuh, 1992; Astin, 1977; Kuh & Hall, 1993; LaBrie, Shaffer, LaPlante, & Wechsler, 2003; Rockey, Beason, Howington, Rockey, & Gilbert, 2005). These behaviors are seemingly the opposite of Chickering's (2006) and Love and Talbot's (1999) perceptions of spirituality, in which developing character, authenticity, and integrity as well as finding meaning, purpose, and direction in one's life were vitally important.

While a number of colleges have eliminated or severely limited fraternities (including Bucknell University, Middlebury College, and Hamilton College as cited in Sirhal, 2000), on many campuses, fraternities and sororities still exist and continue to incorporate words such as integrity and honor into their creeds and mottos (Earley, 1998). In addition, some authors claim that some fraternal societies are creating ethical leaders, and instilling integrity, trust, and a sense of community in their members (Earley; Mathiasen, 2005). As a result of these contradictory remarks, this study was conducted to determine the differences in spirituality between affiliated students and non-affiliated students.

Review of Literature

The terms spirituality and religiosity are often used interchangeably. However, numerous scholars contend that the two terms represent completely separate constructs, and the differences between them should be acknowledged (Piedmont, 2004). Cook (2000) noted while spirituality is an experience meant to create meaning in one's life, religiosity deals with the conceptualization of that experience. As such, spirituality pertains to an inner experience, which may or may not stem from a religious organization. Piedmont (2005) maintained that spirituality reflects an individual's efforts to create a broad sense of personal meaning and purpose to life.

Recent studies show an increasing interest in matters of faith, religion, and spirituality. The Higher Education Research Institute's (HERI) (2005) findings showed four out of five incoming college students had an interest in spirituality. Nearly half of all incoming students reported it was either essential or very important for colleges to encourage students' personal expression of spirituality (HERI). Approximately 75% of the students in their survey reported they were searching for meaning and/or purpose in life (HERI). HERI also acknowledged strong similarities existed between students who were strongly religious and those who were strongly spiritual, while at the same time acknowledging important distinctions between these two groups of students. Chickering, Dalton, and Stamm (2006) contend that spirituality is reappearing on college campuses spawning discussions about personal meaning, purposes, and religious and spiritual values. Love and Talbot (1999), asserted failing to address spirituality essentially ignores students' holistic development, as called for in the *Student Personnel Point of View* (American Council on Education, 1937). By connecting with students about matters of spirituality, student affairs administrators can effectively educate students and contribute to their

ability to develop critical thinking skills, question authority, make connections to other aspects of their lives, and explore values-related issues (Love & Talbot, 1999).

In addition to research on the attitudes and perspectives of college students with respect to religion and spirituality, other studies examined a number of psychological and behavioral correlates with spirituality. Some studies concluded that spirituality highly correlates with more conservative sexual attitudes and a lower frequency of sexual activity (Beckwith & Morrow, 2005; Murray-Swank, Pargament, & Mahoney, 2005). Others demonstrated that students who were highly spiritual, religiously committed, and religiously involved were less likely to consume alcohol, smoke, stay up all night (HERI, 2005) or to use drugs such as marijuana (Stewart, 2001). Mental health studies concluded a negative relationship exists between an individual's sense of spiritual well-being and depression (Fehring, Brennan, & Keller, 1987). A negative relationship was also found between spiritual well-being and personal distress (Schafer, 1997). Additionally, a positive relationship existed between spirituality/religiosity and individuals' self-esteem, ability to thrive on their own, and tendency to exhibit less antisocial behaviors (Knox, Langehough, Walters, & Rowley, 1998).

While the aforementioned studies provided useful information about spirituality among college students, none specifically discussed how spirituality may or may not be influenced through involvement in student organizations, particularly fraternities and sororities. This study sought to understand if there was a difference in such possible influence between affiliated and non-affiliated students.

Method

Sample

This study utilized a sample of 123 juniors and seniors (out of a possible 5,230) on the campus of a mid-sized, public, rural state institution in the mid-Atlantic region. Since only 14% of juniors and seniors are affiliated with a fraternal organization, a random, stratified sample for equal-size groups (members vs. non-members) was used. The average age of the sample was 21.73 years old ($SD = 1.39$). Eighty-two, or 71.5%, of the participants were female and 110 (90%) identified as White. Of the 123 total participants, 50 students identified as in a fraternal organization (14 male, 36 female); the remaining 73 participants were non-affiliated (21 male, 52 female). The mean length of participation in a fraternal organization was 6.8 semesters ($SD = 2.6$).

Procedures

Two different methods were employed to obtain the sample for this study, one for members of fraternities and sororities, and a second for non-affiliated students. Two different methods were used because of the smaller size of the target sample for affiliated members, with only 14% of the students in the junior and senior classes being members. To obtain responses from members, professional staff from the Greek Life Office, on behalf of the researchers, sent an email to all known junior and senior fraternity/sorority members on campus, totaling 239 students, inviting them to participate in the study.

To collect responses from non-affiliated students, the researchers randomly selected 500 names from a list of all registered juniors and seniors obtained from the institution's Registrar's Office.

The selected individuals then received an e-mail inviting them to participate in the study. In the event a student solicited through this method was affiliated with a fraternity or sorority, the data was grouped with the affiliated member responses.

For both groups, e-mails were sent with a link that led to an informed consent page and further directions hosted on an online survey tool. One week following the initial email, a follow-up email was sent reminding students to participate in the study. Data collection occurred over a two week period during the spring semester.

Instrumentation

The primary instrument used in this study, the *Assessment of Spirituality and Religious Sentiments* (ASPIRES), was developed by Piedmont (1999). ASPIRES, a nondenominational instrument, measures two constructs of spirituality: Religious Sentiments (RS) and Spiritual Transcendence (ST).

The Religious Sentiments dimension of ASPIRES consists of 12 items designed to measure Religiosity and Religious Crisis. Religiosity was defined as how actively involved a person is in various religious rituals, and Religious Crisis was defined as whether a person is having conflicts with the God of their faith community (Piedmont, 2005).

The Spiritual Transcendence dimension consists of 23 items measuring three components: (a) Prayer Fulfillment, (b) Universality, and (c) Connectedness. According to Piedmont (2005), these components signify a motivational construct reflecting an individual's efforts to create a broad sense of meaning and purpose for his or her life.

The ASPIRES scales evidenced acceptable validity or the degree to which the scale accurately assessed the intended measure (Gay & Airasian, 2003). According to Piedmont (2005), spiritual and religious constructs should be related to a wide range of psychosocial constructs including interpersonal style, well-being, and psychological growth and maturity. To determine this, participants completed numerous psychological scales including the *Purpose in Life Test* (Crumbaugh, 1968), *Self-Esteem* (Rosenberg, 1979), *Sexual Attitudes* (Fisher, Byrne, White, & Kelly, 1988), and the *Affect Balance Scale* (Bradburn, 1969). All of these constructs showed significant correlations ($p < .001$, two-tailed) with the ASPIRES, thus providing evidence of construct validity (Piedmont, 2005). Finally, the reliability scores for Religiosity and Religious Crisis have shown to be adequate at .89 and .75, respectively (Piedmont, 2005). Similarly, adequate alpha coefficients for the Spiritual Transcendence dimension were determined with scores ranging from .71 to .89 for total scale score, .59 to .94 for Prayer Fulfillment and .67 to .85 for Universality (Piedmont, 1999, 2004, 2005; Piedmont & Leach, 2002). Reliabilities of .23 to .65 have been found for Connectedness (Piedmont, 1999, 2004, 2005; Piedmont & Leach, 2002). Alpha coefficients for this sample were adequate to strong and are reported in Table 1.

Results

The instruments were scored and sorted into two groups: affiliated and non-affiliated students. The preliminary analysis consisted of reliabilities, to determine if the scale was consistently measuring what it was intended to measure (Gay & Airasian, 2003), and descriptive statistics,

including means and standard deviations (see Table 1) as well as correlations on all relevant variables, to determine if relationships existed among the variables. The Religious Sentiments dimension showed adequate reliabilities with .89 for Religiosity and .66 for Religious Crisis. The reliability for the Spiritual Transcendence dimension was .89 for the total scale, .94 for the Prayer Fulfillment, .74 for the Universality, and .49 for the Connectedness subscales. Each of these alpha coefficients was consistent with previous research that used the ASPIRES (Piedmont, 1999, 2004, 2005; Piedmont & Leach, 2002).

Table 1

Alpha Coefficients, Summed Means, and Standard Deviations for all Measures

Variables	Alpha Coefficient	Summed Mean	Standard Deviation
<u>Spiritual Transcendence</u>	.89	57.19	13.89
Prayer Fulfillment	.94	26.89	9.73
Universality	.74	16.63	4.38
Connectedness	.49	13.67	3.47
<u>Religious Sentiments</u>			
Religiosity	.89	24.80	9.12
Religious Crisis	.66	7.42	2.74

Scale scores. To properly score the instrument, each of the responses of the Religious Sentiments dimension was summed. Following the summation of the raw scores, t-scores were determined using normative data and a formula provided by the instrument's author. Piedmont (2005) stated that a t-score in the range of 45 to 55 is considered average, below 45 is low, and scores over 55 are high. In addition, average scores on the Religiosity subscale reflect individuals who attend religious services and read religious materials as often as most other individuals in the normative sample. Average scores on the Religious Crisis subscale indicate few conflicts with one's God and faith community. The t-scores for the affiliated students were as follows: 49.24 for Religiosity and 49.33 for Religious Crisis. Conversely, the non-affiliated student t-scores were 52.54 for Religiosity and 48.52 for Religious Crisis.

Similar to the Religious Sentiments dimension, each of the subscales of the Spiritual Transcendence dimension was summed and t-scores were computed. Those who score low on Prayer Fulfillment tend to not involve themselves with prayer and/or meditation and find themselves easily distracted by the immediate demands of their lives. Low scores on the Universality dimension reflect a "do-it-yourself" attitude and reliance on the self. Furthermore, humanity may be seen as a collection of individuals and a "we versus them" mentality may form. Average scores for the Connectedness dimension reflect a belief in the importance of relationships. Low scores, on the other hand, reflect difficulties finding a sense of belonging and meaning within a group as well as a tendency to view life from the immediacy of one's own personal history. Finally, those who score low on total Spiritual Transcendence Score (STS) are often more concerned with the material aspects of life and fail to recognize a larger meaning to life beyond the here and now (Piedmont, 2005). The t-scores for the affiliated students were as follows: 41.64 for Prayer Fulfillment, 29.46 for Universality, 20.50 for Connectedness, and 32.50 for the total scale score. Conversely, the non-affiliated student t-scores were 40.18 for Prayer Fulfillment, 28.37 for Universality, 25.28 for Connectedness, and 32.45 for the total scale score.

Scale correlations. Correlations were conducted among the subscales and with select demographic variables to inform the primary analysis. Significant correlations at the $p < .01$ and $p < .05$ levels were found between the individual subscales of the instrument. These inter-scale correlations are not surprising given that each scale measures some aspect of the independent, but closely related, constructs of spiritual transcendence and religious sentiments. Gender was found to be moderately but significantly correlated with the total STS score ($p < .01$) and with the subscales of Prayer Fulfillment and Connectedness ($p < .05$). Given the coding used for gender (0=male and 1=female), this negative correlation suggests that males tended to score higher on STS scale and the Prayer Fulfillment and Connectedness than their female counterparts. These findings differ from the normative data reported by Piedmont (2005) which did not find significant differences in gender on the various scales and subscales of the ASPIRES. Still, because of the significant differences found in this sample, gender was included as covariate in the multivariate analysis conducted in this study. These results are reported in Table 2.

Table 2
Correlation Matrix for All Relevant Variables

	1	2	3	4	5	6	7
1. Gender	--						
2. STS	-.259**	--					
3. Prayer Fulfillment	-.228*	.931**	--				
4. Universality	-.157	.731**	.540**	--			
5. Connectedness	-.197*	.467**	.242**	.150	--		
6. Religiosity	.161	-.671**	-.788**	-.271**	-.134	--	
7. Religious Crisis	-.054	.369**	.427**	.260**	-.046	-.406**	--

Notes. **Correlation significant at $p < .01$

*Correlation significant at $p < .05$

MANOVA for Affiliated and Non-affiliated Students on the Religious Sentiments Dimension.

Because correlations were found among the various subscales, a multivariate analysis of variance (MANOVA) was performed to test the significance of group differences. No significant effect, $F(2, 120) = .977$, $p = .243$, was indicated for the Religious Sentiments dimension. These results are reported in Table 3.

MANCOVA for Affiliated and Non-affiliated Students on the Spiritual Transcendence Dimension.

Similar to the Religious Sentiments dimension, correlations were found among the various subscales of the Spiritual Transcendence dimension, as well as with gender for two of the three variables. Therefore, a multivariate analysis of covariance (MANCOVA) was used to test for significant differences. A significant main effect difference ($p < .05$) was indicated using Wilks' Lambda criterion of $F(3, 118) = .930$, $p < .05$. An examination of the univariate results showed a statistically significant difference ($p < .01$) on the Connectedness subscale between affiliated and non-affiliated students.

A one-way analysis of covariance was performed to determine the effect of affiliation on the total STS when controlling for gender. No significant effect, $F(1, 121) = 1.007$, $p = .318$, was indicated. See Table 4 for these findings.

Table 3
MANOVA for Affiliated and Non-affiliated Students on the Religious Sentiments Dimension

Variable	Affiliated Mean (SD)	Non-Affiliated Mean (SD)	$F(1, 121)$	p
<u>Religious Sentiments</u>				
Religiosity	23.14 (8.91)	25.93 (9.14)	2.824	.095
Religious Crisis	7.56 (2.67)	7.33 (2.80)	.210	.648

Notes. Wilks' Lambda $F(2, 120) = .977$, $p < .1$

Table 4
Multivariate Analysis for Affiliated and Non-affiliated Students on the Spiritual Transcendence Dimension

Variable	Affiliated Mean (SD)	Non-Affiliated Mean (SD)	F	p
<u>MANCOVA</u>			$df(3, 118)$	
Prayer Fulfillment	27.64 (9.62)	26.38 (9.84)	.547	.461
Universality	16.88 (4.43)	16.45 (4.37)	.302	.584
Connectedness	12.70 (3.42)	14.33 (3.37)	6.987	.009*
<u>ANCOVA</u>			$df(1, 121)$	
Total STS	57.22 (13.87)	57.16 (14.00)	1.007	.318

Notes. Wilks' Lambda $F(3, 118) = .930$, $p < .05$

* $p < .01$

Discussion

Scale t-Scores

When compared to the normative sample, a convenience sample of primarily undergraduate and graduate students (mean age of 20.8 years old), both affiliated and non-affiliated participants showed average scores regarding the Religious Sentiments dimension. According to Piedmont (2005), this reflects few conflicts with one's God and faith community, as well as attendance at religious services and reading of religious materials as often as most other individuals in the normative sample.

On all three subscales of the Spiritual Transcendence Scale and the total Spiritual Transcendence Score (STS), both affiliated and non-affiliated participants fell below the average range. According to Piedmont (2005), individuals who score below average on these scales tend to be uninterested in prayer and/or meditation and may find themselves easily distracted by the immediate demands of their lives. In addition, there tends to be a reliance on the self, and a "do-it-yourself" mentality may form (Piedmont). Low scores also reflect difficulties finding a sense of belonging and meaning within a group as well as a tendency to view life from the immediacy of one's own personal history (Piedmont). Generally, those who score low on total STS are often

more concerned with the material aspects of life and fail to recognize a larger meaning to life beyond the here and now (Piedmont).

Differences Between Affiliated and Non-affiliated Students on the Spiritual Transcendence Dimension

According to the data evidenced by the MANCOVA, non-affiliated students scored significantly higher on the Connectedness subscale than affiliated students. The affiliated and non-affiliated students both had t-scores which were well below the average range. According to Piedmont (2005), "low scores reflect a potential difficulty to find a sense of belonging and meaning within any type of group or community. Such individuals may have feelings of isolation and/or alienation from others" (p. 51). It is important to point out that this definition contends that low scores reflect a *potential* difficulty to find a sense of belonging to *any* type of group. Thus, all of the participants in this study, according to Piedmont, may possibly be feeling isolated and alone.

An examination of Piedmont's (2005) definition of the term "Connectedness" provides insight into the affiliated member population's low scores on this measure. Piedmont defined Connectedness as "feelings of belonging and responsibility to a larger human reality that cuts across generations and groups" (p. 5). While many fraternal organizations espouse multigenerational and intra-national relationships among members, it is possible that this is not fully appreciated by undergraduate members at this time. This may be especially true at the institution of study, which may be more parochial than larger institutions, has organizations that are loosely affiliated with their national organizations, and has few off-campus living arrangements for affiliated students, which could diminish alumni involvement. In addition, affiliated students often consider themselves special, or separate, from other campus groups (Arnold & Kuh, 1992).

The fraternity and sorority culture is very strong and considered by some to be one of the clearest examples of a student subculture on the college campus (Love, Boschini, Jacobs, Hardy, & Kuh, 1993). The transmission of group norms and traditions occurs so well within fraternal organizations that systemic efforts to change behaviors often fail (Arnold & Kuh). One could conclude from this evidence, and the data analyzed in this study, that affiliated students have a tendency to remain isolated from other groups on campus and from the larger human reality. A powerful culture provides affiliated students with traditions, rituals, and camaraderie, which may severely limit their need to look outside the group for any type of assistance. Without this need, some students may be unable, unwilling, or see little benefit in forming a connection with other groups and communities. This interpretation may find support in a recent ethnographic study of a campus Christian student organization by Magolda and Ebben Gross (2009). The authors concluded that the organization was an "insular" subculture on the campus (p. 282). They defined this as a subculture that emerges in opposition to the dominant student culture and "naturally separates members from the dominant culture, as well as other subcultures" (p. 282). According to the authors, the insular nature of the subculture fosters strength and solidarity among its members.

Implications

Implications for Practice

The findings of this study, that affiliated students scored significantly lower than non-affiliated students on the Connectedness subscale, provide several implications for student affairs practice. One interpretation of the evidence found in this study suggests students may be questioning their spiritual growth and are not finding the necessary support they need on campus to develop. Student affairs administrators can use this evidence to develop new programs designed to aid in students' spiritual development. For example, student affairs administrators could attempt to add spiritual components to traditional programs offered to students, such as leadership development, offer meditation or yoga sessions which would allow students the opportunity for personal reflection, or create a speaker series that investigates different religious and spiritual concepts (Dalton, 2006).

A powerful student culture provides affiliated students with traditions, rituals, and camaraderie, which may severely limit their desire or need to look outside the group for any type of assistance. Thus, some affiliated students may be unable, unwilling, or choose not to form meaningful relationships with other groups and communities on the college campus. If this is in fact true, how can student affairs practitioners facilitate an increase in Connectedness? Searching for opportunities that already exist within the fraternal structure would provide one opportunity. One existing program within many fraternal organizations is participation in philanthropic activities. While many fraternal organizations participate in philanthropy projects, they may not make a connection with the underlying values that these activities are meant to instill in the members and the community. Another possibility involves encouraging fraternal organizations to collaborate with non-affiliated organizations on various campus projects, including service and social events. These activities may help foster a connection between the organizations and the larger campus community, thus allowing the students to see themselves as a separate part of the broader community. This recommendation echoes the challenge posed by Whipple and Sullivan (1998) that fraternal organizations become more involved with and on campus as part of the learning community. In addition, it addresses the professional standard outlined by the Council for the Advancement of Standards (CAS) (2006) for the role of Fraternity and Sorority Advising Programs, which encourages collaboration and coordination with other campus offices and groups.

Implications for Future Research

Several implications for future research emerge from this study. First, given that affiliated students regard themselves as a unique subculture on campus (Arnold & Kuh, 1992) and in this study scored lower on the Connectedness subscale, similar research on other strong subcultures (e.g., athletes, international students, military students) might provide useful insights about the effects of subculture group membership on Connectedness, and by extension, spirituality. Second, a qualitative approach to examine spirituality among affiliated students could provide greater insight into the ways in which fraternal organizations shape the beliefs and values of their members and how these, in turn, influence the Connectedness aspect of spirituality. Third, this study was conducted on a single college campus with a fraternal community loosely related to the institution and where fewer than 10 percent of the chapter houses are on or near the campus. A multi-campus study with a wider range of fraternal communities might illuminate other factors

which may be related to or which influence the spiritual development of affiliated students and would help to generalize the findings to a broader population. Finally, although the ASPIRES scale has both self-report and observer forms, only the self-report form was used in this study. A similar study might use both forms in order to provide further evidence of the reported correlation between the two (Piedmont, 2005) and more objective and comprehensive data for richer analysis.

Limitations

One limitation to this study was the relatively low alpha coefficients for the Connectedness subscale. A significant difference between affiliated and non-affiliated students' scores on the Connectedness subscale does require that this data be interpreted with some degree of caution. Piedmont (2005) acknowledges that this subscale has historically had a low alpha reliability and attributes it to the complex nature of this dimension of spirituality. He proposes that a measure of "internal consistency may underestimate its true reliability" (p.23). Furthermore, he submits that given high retest coefficients on the subscale and its correlation with external criteria, the Connectedness subscale remains a valuable dimension.

Another possible limitation to this study involves the sample population. According to Gay and Airasian (2003), a sample size of 30 is sufficient for casual-comparative research. Based on this guideline, the sample was adequate for this type of study with 123 participants; however, when one considers the total population for this study exceeds 5,000, the 123 participants may not be a large enough sample to generalize these findings to the population of interest. This is particularly relevant when looking at the gender differences in this study. Finally, the sample population lacked racial diversity and was predominantly Caucasian, which could also limit the ability to generalize these findings to the larger population on this campus as well as across various campuses.

Conclusion

The purpose of this study was to determine if there were differences in the levels of spirituality between affiliated and non-affiliated students. The *Assessment of Spirituality and Religious Sentiments* (ASPIRES) was used to measure participants' levels of spirituality. No significant differences surfaced between the mean levels of spirituality between the two groups. However, a significant, yet small, difference developed between one subscale of the ASPIRES, Connectedness. Analysis revealed that students affiliated with a fraternity or sorority scored significantly lower than non-affiliated students on their sense of belonging and meaning to a larger human reality. This finding may have implications for student affairs practice and future research. In addition, further evidence reveals the unique subculture of fraternal organizations and a separation from the larger campus community. ASPIRES may have predictive qualities, showing that student groups with strong subcultures may have difficulties connecting to the larger campus community. Finally, these findings provide an impetus for further research to examine other campus groups.

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