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Gender & Visiting Hours: Male and Female Adherence to the Visiting Hours as Stated by the BYU Honor Code

Taylor Smith Reeves, Kelli Dougal, Rachel Grant, Adrian Grow, and Kimberly Nelson

The intent of this study is to examine how closely males and females attending Brigham Young University report to adhering to The University's Honor Code regarding visiting hours, which are from 9 a.m. until midnight. Three-hundred-nineteen single students participated in our survey. The survey asked a series of integrity-based questions related to whether or not the participant complied with The University's strict Honor Code. There was no significant statistical difference between male and female knowledge of the visiting hours as outlined in the Honor Code. However, males reported they were less likely than females to adhere to the visiting hours and females were more likely than males to report speaking up regarding group obedience to the Honor Code visiting hours. This could be because guys believe such actions make them seem more independent and masculine, whereas girls are hoping to give off an opposite impression.

Brigham Young University (BYU) is known for having a strict "honor code" to which all students must adhere. Unlike most universities, students at BYU consent to observe dress and grooming standards, abstain from alcohol, use clean language, and participate in church services. Students who sign the Honor Code agree that they will abide by the residential living standards, which includes honoring the university-approved visiting hours. These visiting hour guidelines state that students cannot be in an apartment belonging to a member of the opposite sex after midnight (or after 1:30 AM on Friday nights). By signing the Honor Code, students consent not only to adhere to these guidelines, but they also agree that they will "encourage others in their commitment to comply with the Honor Code" (Brigham Young University, 2010). But just because a student signs the Honor Code, does this mean that he or she will strictly adhere to it? Not necessarily.

At BYU, students are expected to uphold the Honor Code whether there is an authority figure present or not. Milgram (1963) found that people are prone to obey those that they perceive as authority figures; however, a review of the literature finds that there is a surprising

lack of research on whether or not people obey rules when their behavior is not strictly monitored. There is clearly a need for more studies focusing on obedience in self-monitored situations. Our study aims to add to the literature by discovering whether or not there are sex differences in obedience when no authority figures are present, specifically by looking at which sex is more likely to encourage others to adhere to the rules. Due to the lack of research done on the differences of obedience between the sexes, our study was designed to measure adherence to the Honor Code policy.

Blass (1999), in reviewing Milgram's studies, found that there were no significant differences in sex obedience. Nevertheless, researchers have found differences in male and female conformity, especially when studied in group settings (Eagly & Chvrvala, 1986). Eagly, Wood, and Fishbaugh (1981) found that females generally do not change their opinions when confronted with a group. In terms of obedience, this seems to suggest that even when faced with opposition, females will be likely to adhere to rules if they have previously decided to do so. However, they may not have an easy time influencing others to also comply with rules; while females can successfully exert influence over other females, males tend to resist influence by females, especially if the latter try to be direct in their approach (Carli, 2001).

On the other hand, researchers found that when males display dominance, it is more effective at encouraging influence than similar displays by females (Driskell, Olmstead, & Salas, 1993). In fact, in group interactions, people are more likely to overtly agree with and defer to the opinions of males than those of females (Wagner & Berger, 1997). In other words, males are more likely to have the power to influence a group than females are. This gives males a lot of influence over whether or not others decide to comply with guidelines such as the BYU Honor Code. But are males actually more likely to encourage obedience?

According to Eagly (1981) and her colleagues, males are concerned with not appearing easily influenced. As a result, males may adjust their behavior towards more stereotypical “masculine” traits such as independence and away from “feminine” traits such as submissiveness (Williams & Best, 1990). Thus, males may be less likely to conform to rules because they feel that nonconformity helps them to portray a more masculine image and appear less easily influenced.

In this study, we asked males and females questions regarding their obedience to the Honor code and believed that males would be more likely than females to advocate disobedience. While we recognize that visiting hour violations involve both a male and a female offender, we felt that males would be more likely to actively encourage breaking the Honor Code. Taking into consideration previous research, we also designed questions regarding an individual’s willingness to speak up and speculate that females would be more likely to speak up and promote compliance with the visiting hour guidelines.

To test our hypothesis, we developed a questionnaire designed to measure BYU students’ compliance with the visiting hour guidelines. The questionnaire assessed whether students themselves were obedient to the rules, but it also determined whether or not they tried to encourage others to obey as well.

Methods

Participants

Participants consisted of a convenience sample of 319 individuals. The sample included 111 males and 208 females. The Honor Code policy states that men and women cannot be in an apartment belonging to a member of the opposite sex after midnight or before 9 a.m. A survey that was constructed of 13 items was designed to measure the participant’s adherence to the Honor Code policy. Four of the thirteen items were demographic questions. Three items on the survey were negatively worded and reverse scored to account for agreement bias. A face validity question was included to distinguish if participants could infer the purpose for the survey (see Appendix A for final questionnaire).

Test Administration

The survey was a standardized electronic survey that was administered over a 25-day span. The questionnaire was administered through an online third-party website called Qualtrics (www.qualtrics.com) to participants

recruited from a networking website, Facebook (www.facebook.com), through a BYU website (www.blackboard.byu.edu), a ward website (<http://groups.google.com/group/BYU22/>) and through hard copies administered in person.

Statistical Analysis

The reliability of the survey was measured using Cronbach’s alpha to determine internal consistency. Validity measures included a face validity item. An independent samples t-test was conducted on each item to discern whether there were statistically significant differences between male and female responses. The statistical package SPSS 18 was used to analyze all data.

Results

According to an analysis of Cronbach’s alpha, the test’s internal consistency was highly reliable, demonstrating that the test had good internal consistency between questions ($\alpha = .866$; see Table B1). The majority of participants were able to correctly identify the purpose of the study; therefore, our survey had high face validity.

Independent samples t-tests revealed that there were statistically significant differences between male and female responses on items 6, 8, 11, and 12, demonstrating that females were more likely than males to answer “frequently” or “always” to the items “I speak to my roommates when they have visitors past visiting hours” and “I ask members of the opposite sex to leave my apartment when visiting hours end.” Males were more likely to answer “frequently” or “always” to the items “I invite people over for an activity knowing it won’t be over by the end of visiting hours” and “I allow people of the opposite sex to stay past visiting hours (see Tables B3-B6; see Appendix A).

Dicussion

Though this survey only measured one aspect of the BYU Honor Code, it provided a good starting point for measuring each sex’s attitude towards obedience.

We predicted that males would be more likely to report breaking the Honor Code visiting hours and females would be more likely to report speaking up and promoting guideline compliance. The results partially supported these hypotheses. An examination of the responses to Item 5 (Did you know that the BYU Honor Code states that visiting hours start at 9AM?) demonstrated that males

were slightly more aware of the Honor Code stipulations regarding visiting hours according to the mean score; however, the difference between male and female responses was not statistically significant (see Figure B1 and Table B2). Results showed that despite having a greater knowledge of visiting hours specifications, males were slightly less likely than females to encourage others to comply with rules when no authority figures were present. Males reported feeling more comfortable than females allowing members of the opposite sex to say past visiting hours, and they were significantly more likely to invite people over for an activity knowing that it would go past visiting hours. A significantly greater number of females than males responded that they would ask the opposite sex to leave at the end of visiting hours. Also, when compared with males, more females reported that they would speak to roommates who frequently allowed visitors to stay past the visiting hours curfew.

It is important to note that although males reported a more lenient attitude, they did not seem to be actively encouraging non-compliance with the Honor Code. One explanation for this behavior is that males are expected to initiate relationships; thus, they may feel justified spending more time with females to invest time into such relationships, even if it means ignoring the visiting hours guidelines. However, further research is necessary to validate this conclusion.

A notable strength of our study was that a great number of respondents filled out our survey—we had over 300 participants. Another strength is that our questionnaire was administered by the survey-hosting site Qualtrics, which lent to its standardized administration. Items were given in the same order and participants were required to answer each question in order to continue the survey. Standardized administration gives this study high levels of reliability ($\alpha = .866$).

Inadequacies in our survey manifest themselves in the form of unequal representation of both sexes drawn from a convenience sample. An overwhelming majority of our sample were upperclassmen females. Freshman who live on campus are under housing rules that are more strictly enforced than seniors living off campus. If a more representative sample of sex and class rank had been achieved, the results would be more generalizable. Additionally, the study’s sensitive nature may have caused students to feel apprehensive because it questioned their moral character. Although the study was anonymous, students may have answered in ways that did not accurately reflect their actions to decrease the risk of disciplinary

action and to appear more socially desirable.

This study is a beneficial addition and new starting point to the current research on sex differences in obedience, specifically when no authority figures are present. Future studies could explore other aspects of the Honor Code (i.e. academic honesty, language, observance of dress and grooming standards) as well gender differences in the workplace, relationships and even sporting events. This would allow conclusions to be generalized to other populations. Policy makers at BYU should be aware of differences between the sexes when it comes to upholding the Honor Code visitation hours. Males may have to be addressed differently than females when it comes to implementing new policies. With this said, there should be more research done before such actions are taken place.

Appendix A
Questionnaire

1. Gender:
Male--Female
2. Relationship Status:
Single--Married
3. Year in school:
Freshman--Sophomore--Junior--Senior
4. Type of housing:
BYU On-campus--BYU Off-Campus--Other (e.g. parents, grandparents, etc.)
5. Did you know that the BYU Honor Code states that visiting hours start at 9AM?
Yes--No
6. I speak to my roommates when they have visitors
Never--Rarely--Frequently--Always
7. When I am in a group, I speak up when visiting hours end.
Never--Rarely--Frequently--Always
8. I ask members of the opposite sex to leave my apartment when visiting hours end.
Never--Rarely--Frequently--Always
9. When visiting someone of the opposite sex, I am asked to leave when visiting hours end.
Never--Rarely--Frequently--Always
10. I feel comfortable leaving 10-15 minutes after visiting hours end.
Never--Rarely--Frequently--Always
11. I invite people over for an activity knowing it won't be over by the end of visiting hours.
Never--Rarely--Frequently--Always
12. I allow people of the opposite sex to stay past visiting hours.
Never--Rarely--Frequently--Always
13. What do you think this survey is measuring?

Appendix B
Tables and Figure

Table 1
Chronbach's Alpha

Cronbach's alpha	Cronbach's alpha standardized	N
.866	.866	7

Table 2
Independent Samples Test for Item 5

	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
Did you know that the BYU Honor Code states that visiting hours start at 9AM?	8.77	.003	-1.30	399	.20	-.073
			-1.31	191.77	.1	-.073

Table 3
Independent Samples Test for Item 6

	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
I speak to my roommates when they have visitors past visiting hours...	5.21	.02	-2.42	399	.02	-.28
			-2.54	207.77	.01	-.28

Table 4
Independent Samples Test for Item 8

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
I ask members of the opposite sex to leave my apartment when visiting hours end.	Equal variances assumed	.52	.47	-2.46	399	.01	-.31
	Equal variances not assumed			-2.43	184.40	.02	-.31

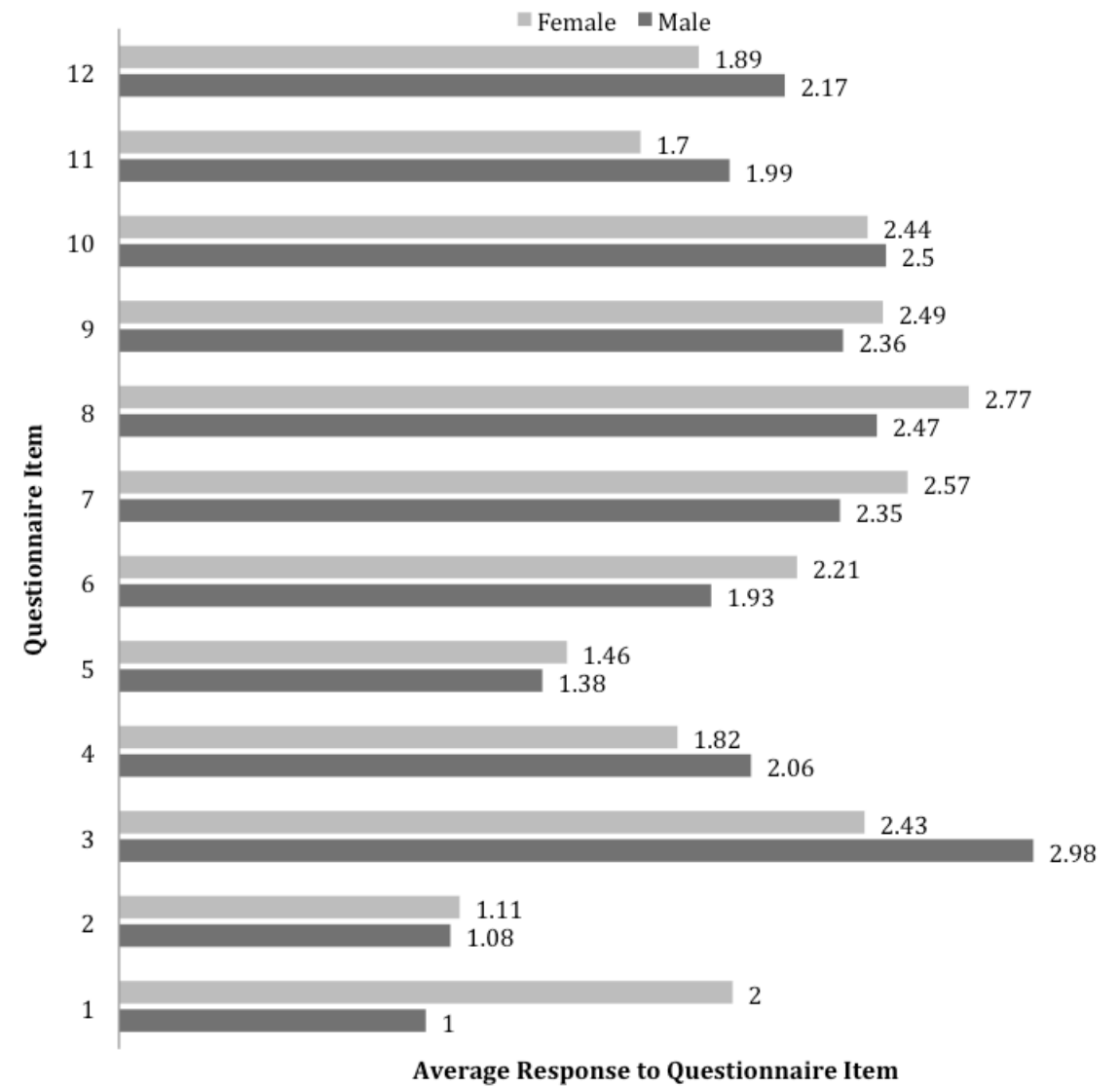
Table 5
Independent Samples Test for Item 11

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
I invite people over for an activity knowing it won't be over by the end of visiting hours.	Equal variances assumed	.34	.56	2.62	399	.009	.28
	Equal variances not assumed			2.56if	179.58	.01	.28

Table 6
Independent Samples Test for Item 12

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference
Did you know that the BYU Honor Code states that visiting hours start at 9AM?	Equal variances assumed	.97	.32	2.95	399	.003	.29
	Equal variances not assumed			2.73if	164.81	.007	.29

Figure 1
Questionnaire Means



Numbers correspond with responses for each item on the questionnaire (e.g. a rating of 4 corresponds with "always," 3 with "frequently," 2 with "rarely," and 1 with "never")

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Narcissism in Social Interactions: Measurement Design and Validation

Gwen Coulson, Katherine Ashby, and Annalisa Ellsworth



Narcissism, generally defined as selfish egotism, has a derogatory effect on personal relationships. In an effort to help employers and others anticipate and avoid social conflicts arising from narcissistic behavior, we created the Narcissism Sociability Index (NSI). Our hypothesis assessed narcissistic behavior in two domains, grandiose state of mind and severely disturbed social relations, in an attempt to shorten the previously established Narcissistic Personality Inventory (NPI. Raskin & Hall, 1979). The NSI is a 10-question self-report measure using a 6-point Likert scale. We used a convenience sample consisting of 105 Brigham Young University (BYU) students, their families, and friends. The NSI had questionable internal consistency ($\alpha = .62$). Content validity ratios ranged from .12 to .92. Principal component analysis showed the highest loadings on the first and second components, which corresponded with our hypothesis. Only two questions loaded onto other factors. These results indicate that small revisions could lead to large increases in the reliability and validity of the NSI. Possible future directions for the NSI as a tool in the workforce are considered.

Narcissism may be best defined as a self-regulatory system that constantly adjusts in order to maintain and enhance positive self-views through utilizing the social environment (Campbell, Bush, Brunell, & Shelton, 2005). Over the past 30 years, from 1976 to 2006, narcissism rates among young adults have risen 30% and are continuing to rise (Twenge, Konrath, Poster, Campbell, & Bushman, 2008). Although many measures of narcissism have been created and rigorously analyzed, many of the measures seek to cover a wide range of the different dimensions of narcissism (i.e. superiority, grandiose exhibitionism, exploitativeness, entitlement, authority, self-absorption, etc.). Furthermore, the Narcissistic Personality Inventory (NPI), considered one of the most comprehensive measures of narcissism, has been critiqued as ambiguous due to the many dimensions it seeks to measure simultaneously (Watson & Biderman, 1993). According to Corry, Merritt, Mrug, and Pamp (2008), "additional NPI research is needed to rescale, modify, or omit several NPI items and develop gender-

equivalent items" (p. 593). In addition to these suggested revisions to the current NPI, another need exists within the efforts to measure narcissism. This need is the creation of measures focused on explicitly measuring the different aspects of narcissism. Ackerman et al., (2011) proposed that the current version of the NPI uses an overall summary score that may be merging all of the different manifestations of narcissism. This approach is harmful because different aspects of narcissism may be overlooked and lost in the overall score (Ackerman et al., 2011).

Another consideration when measuring narcissism is the length of the measure. Ames, Rose, and Anderson (2006) developed the NPI-16 in an effort to create a shorter measure of narcissism that could be administered more easily and quickly. While the NPI-16 proved to be a valid alternative to long forms measuring narcissism (i.e. the NPI-40) it was unidimensional in its approach of the construct (Ames, Rose, & Anderson, 2006). Therefore, combining focus with brevity, we strove to create a valid, compact measure of socially detrimental narcissism. Narrowing our focus we sought to measure a few of the aspects of narcissism that contribute to detrimental social interactions. We chose to create a measure of socially detrimental narcissism hoping it could lead to early detection of narcissistic behaviors and help employers and others anticipate and avoid social conflict arising from narcissistic individuals. In addition to narrowing the focus, we sought to shorten our measure of narcissism so it could be more easily administered in a wide variety of settings.

For the purposes of this study, we operationally defined narcissism as the degree to which one maintains a grandiose state of mind or is involved in severely disturbed interpersonal relations. A grandiose state of mind is defined as individuals perceiving themselves as superior to others and considering the concerns of others less important than their own (Campbell, Foster, & Finkel, 2002; Dimaggio et al., 2002; Morf & Rhodewalt, 2001; Pincus et al.,