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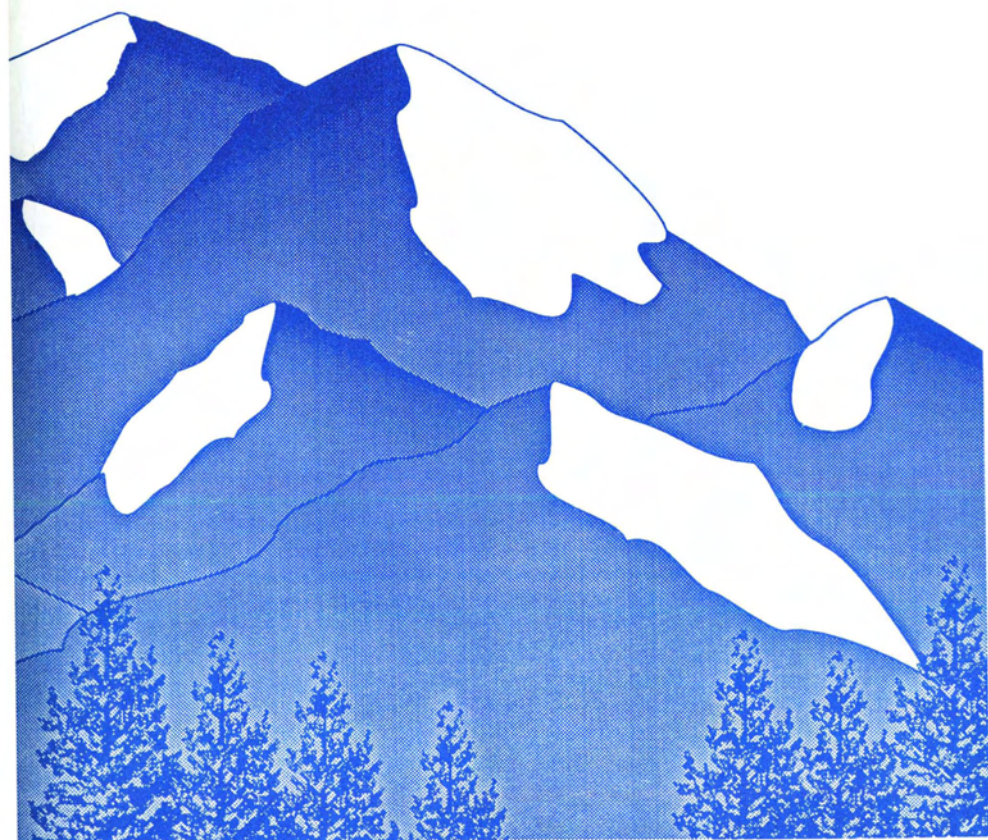
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- Please consult the guidelines for manuscript preparation on the inside back cover of this volume.
- Submissions for the 1995 edition (Volume Five) will be accepted through **November 1, 1995.**

Cover design by Jim Farrand '92

A Note from the Editors

Jeremy M. Eaves
Alicia K. Vik

"Be not the first by whom the new are tried, Nor yet the last to lay the old aside."

—Alexander Pope

We are living in a time of both change and challenge. As such, institutions of higher education must be aware of the many issues facing today's college student. It is vital that student affairs professionals maintain a firm understanding of current issues and trends in society and the direct implications related to higher education. We believe this year's *Journal* has established a forum to address these challenges, providing realistic alternatives to meet the changing needs of our profession.

The goal of this year's Editorial Board was to bring the *Journal's* development to a new level. For the first time in history, the publication had more articles submitted than printing costs would allow, giving the Editorial Board an opportunity to be more selective in its production.

Current students, alumni, faculty, and student affairs professionals have contributed to this year's edition, making the range of subjects diverse and scholarly in nature. Additionally, participation in the Editorial and Reader Boards was incredible; the patience, commitment and skills of *Journal* members have set new standards for future endeavors. We offer of our sincerest congratulations and utmost thanks to the entire crew.

As we close the doors on the 1995 edition of the *Colorado State University Journal of Student Affairs*, it is our hope that these articles challenge you to open new doors, and create programs and services reflective of our changing society. Finally, we hope that this edition proves to be a valuable resource to you, your career, and your professional development.

Acknowledgments

The 1995 *Colorado State University Journal of Student Affairs* Editorial Board wishes to thank the following individuals for their contributions:

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The State of the Program

Dr. Grant P. Sherwood, PhD
Program Director
Student Affairs in Higher Education

This fourth edition of our journal has grown in size and scope. Many of our alumni submitted articles; and in fact, a number of contributions had to be deferred to another year. Thanks to all who have participated.

This past year one of our international students, Yanchun Wang, from the Peoples Republic of China, conducted a research study of alumni perceptions of our graduate program. The study focused on our graduating classes of '91, '92, and '93. Requests for responses were forwarded to graduates who, for the most part, were working in entry level student affairs positions throughout the United States.

Questions focused on how well our students felt prepared to assume their professional responsibilities. Information gathered was extremely insightful and helped us make modifications in our academic program. Recommendations centered on the following:

A. Focus on comparative student affairs models;
B. Emphasize student development theory in addition to budget/ financial management theory;
C. Discuss the issues of ethical decision making, multicultural pro grams and strategic planning in more classes;
D. Focus on innovative computer applications; and
E. Provide increased diversity in practicum experiences.

As a faculty, we are striving to incorporate these ideas into our program. Dr. Paul Shang, Director of the HELP/Success Center and Kristen Uden, Assistant to the Program Directo, are also leading a separate review of our efforts focusing on the National Standards for Preparation Programs.

On another note, Kristen is attempting to update our alumni files. Please let us know what you are doing and where you are living. On behalf of our students and faculty, I hope that 1995 is both rewarding and full of accomplishments for you.

Ecological Thinking and Moral Behavior in Student Affairs Organizations: Importance of Feminist Leadership

Dr. James H. Banning

This article asserts that student affairs organizations can accomplish tasks, solve problems, and improve the educational and developmental aspect of the campus by incorporating ecological thinking and moral behavior under the tenets of feminist leadership.

GENDER AND ORGANIZATIONS

The key to understanding the issues of organizational ecology, morality, and the role of feminist leadership is the concept of gender. Gender is the concept used to define the social/psychological nature of being male and female. Currently, organizations and the socialization that accompanies the male gender merge together to form a very powerful symbiotic relationship. This is particularly so for white males. At the systemic level, this pervasive male gender/organizational relationship is popularly referred to as the "white male system." It is through this system that men and society's organizations are socialized, including how campus student affairs organizations take shape and substance.

THE "WHITE MALE SYSTEM"

In weaving the following relationship between male gender and organizational behavior, the complexity of the relationship has been simplified in order to highlight the patterns.

Several authors have provided key definitional elements to the concept of the "white male system" by pointing to the cultural myths that define the male gender: Elizabeth Dodson-Gray, the author of *Patriarchy as a Concep-*

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tual Trap; Ann Wilson Schaef, who wrote *Women's Reality: An Emerging Female System in a White Male Society*; and Alfie Kohn, the author of *No Contest: The Case Against Competition.* Each of these authors present a set of myths that provide the socialization blueprint for gender roles in our society and the foundation for the white male system.

Elizabeth Dodson Gray (1982) suggests three myths: (a) reality is construed to be hierarchical: To reinforce the construction of a hierarchical reality everything in our society is ranked from the top twenty-five in various sports events to the top pizza parlors in town. Ranking, according to Kohn (1986), is our national pastime; (b) man is above nature: Man or more specifically "men" are on top of the hierarchy and control nature. They assume dominion over nature and use it for their purposes. Forests are cleared, dams are built, and the earth is plowed; and (c) nature is feminine: If nature is feminine, then it follows that our metaphors and analogies for nature are feminine: For example, Mother Nature, virgin forests, and raping the land. It also follows that if "men" control nature, then they control women.

These three myths provide the hierarchical structure necessary for the domination of women and nature by men. No where is this hierarchical structure so ingrained and more powerful than in organizations, including student affairs organizations.

Ann Wilson Schaef (1985) suggests four myths that guide the gender socialization process: (a) the white male system is the only thing that exists; (b) the white male system is innately superior; (c) the white male system knows and understands everything; and (d) the white male system believes that it is possible to be totally logical, rational, and objective. These myths reinforce the notion that it is indeed the male gender that is on top of the hierarchy and is in control of the internal functioning of the system.

Finally, Alfie Kohn (1986) suggests four myths that strike at the heart of what makes the white male system function: (a) competition is an unavoidable fact of life and part of human nature; (b) competition motivates man to do his best; (c) competition provides a way to have fun and a good time; and (d) competition builds character and is good for self-confidence. Although these competition myths are generally thought to be true by many, they are not supported by social/psychological research.

Taken as a whole, these three authors' myths provide the structure for the male socialization blueprint in our society. The myths underpin how males are socialized, how males are supposed to behave in organizations, and "how the organizational system" works in our society.

MALES AND ORGANIZATIONAL BEHAVIOR

From these myths come the cardinal traits of the male role in our society. Ken Solomon (1982), in the book *Men in Transition: Theory and Therapy*, gives the most succinct characterization of these traits. (a) no sissy

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stuff: Not only do men dominate women in the systemic sense, men also find it difficult to accept feminine traits within themselves; (b) the big wheel: Corporate and organizational hierarchy produces ladders and ladders are for climbing; (c) the sturdy oak: When the going gets tough, the tough get going; and (d) give 'em hell: Aggressive risk taking is a cherished characteristic.

This gender socialization blueprint provides for a very powerful symbiotic relationship between males and organizations and produces the following organizational behavior: (a) behavior that is exclusive rather than inclusive; (b) behavior that produces hierarchies; (c) behavior that is competitive rather than cooperative; (d) behavior that is leader rather than group focused; (e) behavior that is outcome rather than process oriented; (f) behavior that highlights separate individual identity rather than identity through connections; (g) behavior judged by the ethic of fairness and justice rather than caring; (h) behavior that is more dualistic than pluralistic; (i) behavior that empowers self rather than others; and (j) behavior that promotes win-lose rather than win-win outcomes.

In weaving this relationship between the male gender and organizational behavior, the author has simplified the complexity in the relationship in order to highlight the patterns. The question however, remains as to how well can the current male blueprint respond to the need for student affairs organizations to become more ecological and moral. The answer is probably not very well. But, before making that argument a explanation of ecological thinking and moral behavior are necessary.

ECOLOGICAL THINKING AND MORAL BEHAVIOR

Ecological thinking concerns itself with interrelationships among all forms of life. It seeks understanding through connections and relationships, not through specialization and fragmentation. The basic unit of study in ecology is not the person or the organism, but the organism-in-context or, if you wish, the ecosystem. Ecological thinking is systems thinking. Accordingly, to understand behavior you must consider that behavior within the context of all information relevant to it. Behavior is non-linear, complex, contextual, and interrelated. Ecological thinking sees unity in diversity, without placing nature or reality in a hierarchical order. The current ecological contention is that if one looks at a system in a linear, hierarchical way, one cannot see the whole system.

Holahan, Wilcox, Spearly, and Campbell (1979) offer three formal propositions concerning ecological thinking. One, no single context is independent of others or of a series as a whole. Two, there are no cause and effect relationships, only transactions involving a constant reciprocal relationship between and among adjacent contexts. Finally, events within context in the series have consequences for events in other contexts as well.

Feminist writer Ynestra King (1989) summarizes ecological thinking

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and directs it to the issue of morality: "[l]ife on earth is an interconnected web, not a hierarchy. There is no natural hierarchy; human hierarchy is projected onto nature and then used to justify social domination" (p. 18).

The issue of moral behavior focuses on conduct that reflects the distinction between "right" and "wrong". Ways to make this distinction are varied, but Nel Noddings (1984), author of *Caring: A Feminine Approach to Ethics and Moral Education*, points out that the topic of moral/ethical behavior usually is discussed largely from the perspective of a "hierarchical picture" where the language spoken is that of the father. This language includes, for example:

> ... principles and propositions ... justification, fairness, and justice. The mother's voice has been silent. Human caring and the memory of caring and being cared for, which I shall argue form the foundation of ethical response, have not received much attention. (p. 1)

ORGANIZATIONS: ECOLOGICAL THINKING AND MORAL BEHAVIOR

Ecological thinking and moral behavior within organizations calls for thoughtfulness about the connectiveness of all organizational behavior, both internal and external. This thoughtfulness must be reflective of, and directed toward, "caring and nurturing" and "equality and dignity."

The lack of ecological thinking and moral behavior within organizations and the impact of this on the environment external to the organization is easy to document. In fact, this condition is outlined by Charlene Spretnak (1987), an ecofeminist, who states:

> In our own country, our farms are losing four billion tons of topsoil a year; groundwater and soil are being poisoned by pesticide run-off and toxic dumping; the groundwater table itself, accumulated over thousands of years, is being recklessly depleted to serve the profits of agribusiness and developers; the nuclear power industry has generated much more than enough plutonium to poison every creature and ecosystem on Earth and has no idea how to store it safely; we're losing 200,000 to 300,000 acres of wetland habitat every year. (p. 6)

The point of Spretnak's comments is that our organizations determine, in large part, the quality of the human condition, and they have not thought ecologically or behaved in accordance with a moral-caring attitude. While student affairs organizations may not be making decisions that effect the global ecosystem, they do participate significantly in establishing the ethics of the campus ecosystem.

Organizations also have an internal moral responsibility to their members. Saskin (1984) states that organizations have the ethical imperative

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of "do no intentional harm to members." He then points out that non-participatory management structures do the following harm: (a) life span is shortened; (b) coronary heart disease goes up; (c) depression is present; (d) alcohol abuse is present; and (e) productivity falls. Ecological thinking and moral behavior require connectiveness and participation both internally and externally. Traditional organizational hierarchical structures from this perspective are neither ecological nor moral. As student affairs organizations respond to harsh economic conditions by program cuts and staff reduction, the need for ecological thinking and moral behavior is of critical importance.

For organizations to become ecological and moral, both internally and externally, they must seek similar qualities in their leadership.

FEMINIST LEADERSHIP: ECOLOGICAL AND MORAL

Wortman (1982) summarizes the current problems in organizational leadership as too short-term, goal-oriented, autocratic, lacks understanding of alternatives, top down, and non-participatory. These same problems are also often found in the leadership of campus student affairs organizations. It would not be unfair to point out the similarity of Wortman's (1982) list and characteristics of the male leadership style as dictated by the blueprint of traditional gender socialization.

Blake and Mouton (1982) list the following as emerging behavioral science principles significant for effective exercise of leadership. They are both ecological and of the female voice: participation, candor, trust and respect, involvement and commitment, conflict resolution, consensus, synergy, goals and objectives, mutual support, and change and development.

If the traditional male model of organization and organizational leadership will not lead to increased ecological thinking or moral behavior, what other path exists? Feminist leadership does show promise for helping organizations reach this state.

A feminist perspective on leadership begins by calling into question the hierarchical and patriarchal nature of traditional leadership. Leadership is not seen as being vested in one person. "The buck stops here" makes little sense from the feminist perspective (Kokopeli and Lakey, 1986). Most importantly, the feminist perspective points to a critical difference between the concepts of "leader" and "leadership," and between role and function. The perspective is that organizations need leadership, but not leaders in the traditional sense. Feminist perspective rejects the concept that "no leaders means no leadership." It accepts the concept of "shared leadership" within a cooperative organizational structure. Sharing leadership on a task basis, rather than on a hierarchical role basis, puts leadership in the hands of organizational members (Kokopeli and Lakey, 1986). The leader-follower dichotomy disappears. The notions of ecology and morality emerge within a community context. Feminist leadership assigns task by skill and interests, with a balance

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of tedium and excitement, and it reflect an open agenda rather than a hidden one. This set of leadership behaviors reflects both ecological thinking and moral behavior.

SUMMARY

Student affairs organizations must begin to think ecologically and act morally even though traditional male blueprints make this difficult. A female gender voice orientation holds great promise. If student affairs organizations adopt a more feminist model, a number of changes could be expected. Greater care would be given to assignment of task by talent rather than by hierarchical position. Decision making would become more participatory. Shared leadership would become a value rather than a management tactic. Finally, student affairs organizations would become more inclusive and caring in all of their organizational processes. The tenets of feminist leadership may provide the path to allow our student affairs organizations to not only recognize their ecological and moral responsibilities, but to also set new examples for other organizations within the university.

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The Ethic of Care as the Cornerstone of a Student Volunteer Program

Brett E. Beal

This article describes Carol Gilligan's female development theory and how it can be used as an important element of a successful admissions volunteer program. The author suggests nine key points for managing a admissions volunteer program, including the ethic of care as a critical component.

A primary goal of academicians and student affairs professionals has always been to educate the students who attend their institutions. Usually the former does so with emphasis on intellectual and the latter on personal development. Wood, Wood, & McDonald (1988), among others, have offered suggestions on how to bring the two fields together to benefit the total development of the student. It is the purpose of this paper to provide a way in which Carol Gilligan's female development theory can be applied to an already existing component found in postsecondary education: volunteer programs used by college admissions offices to assist in recruiting prospective students.

Prominent student development theorists include Chickering, Gilligan, Kohlberg, Perry and Tinto. Their theories might be described as Carol Gilligan (1977) characterizes Piaget's, Erikson's, and Kohlberg's: more "formal," logical, deductive reasoning processes whereby individuals proceed "from theory to fact" and wherein one's self and one's sense of morality are defined separately. The findings of Broverman, Vogel, and Broverman, Clarkson, and Rosenkrantz further explain that "the capacity for autonomous thinking, clear decision-making, and responsible actions ... are associated with masculinity but considered undesirable as attributes of the feminine self" (cited in Gilligan, 1977, p. 482). In fact, most student development theories affirm that to be "good," one must achieve a separateness of the individual — an autonomy — from others. Interdependence is not preferable, unless it can be seen from a hierarchical perspective. The difficulty with this is that "the very traits that have traditionally defined the "goodness" of women, their care

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for and sensitivity to the needs of others, are those that mark them as deficient in moral development" (Broverman, as cited in Gilligan, 1982).

Gilligan was the first to notably challenge that premise. She purports that women develop in a <u>different</u> - but not <u>deficient</u> - way from men. In her famous 1977 study, she takes particular issue with Kohlberg and asserts that the elements of female moral development are importantly different from the male model of moral development.

Kohlberg (cited in Gilligan, 1977) defines moral development in three levels: preconventional, wherein the needs of the self are most important; conventional, where an understanding of society, including interpersonal concordance and law and order are important; and postconventional, where "good" is formulated in universal terms. Gilligan's (1977) developmental theory also includes three levels. The first level includes a focus on the self; the second level introduces the concept of responsibility as a basis for balance between self and others, including definition wherein "good" is caring for others; and the third level appears when "the logical inequality between self and another" provides that a woman becomes an "arbiter of independent judgement" (Gilligan, 1977, p. 492). At first glance, this seems similar to Kohlberg, but there is an essential difference: males (the subject of Kohlberg's study) define moral development in terms of independence and justice, and females are more likely to "capture the experience of connection or interdependence" (Gilligan, 1988). The difference is commonly referred to as the morality of justice versus care or caring. Gilligan (1982) presents the idea that responsibility is a concern for other's well-being as opposed to a traditionally male definition of responsibility as being "commitment to obligations."

Relationships with others are significantly more important in women's lives, and because of that, "the solution has been to consider women as either deviant or deficient in their development" (Gilligan, 1977, p. 482). However, giving credence to Gilligan's theories, women are neither deviant nor deficient in their development. In fact, one could argue that if Gilligan had been the first human development theorist, many men would be seen as deviant or deficient because they would not be as concerned with the morality of caring and relationships as with linear progression and autonomous human development.

It is important when working with admissions student volunteer groups to recognize the importance of female development constructs and to include them in designing and maintaining a student volunteer program. Valuing the ethic of care as well as the ethic of justice is important to female and male volunteers; integrating the two develop-mental theories can provide the basis for a successful volunteer program.

THE STUDENT VOLUNTEER PROGRAM

Volunteer programs come in many shapes and sizes and are used by a wide variety of agencies, ranging from those in an educational setting to mental health (Schlosberg, 1991; Lieberman, Gowdy, & Knutson, 1991), human services (Perlmutter & Cnaan, 1993), hospital and health services (Lapuma & Krant, 1994), to name but a few. Hadsell and Cwik (1987) discuss the importance of including a student volunteer program in admissions efforts.

Their work provides valuable insight into effective program management and development, but only touches on student development as an important component of the program. The model provides a solid background in program development and management and seems to emphasize the ethic of justice, but does not include the ethic of care in any noticeable way. The following model includes critical components of a successful volunteer program, with student development as part of the overall program goal, and emphasizes the ethic of care as an integral part of the program's success.

KEY ELEMENTS OF A SUCCESSFUL VOLUNTEER PROGRAM

Hadsell and Cwik (1987) describe critical elements in a volunteer program as: a centralized program (not organized or administered throughout more than one unit); a formal organizational structure; membership; program activities; training and development; communication between students and staff; monitoring; evaluation; recognition/ reward; and commitment (from students and from the institution). This author's experience suggests the following nine main components to an effective volunteer program: organizational philosophy and structure; recruitment; training; variety in program activities; communication between students and staff; recognition/reward for participants; evaluation; retention; and development of student volunteers. A quick comparison of these two models will show that both suggest solid organizational foundations, communication, training, development and evaluation of students. The following model elaborates more on supporting students and their development, as well as the importance of providing a strong organizational and philosophical base.

Organizational philosophy and structure is the foundation of most successful programs. Without them, a program could be likened to a fertile field that, due to lack of planning, is overgrown with weeds instead of producing a bountiful harvest for a starving farmer. The sponsoring office should thoughtfully discuss the purpose of the program and be clear in what it wants to accomplish by having it. Responsible student affairs professionals should be as inclusive as

possible, and provide a philosophy consistent with the institution's mission; one that, ideally, welcomes students of all races, ethnicities, classes, genders, creeds, and sexual orientations. Philosophically, as well as budgetarily, the volunteer organization must also be supported by the institution.

Philosophy should include goals particular to the sponsoring office (for example: 'to assist in the recruitment and enrollment of students') as well as objectives for the student volunteers (e.g. 'to foster an environment where student volunteers grow as people and as students'). The philosophical constructs of the program should ensure an environment that recognizes the principle of care as well as the principle of justice. Harding (1986) and Stacey and Thorne (1985) found that gender roles are a result of environment as much as genetics (cited in Padgett, 1993). Thus, an environment that only recognizes the ethic of justice (for example, completing tasks and meeting numerical enrollment goals) may not meet the needs of female volunteers, who may follow a developmental construct that desires the ethic of care. Providing tasks for students to complete and enrollment goals to fulfill are definitely important elements of admissions, but should not be all that an admissions volunteer program does. It is critical to ensure an environment that recognizes the value of the student volunteers (principle of care) as well as the value of the duties they perform (principle of justice) in order to encourage development of volunteers.

Organizational structure may be informal or formal. Hadsell and Cwik (1987) describe a program at West Virginia University wherein the organizational structure includes one admissions staff "sponsor" and four student coordinators. The students are responsible for coordinating the overall organization of the program as well as the 17 activities it supports. There is also an advisory board made up of university administrators, faculty, and staff which makes recommendations and suggestions for program development.

Another example of a more formally organized program is the Student Ambassador Program at Colorado State University. This program includes one staff "coordinator" who, with a work-study assistant, organizes the overall program and appoints other student volunteers to coordinate various activities. A cabinet (President/ Vice-president or Co-presidents, Secretary, Treasurer) is elected by the student volunteers and serves in an advisory capacity for the organization, provides leadership, and is responsible for creating, revising and maintaining the organization's constitution. The staff coordinator is the liaison to the Admissions Office, which also provides input and direction for the program.

These two examples of organizational philosophy are compatible

with female development theory, as they empower students to organize and invest in the success of the organization. They provide opportunities for leadership development and interaction between the students involved in the program. Involved students will care about the organization, themselves, and each other, reflecting a positive example of the importance of female development theory.

Once mission and structure are established, recruiting volunteers may begin. Hadsell and Cwik (1987) and Perlmutter and Cnaan (1993) mention personality traits that influence people to volunteer, and conclude that there really is no common denominator or particular pattern to why individuals volunteer. The traits they mention, however, are not those one might associate with an 'ethic of care' and therefore may not be a complete representation of the reasons people volunteer (this is particularly interesting in Perlmutter and Cnaan's study, as 67% of the volunteers were women, yet none of the 'determining factors' were described in terms of the ethics of care). Perhaps if another study was done, and principles of care were included as defined motivators, there would be a consistent element. However, until a common denominator is found, successful recruitment will include appealing to a target audience based on the organization's mission statement (principle of justice) and to the students' interest in helping others (principle of care).

Recognizing that any number of organizations are vying for students' involvement, recruiting may be aggressive and include advertising in the student newspaper, direct mailings to "target" students, personal referrals from currently involved students, and contacting offices on campus for referrals. Hadsell and Cwik (1987) recommend "ongoing" membership drives. This author would suggest that using the ethic of care and connectedness as part of the program, student retention may increase, and the need for as many membership drives decrease. It is, however, important to realize the need for new members and prepare to fill that need. Prospective members should be informed as to the scope of the program and expectations should be set and explained regarding involvement: time commitment, level of performance expected, penalties for absences or inappropriate behavior. "If a student thinks that she/he is being perceived as being irresponsible, he or she will have a tendency to be irresponsible" (Hadsell and Cwik, 1987, p. 367). Conversely, if a program has high (and realistic) expectations, students will most likely rise to or exceed them.

The sponsor should always make an effort to involve a diversity of students in the program and avoid including only honors-type students or other exclusive group affiliation as a pre-requisite for membership (Hadsell and Cwik, 1987). Minimum grade point averages are, however, recommended; a student should not be encouraged to

participate in an activity if he/she has academic difficulty, but should be encouraged to apply for membership once the academic record is stable and at an acceptable level. If interviews for membership are held, this author recommends involving the current student volunteers in the process. This provides leadership development and further connected-ness with other students.

Training is one of the most critical elements of a successful volunteer program. To use the farmer analogy, it is the seed of a successful harvest. Poor training, like weak seeds, will not produce a quality end result. Training must be thoughtfully designed and include principles of care as well as justice, be interactive as well as informative, and should nurture interpersonal concordance while stimulating other ethical and personal growth in students. It is important to "recognize for both sexes the central importance in adult life of the connection between self and other, the universality of the need for compassion and care" (Gilligan, 1977, p. 509).

Gilligan's 1982 work discovered differences that male and female subjects exhibited in defining moral development. These are helpful when constructing training programs. She found that the concepts of justice (primarily male) and caring (primarily female) were main motivators and that conceptions of self in relation to others were defined in two ways: connection with others (primarily female) and separation from others (primarily male). It is also important to remem-ber that college students are often at stages that range from adolescence to adult development. "Adolescent girls ask themselves if they can be responsive to the themselves without losing connection with others and whether they can respond to others without abandoning themselves" (Gilligan, 1988, p. 16). Realizing that many young college students may also ask these questions of themselves, the training should provide a sense of connectedness that encourages a sense of self as part of the group, neither as a mirror image of someone else, nor as second to the group (Gilligan, 1988).

Responsible student affairs professionals will also remember that lack of self-confidence is often an factor that inhibits success, particu-larly in women (Beer & Young, 1986; McCarty, 1986; White, DeSanctis, & Crino, 1981; Padgett). As such, one goal of training and of the program should be to develop self-confidence in all student volunteers. Traditional male development theory might assert that confidence is built by accumulating a quantity of knowledge and participating in a certain number of activities. Female development theory might assert that in order to build confidence, one should focus on the relationships students have with each other. Thus, a successful program will include ample information gathering in the training and

quantitative opportunities for involvement as well as qualitative involvements with other volunteers.

Realizing the benefits of a diverse student body as well as the diverse society in which we live, training should also include an element devoted to multicultural understanding and appreciating differences. This is important to the students' personal development and because they will be interacting with a variety of prospective students. Ongoing exposure to the benefits and issues surrounding diversity should be encouraged. This commitment to ongoing learning is congruent with female development theory as it presents personal responsibility towards self and others.

Once the goals of the training are established, training design and learning styles should be considered. Kant asserted, Piaget showed, and Gilligan supports that "knowledge is actively constructed rather than passively received" (Gilligan, 1977, p. 483). Therefore, lecturing is the least desirable way of conveying knowledge. A successful training program will include interactive exercises that appeal to those who learn logically and linearly as well as those whose learning styles are less sequential in nature. A variety of activities that stimulate visual, auditory and kinesthetic learning styles is also desirable. Methods of instruction that include the importance of relationships (small group discussions, games that allow camaraderie, group projects of discovery and presentation) are congruent with female development theory and will enhance a training program.

In addition to using a variety of training methods, it is important to offer to students a variety of volunteer activities in which to participate. Examples of this would include: tour guides; special events panelists; hosts/hostesses for campus visitors; high school visitors; college fair program assistants; respondents to written student inquiries; phone callers; and any number of other things. The ability to provide breadth as well as depth in volunteer opportunities will broaden the students' experiences, provide interested, enthusiastic volunteers, and contribute to a healthy program. Allowing choices and opportunities for personal growth will allow students to be "arbiters of independent judgement," as Gilligan supports, and will strengthen a volunteer program.

Motivating and training student volunteers is important, and effective communication of program involvement is also imperative. Communicating to students - via newsletter, phone calls, reminder cards - the activities to which they have committed their involvement is important. To draw once again from the farmer analogy, communication is the water that sustains growth of the crop. Communication can continue to allow relationships to build, and thus support female

development theory as an invaluable component of a successful program.

Evaluation of the training as well as on-going and year-end evaluation of the program is essential to the program's credibility and success. Did the volunteer program do what it was supposed to do? Did prospective students' interest (and eventual enrollment) in a school increase due to contact with a volunteer? What do the student volunteers think has been successful (and not so successful) about the program?

Students in Hadsell and Cwik's (1987) study reported that they felt they contributed in a positive way to a good public image of the institution, expanded the recruitment efforts, saved the institution money, and provided a credible source of information. Yet they also mentioned such problems as "burnout," lack of broad participation communication, coordination, continuity of program and program management. Evaluation can be through formal methods (written, personal interview or other) or through informal methods, such as conversations and general "grapevine" comments. Listening to students' feedback supports female development theory (recognizing and valuing personal connection) and will help sustain and improve the program.

Rewarding and recognizing participants is also important to a successful volunteer program. In a 1982 statewide survey of Minnesota 4-H staff volunteers (cited in Hadsell and Cwik, 1987), 88 percent responded that the knowledge that they had done a good job or contributed to something important was substantial recognition, 77 percent indicated that receiving an expression of appreciation was a primary incentive. Student admissions volunteers are no doubt similar. For many, the reward is in seeing themselves do a job well, and contributing to the community (both factors suggested by female development theory). Tangible recognition is also recommended, though. For some students, personal letters of thanks may be sufficient; for others, public recognition (in the group newsletter or a published "thank you" in the campus newspaper, radio or tv station) might be best received. Rewarding their participation will strengthen the relationship that students have with the program, and is, again, congruent with the philosophies of female development theory.

Gifts given at the end of the year are also effective demonstrations of appreciation. If budget allows, a recognition party (especially if it is put on by the whole staff of the sponsoring unit) can be a wonderful way of thanking volunteers. Certain gifts that denote years of participation (a mug for 1st-year participants, a cap for second-year, a sweater for third-year, a plaque for fourth-year participants, as an example) can show recognition, promote a sense of belonging, and encourage contin-

ued involvement in the program. Recognizing students who have made particular contributions should also be considered (for example, Colorado State University has a special pin that is given to "Outstanding Ambassadors" who have consistently gone above and beyond the call of duty).

Rewards will probably have a positive effect on retention of volunteers. Involvement in more than one activity may also increase students' continued involvement with the program. Students should also be encouraged to share their ideas, which are usually "much fresher" than staff's (Hadsell and Cwik, 1987) and lend strength to the program by bringing creative, new, and timely ideas. This also increases student investment in the program which may lead to sustained interest in continuing to volunteer. Providing opportunities for leadership training, communication skills development, and organizational skills are other suggestions to assist in retaining volunteer involvement. These can be accomplished by involving students in coordinating the volunteer program, training, implementing projects, monthly meetings with informative topics, and informal sharing and nurturing of relationships.

The final key to a successful volunteer program is recognizing the benefits that may be gained by the volunteer, communicating those to them, and continually seeking to assist the students in developing as fully as possible. Leadership skills in the volunteer program will translate into the work world; Padgett (1993) illuminates that successful women managers identify with female and male descriptors, while typical successful male managers only identify using male descriptors. If students have learned to appreciate both female and male leadership methods, there is probably a better chance that they will enter the workforce more advanced in leadership potential and will continue the upward trend.

Some reports show that employees who volunteer within the community (whether or not the volunteer work is company-sponsored) make better employees (Romano, 1994; Filipowski, 1993; Caudron, 1994, Pasternak, 1993). Volunteering helps develop creativity, trust, teamwork and persistence (Caudron, 1994). Communication skills, interpersonal skills, time and general management skills, and a sense of community responsibility (whether one defines responsibility as justice or as caring) are also benefits students will reap. Recognizing, communicating, and encouraging these types of developmental goals are important objectives for student affairs professionals to set.

CONCLUSION
Rutter (1990) found empirical evidence that "human interactions and patterns of behavior between students and teachers make a differ-

ence in the life of a school and its students" (cited in Gilligan, 1982, p. 26). Student affairs professionals are often seen as the "human" link in the educational chain, and it is therefore imperative that interactions such as those provided by volunteer programs continue and that they continue with the highest degree of integrity and purpose.

Female development theory provides invaluable guidance in supporting a successful admissions volunteer program. In addition to accomplishing task-based goals, recognizing the importance of relation-ships with others, providing opportunities for relationships to form and develop, and encouraging personal growth are all important elements to a successful admissions student volunteer program. With continued evaluation and improvement, volunteer programs can prosper, provide support for the institution, and allow positive student development to flourish.

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Spirituality: The Cornerstone for Student Affairs

Martha H. Fosdick

This article examines spirituality and the responsibility student affairs professionals should take to implement the concept of spiritual development within institutions of higher education.

Authentic spirituality wants to open us to truth --whatever that truth may be, wherever truth may take us. Such a spirituality does not dictate where we must go, but trusts any path walked with integrity will take us to a place of knowledge. Such a spirituality encourages us to welcome diversity and conflict, to tolerate ambiguity, and to embrace paradox. By this understanding, the spirituality of educa tion is not about dictating ends. It is about examining and clarifying the inner sources of teaching and learning (Palmer, 1993, p. xi).

If one substitutes student affairs for spirituality, this quotation success-fully articulates the mission statement for and philosophy of our profession. Spirituality should become the acknowledged cornerstone of graduate programs, both in an academic and in a training context, for preparing student affairs professionals into the 21st century. In addition, spirituality should assume the same position as the cornerstone for the profession.

Graduate programs' curricula in student affairs must integrate spiritu-ality, as a subject, as a perspective, as a reality, as an historical influence, and as a tool to foster academic and personal growth and development. Faculty and practitioners need to discuss it with each other and with students in the same way we discuss how to perform research, to understand concepts of an organizational design, and to teach values clarification, moral development, and ethical standards. Spirituality is the foundation on which to build the pursuit of knowledge and truth, which parallels humanity's ever present search for meaning and purpose.

Spirituality rarely is mentioned in student affairs literature—text-books, policies, procedures, guidelines—for multiple reasons. Some equate spirituality with formal religious practices or dogma; others express concern that one cannot "document" its existence through empirical research; and yet

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others believe it has no relevance in an academic environment, because it is a blatant form of indoctrination.

To acknowledge, then explore what spirituality is can become a tangible manifestation of a personal, continuing, and soulful journey into a place many of us hesitate to travel -- our spirit -- because it makes us vulnerable, exposes or reveals our sensitivities, and illuminates the complexity of humanity, individually and collectively. Consequently, we find ourselves confronted with difficult questions about who we are and what our relationship is with each other and the universe.

Then how should one bring individual meaning and purpose into an educational context which promotes the pursuit of knowledge and truth related to the student affairs profession? Institutions of higher education "must model the values they espouse; they must help students experience society and reflect on it as an integral part of their education; they must act on their understanding that matters of the spirit reflect such a profound aspect of the human condition that they cannot be ignored on any campus" (An American Imperative, 1993, p. 10).

If this articulates the responsibility of higher education, then college and university faculty and staff through their graduate programs not only should acknowledge but also should feel compelled to teach and share "matters of the spirit" with those who will follow in their academic footsteps. Spiritual development cannot be either discounted or compartmentalized -- it is at the center of human development (Chandler, Holden, & Kolander, 1992; Collins, Hurst, & Jacobsen, 1987; Maslow, 1971).

Peter Garland (1985) described the role of the student affairs professional as an "integrator" (p. iv) who focuses on both student and institutional needs, in addition to serving as the institutional leader charged with finding ways to bridge the sometimes canyon-like separation between the two constituencies. Often that which divides or creates the separation is individual interpretation of meaning and purpose. This brings us back to the belief that the priority must be to reintroduce the overarching concept of spirituality in institutions of higher education, specifically in the graduate curricula for those who are choosing student affairs as a career. Spirituality would become as common, and hopefully one day as comfortable, a discussion topic as physical and emotional wellness, leadership development, student affairs research, and residence life programming.

To introduce or integrate spirituality into an academic curricula, typical to a graduate program in student affairs or college student personnel, as well as ways spirituality could be incorporated into day-to-day professional responsibilities, which are part of any graduate student's training, requires thought, debate, and sensitivity.

WHAT IS SPIRITUALITY?

The mere mention of the word "spirituality" creates an overwhelming sense of awe, confusion, inadequacy, discomfort, serenity, peace, hope, and/or love. Where does one begin to define spirituality so the words are sufficient, effective, and most importantly, truthful? Webster's (1988) definition can serve as the initial point of reference.

Spirit: "an animating or vital principle held to give life to physical organisms."

Spiritual: "of, relating to, consisting of, or affecting the spirit."

Spiritualism: "the view that spirit is a prime element of reality."

Spirituality: "the quality or state of being spiritual," (which is listed as the fourth definition) (p. 1137).

Other individuals have expanded, changed, or painted a mental picture of what spirituality is. It is both necessary and appropriate to quote their definitions, since word usage and placement add another dimension to the difficulty we face when attempting to discover the ultimate definition of spirituality.

"Spirituality refers to a person's process of making meaning in his or her life and may or may not involve a 'superior power'" (Kirkpatrick, 1993, p. 16).

"Spirituality refers to the most subtle dimension of our awareness, where we sense ourselves belonging beyond our ego image to a larger, more valuable horizon of reality that impinges on all we are and do" (Edwards, 1980, p. 4). Edwards provided another definition, "Spirituality refers to our probing and responses to that basic mysterious human yearning for the infinite. It is that underlying dimension of consciousness that openly waits and searches for a transcendent fulfillment of our human nature" (p. 234).

Spirituality is those experiences

which give us newexpansive perceptions about relationship to the cosmos, which allow us to glimpse a reality beyond the logical, rational, physically bound world we usually consider to be our home...when we undergo such experiences, our values change. We become more open to 'transpersonal' values: ethical, aesthetic, heroic, humanitarian,altruistic, and creative (Brown, 1983, p. 95).

Spirituality pertains "to the innate capacity to, and tendency to seek, to transcend one's current locus of centricity, which transcendence involves increased knowledge and love" (Chandler, Holden, & Kolander, 1992, p. 169).

Spirituality allows a person to have "characteristics which range from deep self-knowledge and sensitivity to awareness of and care for the concrete

needs of self and others" (Beck, 1986, p. 150).

Spirituality or the "spiritual life is part of the human essence...a defining characteristic of human nature" (Maslow, 1971, p. 325).

Gilligan (1982) did not use the word spirituality, but she provided a parallel definition in discussing her ethic of care, which "...reflects the paradoxical truths of human experience -- that we know ourselves as separate insofar as we live in connection with others, and that we experience relationship only insofar as we differentiate other from self" (p. 63).

Blanchard and Peale (1988) did not use the word spirituality either, but they seemed to refer to it when identifying ways to find a sense of balance.

...by waking up your inner self,...and realize that each of us has two selves. There's our external self, which is task-oriented; its attention is outward...Then there's our inner self, which is more inward-reflective and thoughtful; its attention is on meaning and values, on finding significance in life (p. 71).

The one clear and common thread among these definitions is that spirituality is about a particular kind of development, development of an individual's relationship with him or herself, as well as his or her relationship with others, however one wishes to clarify "others."

Human development in a spiritual direction is the process of "inspiriting, empowering, unfolding, sanctifying, divinizing, enlightening, transforming, conversion, or full humanization" (Edwards, 1980, p. 251). It is the process of feeling whatever form of spirituality we choose (Steinem, 1992).

Peck (1987) described spiritual development in four stages, which in his view also represented "a paradigm for healthy psychological development" (p. 197). The first, "chaotic (anti-social)," indicated that the person was in the initial stages of exploring his or her spiritual self without having a specific agenda or direction. The second stage, "formal (institutional)" described the individual's pursuit of an established support network to clarify what one was experiencing. The third stage, "skeptic (individual)" includes those who are truth-seekers. These individuals do not accept the status quo, either, as they feel it or as it is presented to them. The final stage is described as "mystic communal," where one has a sense of calm and connectedness, having made a series of discoveries that both confirm and reinforce perceptions about and images of spirituality (Peck, p. 197).

Chandler, Holden, & Kolander (1992) concurred that spiritual development is a process. Spiritual experience ultimately results in a spiritual transformation realized by a new mode of functioning. To develop one's spirituality, one first must understand he or she is not operating in a vacuum. Consequently, when a person makes decisions or choices, it is critical to align with those broader, universal characteristics one cannot unilaterally create as a frame of reference (Greiffenhagen, 1992; Beck, 1986).

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WHAT SPIRITUALITY IS NOT

Spirituality is not indoctrination, which involves "the transmission of specific ultimate values as the most worthy or real" (Dalton, in Young, Ed., 1993, p. 89). Indoctrination prescribes, even mandates, the actual content of what one believes. Yet, spirituality cannot be value neutral. It possesses guiding principles which are value-laden.

Spirituality is not faith, although they are so closely intertwined, they often become synonymous. The subtle difference may be the level of action, the difference between being and doing. According to Fowler (1981), faith is alive, and it is "a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives" (p. 4).

Spirituality is not religion. Religion is a prescribed, structured framework concerned with institutions (churches, synagogues), statements of beliefs, dogma, rituals, and structure (Stokes, 1989). One can search for truth and knowledge from a spiritual perspective without endorsing any particular religious viewpoint.

HIGHER EDUCATION AND STUDENT AFFAIRS: A HISTORICAL PERSPECTIVE

It is important to explore higher education's position in the greater society. Historically, higher education provided the foundation as well as fertile "ground" for the development of North America's moral standards and ethical values, which were based on religious and philosophical precepts (Kennan, 1993; Fenske, 1980).

However, by the end of the nineteenth century, educators began to withdraw from teaching about or acknowledging strong moral standards as one of the pillars of higher education. Instead, attention was focused on specific subject matter that could be linked directly to the nation's increasing emphasis on and commitment to materialism (Kennan, 1993). By altering an inclusive focus, where the pursuit of knowledge was framed with established principles, institutions could avoid the more transcendent issues that provided meaning to existence and assist students in conceptualizing the appropriate perspective for their lives (Boyer, 1987).

As the twentieth century is nearing its conclusion, where does higher education place itself? Will it simply be the location where facts are manufactured, or should it place those facts into a more complex quest for truth? "The specialization of knowledge, emphasis upon research, extension and vocational preparation have all changed the nature of higher education, and challenged its role in promoting value development in students" (Dalton, 1985, p. 2).

By continuing to evade, even ignore any kind of moral perspective in

their academic and social interactions with students, educators face several interesting dilemmas. Do educators believe there is no place for dialogue about morality, ethics, and values, which are critical ingredients in spirituality when society is searching for ways to decrease crime, increase community, and recapture a perceived environment (Barone, 1994)? Parks (1986) argued that

> higher education has been increasingly dominated by a particular interpretation of 'academic objectivity' that has seemed to preclude a self-conscious searching for and teaching of value and meaning. As a result, a commitment to the true has been divorced from the question of the good (p. 134).

Secondly, if educators have no responsibility to convey such virtuous and noble principles to their students, does this mean that in their personal and professional lives they have no responsibility to adhere to any particular behavioral code? Clark Kerr (1994), President Emeritus of the University of California, expressed concern that in fact this was happening in academe, where conduct, belief systems, and moral standards are based on personal preference rather than on accepted ethical standards, which successfully guide other professions like law and medicine.

The traditional role of higher education to teach, discuss, even debate the relative merits of moral values and ethical standards is more critical today than ever before. Education must be

> the practical wisdom that comes with maturity and reflection on life's experiences. This is the quality that helps us see beyond the merely visible, to hear beyond the audible, so that we can identify and understand the underlying meaning of events and their connections (Upcraft & Poole, 1991, p. 88).

Professing the canon that student affairs is an integral, essential, inseparable component of higher education, its professionals individually and corporately should take the opportunity to reflect on the historical context of providing that moral framework for those we serve.

SPIRITUALITY'S RELATIONSHIP TO HIGHER EDUCATION AND STUDENT AFFAIRS

> With its instincts for collaboration and its strategies for consultation, the University is...designed to cherish a particular value-laden process and the individuals within it. That process is, of course, the educational process, wherein the individual, often alone, often with others, seeks constantly to clarify limits in order to surpass them,

constantly seeks to order the mind so as to set it free. (Giamatti, 1988, p. 48)

If one agrees with the former Yale president's perspective, the role of spirituality not only becomes clear but also becomes critical in higher education's commitment to the pursuit of knowledge and truth. The students who participate in this pursuit possess the vision and passion to create a different world, but the educational environment must undergird and support their efforts (Parks, 1986).

Many believe that universities and colleges have forsaken a key aspect of their responsibility. Students who seek a spiritual perspective in their educational journey discover these same institutions which profess a commitment to finding meaning and purpose will not validate or nurture them (Sollod, 1992). "...[m]atters of the spirit have a far more important role to play in institutions of higher education than has been encouraged in recent years." It is not endorsing one belief system, one particular denomination, or requiring a particular religious observance. "...[c]ampuses must be dedicated to free inquiry, ungoverned by either faddish orthodoxy or intolerant ideology. But we do argue that faith and deep moral conviction matter in human affairs. Because they do, they must matter on campus" (The American Imperative, 1993, p. 10).

Can spirituality be found in student affairs? Parks (1986) identified "echoes of the dynamics" of spirituality in the developmental theories of Erikson, Piaget, Kegan, and Gilligan -- "a process of maturation, of making sense, of composing meaning, of ordering relation, and an activity that transforms being, knowing, and doing" (p. 39). However, is an echo enough? Could these theories, some written decades ago, lack the required breadth and depth to help us explain and subsequently work with today's college student (Moore & Hamilton, 1993)?

> Although students are in college to acquire knowledge through the use of their intellect, they feel as well as think. Students are whole persons. How they feel affects how well they think. While students are maturing intellectually, they are also developing physically, psychologically, socially, aesthetically, ethically, sexually, and spiritually. This is true regardless of age. Helping students under stand and attend to these aspects of their lives can enhance their academic experiences (A Perspective on Student Affairs, 1987, in Points of View, 1989, p. 13).

Beck (1986), although not speaking about higher education or student affairs specifically, discussed how important it is for school experiences to foster students' spiritual growth, which includes the development of such

skills as sharing, introspection, and intellectual maturity.

Who we are individually and collectively is tied directly to the corporate human experience, and without a strong spiritual tether, which is woven internally and externally, the challenges society faces will remain obstacles (Brown, 1994).

> ...[C]ertain 'spiritual disciplines' are available to us among the accepted practices of academic life -- if only we would see them and use them as such. The core academic activities of teaching and research offer us many opportunities to open the inward space in which we can practice obedience to truth -- if we can learn to do them from the standpoint of the 'other' (Palmer, 1993, p. 116).

Innate in using the phrase 'higher education' is the admission that education is multidimensional -- it continues, it soars, it increases. One could extrapolate that the end never can be in sight. Higher education is relevant only when its products (the students) expand what they have learned into a dedication to using their knowledge to "form values and advance the common good" (Boyer, p. 296).

Perhaps, Geneva Johnson, President of Family Service America, Inc., described education most effectively as

> preparation for life; but what sort of preparation, and for what final purpose, makes all the difference. There are many diverse views of what the aim of education is, but I believe a shared view is to prepare one for the life of a whole person, in all things mental, physical, and spiritual (The American Imperative, 1993, p. 102).

IN SUMMARY

Historically, higher education based its philosophy and guidelines on spiritual principles, where morals, ethical stances, and values followed prescribed tenants. The profession of student affairs was born from the need to continue the tradition of supporting students' complete development --intellectual, physical, emotional, and spiritual - -after the academic faculty decided its only responsibility was a student's formal education in the classroom setting.

However, through the years, what constitutes developing the "whole student" has modified what components should, could or would be included in that "whole." Consequently, with this ongoing evolution (or perhaps, meta-morphosis), those in the student affairs profession, depending, at least partially, on when they pursued their graduate training, do not share a common definition of the "whole." Graduate programs in student affairs have emphasized, de-emphasized, or even eliminated certain components of the

"whole student," based on the popular theories of the day. Yet, if one incorporates spirituality in that definition of the "whole," a new paradigm (or perhaps an old one that has been dormant for several decades) emerges for higher education.

In such an education, intellect and spirit would be one, teachers and learners and subjects would be in vital community with one another, and a world in need of healing would be well served. That, finally is the reason why the spirituality of education deserves and demands our attention (Palmer, 1993, p. xix).

SPIRITUALITY AS THE CORNERSTONE

The implications of integrating spirituality into a student affairs graduate school curriculum (or any other curriculum for that matter); including spirituality as an over-arching component in developing the "whole student;" stating that the quest for spirituality requires ethical, value-laden, moral decision making; and acknowledging that not every aspect of the human experience can be explained with logic, statistics, or percentages will create a revolution in higher education. This would be similar to what has happened with the integration of gender, culture, ethnicity, and community service into many university and college curricula. Consider the positive impact these modifications have had by expanding opportunities for human connections.

Consequently, for faculty members and student affairs professionals to embrace a new paradigm will require additional (and different) training, openness to change, and acceptance of something less than absolute. They would become "reflective practitioners" where they combine the knowledge derived from books and research with their personal introspective conclusions on what they believe to be educational (Brown et al, 1992, p. 308). "The shape of our knowledge becomes the shape of our living; the relation of the knower to the known becomes the relation of the living self to the larger world" (Palmer, 1993, p. 21). This would establish an environment that actively engages students and provides them with a sense they are equal partners in their educational experience by giving them permission to imagine and to create a new reality.

Furthermore, faculty and student affairs professionals who are teaching their successors in graduate programs must be honest and inclusive in examining our past and our future. Without question, history, whether of education or of the world, is steeped in spiritual traditions.

In addition, faculty and student affairs professionals must view technology and science from a different frame of reference. Currently, society seems to look at technology and science as the end rather than a means to positively resolve difficult problems. Instead, progress should be evaluated, not as the bottom line, not as winning or losing, but as the continuing pursuit

of knowledge which leads to the discovery of meaning and purpose. "We must reinvent or rediscover the moral and spiritual center which has been absent in industrial man and woman for too long" (Lear, 1989, p. 406).

Faculty and student affairs professionals need to serve as spiritual mentors and role models for students in graduate programs, so these students will assume the same posture with the students they will serve. Clearly, interaction with students is and can never be value neutral. The essence of higher education is the articulation of and commitment to a set of institutional values, including "tolerance, understanding, a love of learning, and a devotion to free inquiry and free expression" (An American Imperative, 1993, p. 51). Yet, spirituality is ignored at worst, and at best it is given "lip service." Why? Are educators concerned about violating the constitutional mandate of separation of church and state? Would individuals jeopardize their professional advancement if they revealed personal spiritual beliefs? Is higher education held captive by "political correctness," where no one wants to say anything that could be interpreted as "politically incorrect?" Even though the "PC" movement originally began as a call for sensitivity in our speech -- a noble aim -- it often appears to paralyze individuals from speaking at all with its concern about the form of language rather than its true meaning.

Hence, fear, in many forms, becomes the reason spirituality receives limited attention. This profession called student affairs makes positive and life-long contributions to the development of college and university students. However, the profession must face its fear of spirituality in the same way it has the challenging issues related to gender, multiculturalism, and sexual orientation.

Chandler, Holden, & Kolander (1992) captured spirituality's essential place as the cornerstone of the student affairs profession. Spirituality is as real as one's thought processes or physical attributes. In fact, one's spirituality is integrated into all other components of the human essence — social, emotional, intellectual, physical, and occupational — and determines direction, focus, aspirations, resiliency, and perseverance. Their description of spirituality demonstrates progression, which afterall is closely related to development.

Webster (1988) defines cornerstone as "the most basic element" or as the "foundation" (p. 251). So, finally, spirituality must be that foundation in graduate programs preparing men and women to be student affairs professionals, but equally important, it must be the foundation for the profession if we ever hope to realize our ultimate goal of "developing the whole student."

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A Plan to Increase Multicultural Awareness in Residence Halls on Predominantly White Campuses

Janet Hinshaw

This article examines the needs of ethnically and racially diverse students and provides suggestions to create a multicultural living environment.

There has been and continues to be an interest in diversity on campus. Changing demographics (Astin, 1982; Hoopes, 1981) indicate an increase in the number of people from ethnically and racially diverse backgrounds, but increase is not reflected in the enrollment in most institutions of higher education. Astin (1982) commented, "...America's racial and ethnic minorities are grossly underrepresented in higher education and in almost all occupational fields that require a college education" (pp. 1-2). There is a similar urgency in graduate education, where there are fewer and fewer ethnically and racially diverse students (Altbach, 1991). Consequently, most college administrators are deeply concerned about recruitment and retention of ethnically and racially diverse students (Smith, 1989; Varhely & Applewhite-Lozano, 1985; Wright, 1987). In order to be successful in this endeavor, administrators of higher education must know how they can better serve students within these particular populations (Astone & Nunez-Wormack, 1990; Shang & Moore, 1990).

One theory proven to be effective towards greater recruitment and especially retention of ethnically and racially diverse students is involving them in the campus life (Astin, 1993; Smith, 1989; Jones, 1987). By becoming involved, students' sense of belonging is often enhanced. Also, greater student involvement tends to create more

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opportunities for personal growth (Astin, 1993).

Another way to increase student retention is for institutions to have a diversity plan. When campuses commit themselves to diversity enhancement and support, the values of the institution often are more congruent with the values of ethnically and racially diverse students (Astin, 1993). By espousing these values, student satisfaction is increased (Astin, 1993; Varhely & Applewhite-Lozano, 1985).

Along with providing a diversity plan, there is also importance in adapting to a global community, and the need to provide students with a multicultural education has become paramount (Cheney, 1993). This multicultural education can occur in many ways. One way is through student to student interaction and another is through faculty to student interaction (Astin, 1993). Residence halls also can help facilitate these interactions (Jakobsen, 1991).

STATEMENT OF THE PROBLEM

Predominantly White campuses have not successfully created an atmosphere where ethnically and racially diverse students feel welcome. In fact, campuses often appear hostile, causing students to feel alienated and lonely (Sowell, 1993; Parker & Scott, 1985).

One strategy to better meet the needs of ethnically and racially diverse students is to provide a multicultural living environment. This type of environment encourages students from ethnically and racially diverse backgrounds and experiences to engage in discussion and interact with one another, hence fostering multicultural learning and academic success. This could be accomplished capitalizing on an existing institutional structure, the residence hall, and modifying it to create a "Cultures Floor." Throughout this article, the use of "ethnically and racially diverse students" will refer to those students (not including international students) who have historically experienced some form of oppression, discrimination, or non-recognition based on race, national origin, or ethnicity. For purposes of this article, this definition shall focus on: Asian/Pacific American, Black/African American, Chicano/Hispanic/Latino/Mexicano/Mexican-American, and American Indian/Native American students.

RESIDENCE HALL ENVIRONMENTS

Residence halls are concerned largely with student development. Jakobsen (1991) elaborated, "a primary outcome of residential living is to have first-year students progress from tolerance to a true appreciation of what can be gained from incorporating the strengths of the diverse subgroups into their lives" (p. 109). Residence hall programs that recognize and focus on group differences based on cultural experiences work to open the door for these interactions (Jones, Terrell, & Duggar, 1991).

On most college campuses, students seek others to whom they can relate and with whom they can identify (Globetti, Globetti, Brown, & Smith, 1993). In the United States, ethnically and racially diverse students typically first work to address internalized oppression, then develop a positive ethnic identity, and finally recognize individual commonalities with other United States cultures (Banks, 1988; Hamblin, 1978). If the same should happen with other cultures around the world, then students can begin to reach out globally to one another and establish truly interdependent relationships.

In order to address this internal to global development, students could benefit greatly from classroom experiences which further delve into issues raised by cultural identity. Banks (1988) suggested strategies for this type of classroom. For example, in a multicultural education training class, it would be helpful to facilitate activities which focus on moral development and decision-making skills.

Offering social programs to facilitate growth in cultural or ethnic identities often proves to be successful both socially and academically (Astone & Nunez-Wormack, 1990; Smith, 1989; Jones, 1987). Implementation of a multicultural class connected with a residence hall environment can help address these identity processes.

IMPLEMENTATION OF THE CULTURES FLOOR

The Cultures Floor would be based on three values: (a) to educationally explore multicultural issues through open discussions and interactions; (b) to develop a safe and comfortable living environment for ethnically and racially diverse students as well as other students with a commitment to learning about multicultural issues; and (c) to focus on development of awareness, appreciation, and understanding of differences in diverse cultures' lifestyles, backgrounds, values, and beliefs. The main goals and objectives of the Cultures Floor would be:

(1)   To provide an environment where residents of ethnically and racially diverse groups would be challenged to facilitate discussion and interact with one another;

(2)   To provide residents with resources to put together activities that foster cultural learning and academic success for themselves and others in the community;

(3)   To provide an environment conducive to academic pursuits through the support of floor members and outside faculty and staff;

(4)   To provide encouragement for all interested residents to become involved actively in student organizations, student government, advocacy offices, and student life on campus;

(5)   To provide an environment for residents to invest in the development of a global community; and

(6)   To provide the opportunity for expansion so that these ideas may become a part of every aspect of the institution.

Purposes of the Cultures Floor would be to place new and transfer students in an ethnically and racially diverse environment, coordinate with advocacy and other campus offices to enhance learning and support, coordinate cultural events through the advocacy offices, cultural programming board, and other campus and/or community resources which are enlightening to students at large, and to broaden the role of the residence hall on campus.

The Cultures Floor would be a place for residents to learn about themselves, as well as teach and learn from other people of various backgrounds and perspectives. This community could seek out people of diverse race, gender, age, sexual orientation, religious preference, ability, and experience, thus including members of the majority population. All members would be bound by a common interest from which to learn and celebrate differences.

To live on the Cultures floor, students would complete an application. The students would need to demonstrate they are open-minded and want to live with and learn about people from diverse backgrounds and cultures. Secondly, students would define what they could contribute to this kind of residential living environment. A committee of students, student staff in the residence halls, professional and/or graduate staff representing the residence halls, an advocacy office representative, and an appointed faculty associate would select students to live on the floor.

Selected students would sign a contract acknowledging commitment toward the floor and awareness of the consequences for abusive conduct, harassment, and/or discrimination. Finally, students would be responsible for attending a section of a multicultural education training class designed specifically for members of the Cultures Floor.

The faculty associate and advocacy office director or assistant director would teach the multicultural education class, which would meet for the Fall semester each year. Class discussion issues would include: multiculturalism, communication, conflict mediation/ negotiation, and other issues specific to the students' needs. This class would follow Banks' (1988) suggestions. In addition, students would be encouraged to take ethnic studies classes since these types of classes also increase student satisfaction and retention (Astone & Nunez-Wormack, 1990).

Research has substantiated that students benefit significantly

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from regular interactions with faculty outside the classroom. This not only aids in retention, but also improves student growth and satisfaction (Astin, 1993; Smith, 1989). Therefore, the faculty associate would work closely with this floor. Appointed by the Chief Student Affairs Officer, this individual would be selected based on interest and ability, sensitivity to diverse cultures, and understanding of multicultural issues. The faculty associate would be allocated meal tickets in order to meet with students during meals and would also be expected to attend floor meetings as necessary. Also, the faculty associate would help advise the floor as a member of the Facilitator's Board which would be composed of him/herself, an advocacy office representative, the hall director, the resident assistant on floor, and any interested floor members. This advisory group would have additional responsibilities such as playing an active part in conflict mediation and negotiation on the floor.

The resident assistant would need to be carefully chosen. This person should be highly motivated, be committed to the success of the program, have an awareness of and experience with the issues of multiculturalism, and have strong communication and conflict resolution skills. This staff member also should know how to serve as a program facilitator rather than the primary programmer in order to allow the residents more involvement. However, the staff member could initiate the programming process with some program ideas. Such suggestions could be Cinco de Mayo celebration, Black History month, Asian Fest, and Pow-Wows. Finally, this staff member would serve as a liaison to the housing system and be part of the floor community.

Student involvement in the floor's implementation is critical, and could come in several forms: marketing; promoting; supporting; expressing desire to live on the floor community; and providing input into proposal meetings. Student involvement could contribute to the program's success and increase student satisfaction with campus living opportunities.

After the program's implementation, feedback should be gathered by surveying students at the end of the academic year, program evaluations, monitoring attendance at programs, and floor evaluations in the middle of each semester. The Cultures Floor should not be evaluated fully until after its first academic year. In order to give it every possible opportunity to succeed, the program must be allowed to make adjustments based on at least three yearly evaluations as it strives to better meet student and institutional needs.

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

This article describes a practical and theoretical tool for imple-

menting a multicultural residence hall floor. This program can play an integral role in contributing to the satisfaction of both ethnically and racially diverse students and majority students at the institution and within the residence hall system.

Implementing this type of program could cause concerns. The White majority population, without fully understanding the concept, could perceive the idea to be evidence of "reverse discrimination." Also, this could be perceived as segregating ethnically and racially diverse students from the rest of the residence halls and not giving everyone else the opportunity to learn. There would need to be constant communication and clear objectives to foster educational growth and understanding.

For ethnically and racially diverse students, living in a residence hall where the majority of students and staff are White can be over-whelming because there are few peers or role models to whom they can relate. However, even on a multicultural floor, there still may exist issues of distrust, internalized anger, and biases (Jakobsen, 1991). A representation of non-majority students would need to be involved in integral planning roles in order for the support and success of the floor.

Another caution is to carefully examine the concept of multicultural education itself. There is criticism that if it becomes too broad and too global, then issues such as subcultures can be lost in its expansiveness. In this type of environment, it can become difficult to determine the primary focus (Banks, 1988).

It is also important to recognize that many cultural beliefs may be in direct contradiction with one another. For example, religious conflicts may arise. In these cases, it is important to consider pragmatic conflict resolution that would enable belief systems to be kept intact (Boulding, 1988).

The international perspective was not included as part of the Cultures Floor because of the focused scope of the floor. However, the international perspective is important because, "[t]he changing realities of international life, the world economy, and the United States relation-ships with the new conditions of interdependency have an immediate impact on how we educate persons to function in the light of new demands" (Gutek, 1993, p. 8).

Consequently, it should be noted that international affairs is not synonymous with multicultural education. In the United States, there are many cultures, few of which are indigenous. Multicultural education needs to be accepted by all populations, indigenous and immigrant, before a truly international education can occur (Gutek, 1993). There are difficulties in supporting international programs, as some people view these programs as a threat to nationalism (Banks, 1988). There-

fore, further research must be conducted in order to be more sensitive to these issues.

Finally, after evaluating the success of the program during a three-year period, it may be beneficial to add other residential communities, as interest indicates. Suggestions for future floors include a global multicultural floor which focuses on international students and many other cultures which are not limited to United States' ethnically and racially diverse students. Ethnic-specific floors could also be a possibility. There is no limit to the variation on this program.

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Understanding Identity Development to Meet Needs of African American Students

DeEtta M. Jones

To understand issues faced by students of color, this article examines the Racial Identity Development Theory and proposes ways to meet the needs of African American students in higher education.

Colleges and universities throughout the country are placing an ever increasing emphasis on meeting the needs of diverse student populations. The influence of group membership on social and academic welfare are areas of particular concern. One of the most prevalent dilemmas facing institutions of higher education is meeting the needs of unique student populations while promoting a celebrative multicultural environment. As institutions search for viable solutions, understanding individual group identity processes will prove invaluable.

Student development theory plays a primary role in understanding and designing programs to meet the needs of students. Unfortunately, this assessment often has focused on traditional college students. "Several prevalent theoretical models of college student development are based on the experiences of traditional age students, many of whom were white, middle-class males who attended mainly private four-year residential institutions" (Jacoby, 1991, p. 281). The considerable body of literature on traditional college students does not necessarily help in addressing the developmental concerns of the racially and ethnically diverse students present on campuses today (cited in Jacoby, 1991). Thus, there is a need to increase awareness of individual and group identity as it relates to racial group membership.

To understand racial identity and development, it is imperative to know the right questions to ask. It is no longer enough only to understand who is on campus, but "how each group views the world as a function of its experiences with social injustice and the influence of cultural orientation" (cited in Hardiman and Jackson, 1992, p.21). According to the Racial Identity Development Theory, by Hardiman and Jackson (1992), these are inseparable

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and must be a factor in understanding identity. In essence, the existence and impact of various oppressions must be taken into consideration when working with students. This theory specifically describes social and personal interactions and beliefs based upon membership in dominant or target populations.

Hardiman and Jackson's (1992) *Racial Identity Development: Understanding Racial Dynamics in College Classrooms and on Campus* was an effort to understand group identity dynamics from a non-traditional point of view. Rita Hardiman, who was White, and Bailey Jackson, who was African American, studied not only their respective group development but also the psychological implications of group membership. Hardiman and Jackson's five stages describe racial identity. The stages include:

> (1) naive, without consciousness of social identity; (2) acceptance, of the prevailing social definition of Blackness and Whiteness; (3) resistance, the rejection of the racist definition of Blackness and Whiteness; (4) redefinition, suggesting the renaming of one's racial identity; and (5) internalization, the integration of the redefined racial identity into all aspects of the self (Hardiman and Jackson, 1992, p.23).

These stages, according to the model, are designed to progress in a linear manner, from unconscious to conscious deliberate manifestations.

The naive stage represents youth, innocence. This lack of social consciousness allows for vulnerability and pure, unguarded interactions. Children in this stage have not learned to fear difference. They recognize and even value those with attributes unlike their own. It is not until their naivety is challenged that they move beyond this stage. Such challenges may come from media, overheard conversations among adults, pictures, toys, or personal observation of the world around them (Hardiman and Jackson, 1992). Regardless of the media, their age of innocence is lost forever.

The next stage in Hardiman and Jackson's (1992) theory involves acceptance of group membership and cultural norms associated with such affiliations. In this stage, White people believe in the dominance of their group, where being White is normal. This acceptance may manifest itself actively or passively, with passive acceptance more covert. In passive acceptance, individuals may not even identify as being White on a conscious level. Their state of being is taken for granted as advantageous and dominant. On the other hand, active acceptance may mean being vocally racist or as an extreme example, becoming a member of a White supremacist group. This notion of White supremacy, according to the theory, is more common for the dominant group members than target group members in the acceptance stage (Hardiman and Jackson, 1992).

In contrast to the White acceptance stage, the Black acceptance stage

is a time of realization that Black people are inferior to the dominant group. Conformity is a common reaction in this stage. Members of the Black culture believe that conforming to dominant culture norms will allow them to "fit in." In their quest to assimilate into White culture, denial and avoidance of Black culture is prevalent (Hardiman and Jackson, 1992). This is the stage of self-hate. In this author's opinion, this stage represents internalized oppression and all of the ills that accompany it. An example of this might be Black on Black violence. This author suggests that the term "sell-out" may have been cultivated from this stage. Unfortunately, many people never move beyond this stage. Those who choose to move into resistance often struggle immensely with the process. Moving out of acceptance means moving into consciousness (Hardiman and Jackson, 1992).

The burdens of moving into resistance for people in the dominant culture often involve feelings of guilt and shame. This is an affectual realization of a new worldview. During this stage, racism and its consequences are explored with increasing disapproval. Members of the dominant group either become so filled with embarrassment that they avoid target group members or become active in the struggle to combat racism. Another way in which people representing the White culture may enact resistance is closely associated with William Perry's (1981) contextual relativism. In contextual relativism, members of the dominant group associate themselves as members of a targeted population. In Perry's (1981) theory, this interaction is a method of embracing a culture which White people may feel they are lacking (Perry, 1981). In Hardiman and Jackson's (1992) model, this association with the targeted group seems to stem from guilt; the desire to disassociate with the "White oppressor."

As dominant group members experience the struggles with their Whiteness and the connotations of their group association, members of the target group experience rage as they face the existence of racism. This stage for African Americans may correlate with acceptance for Whites. It is often during this period of rage that members of targeted populations become involved with organizations which promote the pride and strength of their group. Unlike acceptance, resistance involves an understanding of personal power. Examples of this may include protests, marches, and other activities designed to fight "the system" (racist society). "The primary focus at this stage is the exact reverse of acceptance: it is directed toward being clear about 'who I am not'" (Hardiman and Jackson, 1992, p. 30).

As levels of consciousness and awareness of worldview increase, redefinition of self occurs. This redefinition involves accepting oneself and one's group. In this process, White people examine the strengths associated with White culture. Black people focus on interactions and perceptions of their Blackness. They are no longer concerned with their acceptance by the dominant culture, because their desire is to find sage harbor within their racial

group (Giovanni, 1994). Only after members of each group reach a place of harmony about their group, values, and beliefs can they enter the final stage.

The fifth stage of Hardiman and Jackson's (1992) theory is internalization. Internalization involves coming to peace with group identity in a world perspective. Understanding one's own culture while valuing those attributes of another are essential. Perry's committed relativism is reflective existence within a larger context. This is the epitome of multiculturalism and acceptance (Hoopes, 1979). For White group members, becoming an ally to targeted groups for the sake of ending racism is an outlet. Black group members may become more patient with members of their own group in previous stages while providing opportunities for challenge and growth.

Although the theory is sequential, not all people move through all five stages (Hardiman and Jackson, 1992). In addition, societal and political climate is highly correlated with stage progression. For example, before the Civil Rights Movement, few people ever moved beyond the acceptance stage in comparison to today. According to Erikson (1968), developmental stage and the historical period relate to identity development. Interestingly, most students "enter college at the (passive) acceptance stage and experience primarily the (active or passive) resistance stages only during their college years" (Hardiman and Jackson, 1992, p. 33). As student development professionals, this knowledge is the key to knowing the right questions to ask of students in order to meet their needs. A proposal for meeting the specific needs of students involved in racial identity development details in-depth training of specific student affairs professionals on group development and identity processes.

When establishing foundations for working with underrepresented populations, infusion of diversity training should be incorporated into all aspects of administration preparedness. Also, groups should be represented equitably. Understanding Hardiman and Jackson's (1992) Racial Identity Development Theory is not the key to successful interactions with targeted populations, it is only a tool from which to draw generalizations. In order to truly understand and meet the needs of individuals, student affairs professionals should be provided with historical perspective, personal interactions and a wide array of literature from which to draw information. Even then, there is no guarantee all interactions will be educational or healthy because, even as "trained professionals," we are on a continuous journey toward an ever increasing consciousness.

Some specific suggestions for incorporating multicultural content and experiences into student training are outlined by McEwen and Roper (1990). Although they outline these steps for understanding human development theory, administrators must be responsible to learn such processes. Incorporated into training "should include study and application of the following:

1. An understanding of the concepts of race, ethnicity, and culture.

2. The cultural backgrounds, research bases, and assumptions of traditional theories/models and theorists.

3. Models of racial and ethnic identity development.

4. Professional literature, research, and popular literature on different visible racial/ethnic groups.

5. Cultural awareness and racial consciousness development of the dominant/majority group (White Americans) and the role of being White in American society.

6. Instruments that measure racial and ethnic identity, such as Helms' Racial Identity Attitude Scale (RIAS-B) and White Racial Identity Attitude Scale (WRIAS), Baldwin's African Self- Consciousness Scale (ASC), and Phinney's Multigroup Ethnic Identity Measure (MEIM) (cited in McEwen and Roper, 1990, p. 46-47.

In suggesting these specific incorporations, not only Black students would benefit from the outcome, but all students. As expressed in the Racial Identity Development Theory, racial group membership and progression need to be examined on a much broader level. The end of racism will never come without the support of White allies. In higher education's efforts to reach out to students of color, administrators and faculty must realize that services and education also should be offered to students in the majority culture. It is only through such collective and collaborative efforts that students will move toward internalization through mentorship and example.

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Transitions and Adaptations: Theory and Thoughts to Ponder

Diana Kotewa

This article will examine and apply Dr. Nancy Schlossberg's adult learner model of transition and adaptation in the context of student affairs, offering holistic, caring, and creative strategies to work with this population.

Student affairs professionals look at the world today and see the degree to which it is in flux. Lives and events change not only from day to day, but from minute to minute. Many adult learners returning to universities are in a state of transition and flux. Because so many adult learners are enrolled in universities (Schlossberg, 1978), it is important that student affairs professionals recognize that these students have special needs. Those special needs are associated with the aspects of transition. What do the terms *adult learner* and *transition* mean and what implications do these two terms have for higher education?

In recent years, research has indicated a well-accepted definition of older college students. Most experts use the common term adult learner or non-traditional student (Schlossberg, 1984, 1987; Sargent & Schlossberg, 1988). Moore (1990) uses the following definition, ". . . students twenty-five years of age or older, enrolled in degree or certification programs offered by colleges and universities, or completing coursework leading to admission to such programs" (p. 38). Non-traditional students as a descriptor is slowing being phased out because of the huge numbers of non-traditional students on college campuses. They are becoming the norm, not the exception. For this discussion, the term adult learner will be used.

Dr. Nancy K. Schlossberg offers student affairs professionals a model for understanding the impact of change on the needs and re-

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sources of the individual in transition (1984, 1987). Sargent &
Schlossberg (1988) offers some key points for discussion and suggests
three basic truths about adult behavior:

- Adult behavior is determined by transitions, not age;
- Adults are motivated to learn and to change by their
  continual need to belong, matter, control, master, renew and
  take stock; and
- Adult readiness for change depend on four S's — situation,
  support, self, and strategies.

ADULT BEHAVIOR IS DETERMINED BY TRANSITION, NOT AGE

Our society is controlled by social clocks. As a society we make
assumptions about what adults can and cannot do at certain ages. We
make those assumptions based on biological determinism, as if adult
behavior were determined as it is in infancy and adolescence. Sargent &
Schlossberg (1988) use one example: the capacity to learn diminishes
with age. While it is true that human beings start losing brain cells
when they are born, they have enough surplus cells that the losses do not
matter. In truth, most adults have a great capacity for intellectual
development throughout their lives.

Most of us continue to accept the "social clock" and say about
ourselves and others, "I am too old to do this or learn that." This might
be true, but it is not a biological consequence. Bernice Naugarten,
expert in the field of adult development, states that "chronological age is
an unreliable predictor of how people will behave" (Sargent &
Schlossberg, 1988, p. 58).

Schlossberg (1981) contends that chronological age does not
indicate what is going on with adults, but transitions do. In order to
understand adult learners, you need to know about their transitions. She
defines transitions as "events (like retirement) or non-events (like being
passed over for a promotion) that alter adult lives" (p. 8). Some other
examples of events would be divorce, death of a relative, or unemploy-
ment. Non-events would include boredom or stagnation (Moore, 1990).
The more the adult learner's routines or roles are affected by these
events, the more the learner can be said to be in transition.

BELONGING, MATTERING, MASTERING, RENEWING, AND TAKING STOCK

Schlossberg (1987) found that most transitions are not related to
a person's age but to the circumstances in their lives. Her study shows
that as transitions happen, whether good or bad, people look within and

"take stock" of their lives. Most people become introspective and ask questions like, Who am I? Do I belong? Do I matter? Can I master new tasks? These are the basic "themes that trigger adults to learn and grow" (Sargent & Schlossberg, 1988, p. 59). Adults then explore their feelings and try to understand their new circumstances.

A sense of belonging is that inclusive, peaceful feeling when you understand your circumstances and know what is expected. The opposite of belonging—exclusion—is what many adults feel when they make transitions. When adults go back to school, for example, they feel awkwardly suspended between the old role and the new role, or perhaps suspended between many roles. During this period, they need special help, such as adult learner orientation and support systems.

Related to belonging is the adult learner's need to feel that one matters—that one is the object of another person's interest. Often college situations leave people feeling isolated and alienated. The dilemma, of course, is that many adult learners have achieved autonomy and individualism, yet they still need a sense of community. How do colleges blend this autonomy and relatedness into a positive experience? Schlossberg and Warren (1985) consistently found that when adult learners felt they mattered to an advisor, or to an institution, the sense of belonging kept them engaged in learning.

People in transition often feel inadequate and incompetent due to unknown situations and consequences. The need to feel competent relates to the need to master new situations and tasks. The drive for competence is lifelong: the new adult learner in college feels incompetent, as does the person taking up physical fitness for the first time, the newly single parent, and the recently transferred faculty. The move from incompetence to competence can be difficult. Yet, if the adult realizes each transition will heighten feelings of incompetence and that this is a normal occurrence, he or she might find confidence by acknowledging the transition rather than denying it, and by seeking support (Schlossberg & Warren, 1985).

At some point, perhaps during a transition, all adults need networking assistance or renewal from burnout. Colleges can develop strategies for alleviating burnout, such as peer mentoring and drop-in daycare.

THE FOUR S'S

Schlossberg's (1984, 1987) studies of transition demonstrate that people bring a combination of assets and deficits to each transition. Identifying those resources and shortcomings will do two things: first, the person will see whether he or she has enough resources to get through a particular transition successfully; and second, he or she will

discover how to strengthen the areas of weakness.

Basically, the systematic process of mastering change includes taking stock and taking charge (Schlossberg, 1987). The idea is simple. The examination of "four contextual categories of transition" (Moore, 1990, p. 43) will help us understand how adult learners cope with life changes and also examine what role student affairs professionals might play. The first three S's help adults to take stock.

Situation. What kind of transition is it? Does the person see the transition as positive, negative, expected, unexpected, desired, or dreaded? Did the transition come at the worst or best possible time? Is it voluntary or imposed? Is the person at the beginning, middle or end of the transition?

Self. What kinds of strengths and weaknesses does the individual bring to the situation? What is the person's previous experience in making a similar transition? Does the individual believe there are options? Is he or she basically optimistic and able to deal with ambiguity?

Supports. They are the people who are likely to help or hinder the person going through the transition. Does the person have support from family, friends, peers, and advisors? In what ways do those people give support? In what ways do they hinder the person's efforts to change?

Once an individual has completed the self-assessment process, the next step is to develop a strategic plan.

Strategies for coping. This is the plan of action for boosting net strengths and skills to cope with the particular transition. Does the person use several coping strategies or just one? Can the person creatively cope by changing the situation, changing the meaning of the situation, or managing reaction to stress?

As student affairs professionals, we need to realize there is "no single, predictable, universal adult experience" (Schlossberg, 1987, p. 75). In reference to the non-existence of a universal adult experience Harrington (1993) points out that the greatest increase in college enrollments over the last twenty years has occurred among female adult learners. We also need to realize this model stresses the need for "individualized assessment when a transition occurs" (Schlossberg, 1984, p. 77). With those two concepts in mind, it seems that student affairs role in developing the adult learner and providing opportunities for growth must consist of offering adaptation strategies.

Schlossberg (1981) addresses adaptation by defining it as "a process during which an individual moves from being totally preoccupied with the transition to integrating the transition into his or her life" (p. 7). The ability of individuals to adapt and integrate transitions has

much to do with environment. Environment should be understood in the very broadest sense as having to do with the following three aspects: (1) interpersonal support systems, (2) institutional supports, and (3) physical setting (Schlossberg, 1981).

Research indicates that interpersonal support is important, even essential, to successful adaptation (Spaulding & Ford, 1976). To take an extreme example Spaulding and Ford (1976) assert that one reason the Pueblo crew (imprisoned by North Korea in 1968) held up better than American prisoners-of-war during the Korean conflict was that the former were kept together rather than isolated, "thus reducing the stress upon the more dependent and vulnerable members of the crew" (p. 319). That there were no deaths during the imprisonment of the Pueblo crew is attributed to the organization of the crew and the group support which offered protection against the "give-up-itis" previously described as a frequent cause of death. Interpersonal support, in this instance, was a deciding factor in whether the crew survived because stress factors were reduced by reinforcement and encouragement of the group.

The concept of social support, the idea that each person moves through the life cycle, surrounded by a set of significant others related to that person by the giving and receiving of social support, is an important aspect for student affairs professionals to remember. Those who receive high support from intimate relationships, their family unit, and their network of friends are less likely to suffer from stress and stress related problems such as health and motivation (Brammer & Abrego, 1981).

What student services can promote this kind of support? A separate "Family Orientation Day" for adult learners rather than the traditional student preview or orientation would be an excellent place to begin, with more than one time slot offered. The "Family Orientation Day" could include daycare for small children and activities for older children of adult learners. Activities could include visual aids, such as movies to illustrate what an adult learner does at school. Children have a hard time visualizing what adults do at school and also experience feelings of loneliness, because the significant adults in their lives often are busier than they used to be before going to college. Teenagers have their own specific problems when adults return to college. These might be addressed in an interactive way by role playing.

Spouses or partners also experience those feelings of loneliness and resentment. They need to understand the realistic expectations of the effect college will have on their day to day lives and also the financial burdens this education might impose on them. They need to see where their partners will live, study and eat. They also need to know that these feelings of loneliness and resentment are normal and support and resources are available on campus if they have problems. Knowl-

edge generally alleviates the fears families and friends have about the new college experience. There are other ways to promote social support but this orientation is appropriate and effective.

Institutional supports would include clubs, religious organizations, political groups, social welfare groups, and other community support groups as well as outside agencies to which an individual could turn for help (Schlossberg, 1981). Earlier studies on student adaptation to college life emphasized the importance of social integration into campus life as a primary factor in traditional students' adaptation (Harrington, 1993). This social integration may have less relevance to adult learners who typically have strong external commitments and/or support systems. What institutional supports can student affairs professionals promote that will assist adult learners in the adaptation process? Student affairs professionals should assess what the needs are and proceed from that point. Different people seek different kinds of institutional support.

A 1993 study by Judith Harrington indicated that a significant number of adult learners needed help with the "getting in" process. This was expressed as difficulty in registering, receiving academic advising, being aware of what institutional resources were available, finding what financial resources were available and in general, knowing the next step in accessing the institutional resources.

One solution to this particular problem could be a series of workshops provided on campus or off campus at strategic locations and at various times to provide these kinds of information. Representatives from different offices and services could speak and answer questions. Academic advisors also could be available to advise and make appointments for future advising. Financial aid counselors could instruct adult learners on the process and the forms. This would be much like a campus tour but designed specifically to adult learners.

Professionals could lead support groups such as a Divorce Lifeline for those thinking about divorce, obtaining a divorce, or divorced already. Family Life Education groups are another avenue for providing support to family units. These groups involve the whole family, create a supportive family climate, and encourage networking among couples and families. Single parent family groups could meet separately or in conjunction with two-parent families where both could gain from the experience. Life Planning and Career Development workshops or classes could be offered to those still in transition to facilitate the self-assessment and goal-setting necessary to ensure success at the college level. A central resource center, which would disseminate information relevant not only to campus but also to community resources such as legal aid, housing, and food stamp programs, is a

badly needed institutional support. Information and referral services regarding child care, health services and wellness programs, developmental mentoring, and academic support services could be available in one site.

The importance of physical setting, used broadly to include climate and weather, urban or rural location, neighborhood, living arrangements, and workplace, is so obvious as to be easily overlooked (Schlossberg, 1981). All these factors may contribute to stress, sense of well being, and general outlook and thus may play in adaptation transition. Dr. James Banning, campus ecology pioneer and professor at Colorado State University, believes that environment affects biological, social and behavioral growth and development (personal communication, Fall, 1993). Considerable current research attention is being paid to such topics as personal space, sensory deprivation and high-density living; and from this research could emerge new insights into factors of the physical environment which facilitate or hamper adaptation. Perhaps the most important dimensions in this category are comfort, privacy, and aesthetics.

How can student affairs professionals promote an *adult learner friendly*, physical setting? Student affairs professionals need to consider the autonomous nature and life experience of adult learners. Adult learners do much better in a living environment which is conducive to quiet and studying (Sargent & Schlossberg, 1988). Student affairs professionals need to provide those quiet places, whether they be in the library or in study rooms within their major department. Study rooms should provide some amenities such as a coffee pot and/or microwave since adult learners frequently come from work to school. Lockers where students can leave their personal belongings as they move about campus would be a beneficial element to adult learners who often change clothes after reaching campus. Adjusting a rest room to include a lounge with a couch for resting between work and class or between classes would also benefit the adult learner. Daycare facilities on campus need to be available night and day for those adult learners who cannot leave a child at a daycare facility past 6:00 PM, and who move directly from work to class.

NEW PERSPECTIVES FOR STUDENT AFFAIRS PROFESSIONALS

Many institutions operate on a separatist basis, where it is assumed that personal life will not conflict with student life or that all students have the same needs (Sargent & Schlossberg, 1988). This researcher believes student affairs professionals can no longer travel that road. The overlap between personal and college life is too obvious and

the educational, emotional, and financial costs of maintaining institutions of higher learning without concern, caring, or trust is too great to be ignored.

Today's student affairs professionals must move beyond certain essential competencies to more creative solutions. The effective student affairs professional must be seen as self-aware, empathic, interpersonally competent, a good team leader and member, innovative, and having the skills of leadership that involve a range of styles of influence. The student affairs professional must be versatile and possess a blend of the best of so-called masculine and feminine behaviors — competence and compassion, instrumental and expressive behaviors, introspection and action, directive and supportive behaviors, autonomy and intimacy. Above all student affairs professionals need to be role models and developers of people.

The professional is also a theoretician and practitioner of adult development who must translate the theories of transitions, trust, mattering, support, and other themes into policies and practices in the institutional setting. The student affairs professional's skills and abilities to listen, to be empathic, to give feedback, to resolve conflict, and to build trust all affect the climate of the university.

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Orientation Priorities Based on Institutional Type: The Perspective of Chief Student Affairs Officers

Dr. Michael T. Miller and Dr. Daniel P. Nadler

Colleges and universities have begun to place an increased emphasis on the role of new student orientation programs. The process of orientation, which once served only to introduce students to their new academic environment, now takes on the critical functions of acclimation and acculturation (Twale, 1989). The result has been a greater hope that the new student orientation programs will empower students to increase academic achievement, aid in retention, and improve the overall environment of student participation and learning. In pursuit of more effective new student orientation processes, many institutions have undertaken different types of activities to reach their students. Subsequently, institutional size and the types of students attracted very well may be reflected in how the chief student affairs officer decides to place different priorities in the new student orientation program.

The chief student affairs officer (CSAO) has been the subject of much research (Keim, 1991). The CSAO position purportedly holds ultimate responsibility for the success or failure of the student affairs office and activities. Additionally, that individual maintains both formal, job description defined authority and power, and perhaps more importantly, informal authority and power that can be directed and used in settings related to, but outside of, the formal office setting (Seagren, Creswell, & Wheeler, 1993).

Considering the importance of the CSAO position and the growing

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need to understand and appreciate new student orientation processes, the purpose for conducting the current study was to identify the CSAO's priorities for new student orientation programs, specifically by institutional type. To accomplish this purpose, the Council for the Advancement of Standards (1988) "Standards for New Student Orientation Programs" was utilized as the guiding reference for possible program objectives.

BACKGROUND OF THE STUDY

New student orientation programs have increased both in importance and in scholarly research during the past decade. As institutions have had to compete for student enrollment, the concept of retention has become more important. While institutions of different roles and missions may not compete directly for the same students, there remains a strong need to maintain current enrollments and decrease attrition.

The importance of successful or positive orientation programs has been advanced by many, and most recently has been advocated as a means to convey "...the institutional message to new students of what is expected, as well as required of the student in terms of roles, responsibilities, and outcomes" (Gardner & Hansen, 1993, p. 192). Additionally, Twale (1989) defined the new student orientation program as a mechanism for building "a unity, an esprit de corps, a sense of community" (p. 161) among students.

To accomplish these dual purposes, the orientation program has been approached from several different perspectives. Notably, practitioners have suggested both the cooperative involvement of the entire campus community and the equal integration of social and academic activities as means for developing effective programming (Kramer & Washburn, 1983; Mullendore, 1992; Mullendore & Biller, 1993; Twale, 1989). The result is a reliance on the CSAO position to exert influence and job-related power over others on campus to gain support, and to nurture a sense of ownership and joint decision making in developing an orientation program.

This idea of consensus development and cooperative decision making has been studied extensively (Miller & Seagren, 1993), and may well differ with institutional typology (Gilmour, 1991). Adding complexity to the decision making process is the diversity of student bodies represented at different institutions. For example, the large research university enrolls a different type of student than a private liberal arts college, and the research university employs a different type of faculty member than the predominantly teaching college (Seagren, Wheeler, & Creswell, 1993). The potential result of these factors on orientation priorities was one of the guiding premises of the current investigation.

METHODS

The current study was undertaken as part of a larger examination of

CSAO perceptions of new student orientation programs and was funded through the American College Personnel Association's Commission II (Admissions and Orientation). Prior to the creation of the survey instrument, a six person national advisory committee was created to provide input into the purpose of the study and the creation of a valid instrument to fulfill this purpose. The result was the creation of a 23-item survey which was administered in the spring and summer of 1994.

The survey consisted of five general information questions and the 18 CAS Standards and Guidelines for Orientation (1988). Participants were first asked to indicate the type of institution in which they worked, using the Carnegie Classification. Study participants also were asked to rate the extent to which each of the 18 standards should be a priority for new student orientation programs. Respondents were asked to provide this rating on a five-point Likert-type scale, with "one" representing a low level of agreement and "five" representing a high level of agreement that the standard should be a high priority for their orientation program.

The sample, drawn from the memberships of the National Association of Student Personnel Administrators and the American College Personnel Association, included 150 chief student affairs officers. The sample was randomly selected using a table of random numbers, and the survey was pilot tested for internal reliability, yielding a .83 Cronbach-alpha.

RESULTS

Through the use of two follow-up mailings to the sample, 105 (70 percent) usable questionnaires ultimately were returned for use in the data tabulation. The largest number of respondents came from Comprehensive Universities and Colleges I or II (39 percent of respondents; $\underline{n}$=41), followed by Liberal Arts Colleges I or II (23 percent; $\underline{n}$=24), Two Year Colleges and Institutions (15 percent; $\underline{n}$=16), Research Universities I or II (13 percent; $\underline{n}$=14), and Doctorate Granting Universities I or II (10 percent; $\underline{n}$=10).

For all respondents, the priority of "create an atmosphere that minimizes anxiety, promotes positive attitudes, and stimulates an excitement for learning" achieved the highest mean rating by CSAOs (4.70). Alternatively, the priority that new student orientation programs should "help students identify and evaluate housing and commuting options" received the lowest overall rating (3.55). Using the chi-square data analysis method (alpha .05), no significant differences were found to exist in orientation priorities by institution-type.

While the highlights from each set of CSAOs' responses are listed here, a complete summary of responses has been provided in Table 1.

Research Universities I and II: These institutions offered a full range of baccalaureate degree programs, were awarded at least $12.5 million annually in federal research and/or development funds, and awarded at least

50 Ph.D.'s each year. The CSAOs at these institutions agreed most strongly with the priority that new student orientation programs should "assist students in determining their purpose in attending the institution and developing positive relationships with faculty, staff, peers, and other individuals in the community" with a 4.78 group mean rating. Following this priority was "create an atmosphere that minimizes anxiety..." with a group mean of 4.71, and "help students understand the institution's expectations of them" with a group mean of 4.64. Regarding lower levels of support, two priorities achieved group mean ratings of 3.64: "provide information about opportunities for self-assessment;" and "help students identify and evaluate housing and commuting options."

Doctorate Granting Universities I and II: These institutions offered a full range of baccalaureate degree programs, and awarded at least 20 Ph.D.'s each year in at least one discipline, and ten or more Ph.D.'s across three or more disciplines. These CSAOs reached unanimous agreement (a 5.0 group rating) that the new student orientation program should "improve the retention rate of new students." This group also reached a high level of agreement on the priorities of "creating an atmosphere that minimizes anxiety..." (group mean 4.90), "provide information concerning academic policies, procedures, requirement, and programs" (4.70), and "help students understand the institutions expectations of them" (4.70). The priority receiving the lowest level of support by these CSAOs was "identifying costs in attending the institution, both in terms of dollars and personal commitment," achieving a group mean rating of 3.50.

Comprehensive Universities and Colleges I and II: These institutions typically offered graduate education through a master's degree, enrolled at least 1,500 full-time students, and offered a full range of undergraduate programs. These CSAOs provided the priority of "create an atmosphere which minimizes anxiety...," a group mean of 4.79. The priorities of "help students understand the institutions expectations of them" and "provide an atmosphere and sufficient information to enable students to make reasoned and well informed choices" also achieved strong levels of support with group mean ratings of 4.73 and 4.68, respectively. Conversely, this group of CSAOs rated the priority of "help students identify and evaluate housing and commuting options" lowest, with a group mean of 3.57.

Liberal Arts Colleges I and II: These institutions were primarily undergraduate and offered at least half of their degrees in the liberal arts. These CSAOs had an overall lower rating of all priorities, but did achieve a group mean rating of 4.58 on "provide an atmosphere and sufficient information to enable students...," As a group, these CSAOs provided a group mean rating of 4.54 for two priorities: "help students understand the institution's expectations of them," and "create an atmosphere that minimizes anxiety...," These CSAOs rated, as a group, the priority of "help students identify and

evaluate housing and commuting options" the lowest (3.45).

Two Year Colleges and Institutions: These institutions offered a degree or certificate program to the Associate of Arts degree. These CSAOs provided a 4.62 mean rating to the priorities of "assisting students in determining their purpose..." and "create an atmosphere that minimizes anxiety..." A 4.56 mean rating was achieved on the "improve the retention rate of new students" priority. This group of CSAOs provided the lowest overall mean rating (3.5) of agreement to the priority of "help student identify and evaluate housing and commuting options."

DISCUSSION

Higher education institutions vary dramatically in their role and mission, yet in theory, the student remains at the heart of their purpose. As institutions compete for scarce resources and national recognition, the student affairs function has grown in importance. While some will maintain that institutional differences mandate different approaches to educating students, new student programming has proven to be vital, regardless of institutional typology. The current study was conducted to examine whether CSAOs differed in their beliefs about new student orientation programs, and to prioritize orientation program objectives.

As a group, CSAOs' high level of agreement on the priority related to creating an excitement for learning indicated a strong academic dimension to orientation programs. This concept was reinforced by the low rating of orientation program's responsibility to housing functions. Additionally, CSAOs' support for developing positive relationships on campus suggest a holistic approach to living and learning on campus. Reminiscent of the involvement-in-theory concept, CSAOs rated highly those priorities related to academic success, and the psychology of learning.

Despite this apparent focus on academic success, CSAOs strongly agreed with 15 of the 18 standards (4.0 or higher). This overall high rating indicated that CSAOs rely on the orientation program to accomplish a host of activities. With no single direction, the orientation programs, as defined by the 1988 CAS Standards, seems to serve as a fulcrum for the entire student affairs division in higher education. The similar rating of all priorities by CSAOs seems to represent a "service-to-all" or "overview" philosophy, where virtually all areas of the campus community are represented. If this overview philosophy is present, then the respondents to the current study are to be commended for their placing emphasis on academic achievement.

Finally, the lack of difference in orientation priority by institution type demonstrated the service to student philosophy which has consistently been present in the student affairs profession. Somewhat surprisingly, the larger research-focused institutions did not significantly alter programs, at least in terms of the beliefs they expressed through the survey, to the technical aspects

(e.g., parking permits, check cashing, etc.) of life on campus.

The CSAO position has, and will continue to grow in both importance and research. This exploratory investigation may well serve future investigators in understanding the beliefs and practices of CSAOs. As new research unfolds and provides new insights into the student affairs profession, practitioners must continue to voice their opinions and beliefs about the function of student affairs, and many of the practitioners may well find their closest allies not in their institutional peer group, but among the professionals of student affairs at all types of colleges and universities.

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Table 1
Mean Ratings of Orientation Priorities by
Type of Respondent's Institution

Priority	RUI &II N=14	DGUI &II N=10	CUCI &II N=41	LACI &II N=24	TYC &I N=15	GM N=104
Create an atmosphere that minimizes anxiety, promotes positive attitudes & stimulates an excitement for learning	4.0	4.30	4.24	4.04	4.00	4.13
Help students understand the institution's expectations of them	4.28	4.50	4.41	4.16	3.86	4.26
Improve the retention rate of new students	4.78	4.60	4.56	4.45	4.62	4.58
Assist students in determining their purpose in attending the inst. & developing positive relationships with faculty, staff, peers, & others	4.64	4.70	4.73	4.54	4.50	4.63
Provide an atmosphere & sufficient info. to enable students to make reasoned decisions	3.64	4.20	3.90	3.79	3.87	3.86
Provide info. concern. academic policies, procedures, requir., & programs	3.71	3.50	3.87	3.70	4.00	3.80

Table 1
Mean Ratings of Orientation Priorities by
Type of Respondent's Institution

Priority	RUI &II N=14	DGUI &II N=10	CUCI &II N=41	LACI &II N=24	TYC &I N=15	GM N=104
Provide info. & expos. to available inst. resources	4.57	5.00	4.51	4.50	4.56	4.57
Promote an awareness of non-class opportun.	4.21	4.60	4.68	4.58	4.31	4.53
Explain the process for class scheduling & provide trained support assistance in accomplish. these tasks	4.57	4.70	4.63	4.37	4.37	4.53
Provide appropr. info. on personal safety & security	4.42	4.50	4.48	4.50	4.25	4.44
Assist students in understanding the mission of the inst.	4.28	3.70	4.14	4.08	4.18	4.11
Provide opportun. for new students to discuss expectations & percept. of campus with contin. students	4.57	4.20	4.36	4.45	4.25	4.38
Develop familiarity with physical surround.	4.42	4.10	4.27	4.25	4.37	4.28

Table 1, continued
Table 1
Mean Ratings of Orientation Priorities by
Type of Respondent's Institution

Priority	RUI &II N=14	DGUI &II N=10	CUCI &II N=41	LACI &II N=24	TYC &I N=15	GM N=104
Assist students in understanding the purpose of higher education	4.57	4.50	4.57	4.45	4.50	4.52
Provide referrals to qualified counselors & advisors	3.64	3.70	3.57	3.45	3.50	3.55
Identify costs in attending the inst., both in dollars and personal commitment	4.71	4.90	4.79	4.54	4.62	4.70
Provide info. about opportunities for self-assessment	4.57	4.40	4.32	4.33	4.12	4.33
Help students ident. & evaluate housing and commuting options	4.00	4.40	4.37	4.08	4.06	4.21

From Individualism to Autonomy: Understanding the Importance of Community Development

Keith Robinder

This article explores the concepts of individualism and communitarianism and the impact the development of community may have on the student affairs profession.

In the midst of the often confusing and conflicting information surrounding campus life today, diversity has been one unifying theme that effectively describes today's student population (Green, 1989; Cheatham, 1991). However, in an effort to understand and celebrate the differences which truly describe students, campus administrators often have further compartmentalized students by forcing them into the specific roles befitting "the student of color," "the handicapped student," or "the new traditional student." The individual differences which define these roles can also separate students from one another, creating barriers to education (Boyer, 1990). In order to better serve the diversity of today's students, student affairs professionals must understand the influences of both individualism and communitarianism which affect student success and development.

UNDERSTANDING THE IMPACT OF INDIVIDUALISM
Within the diversification of the entire student population, individualism recognizes the unique existence, value and contribution of each person. Individualism provides one new perspective that allows administrators to better understand the many forces impacting students and their success (Bellah, Madsen, Sullivan, Swidler & Tipton, 1985). However, this new understanding does not recognize the larger themes in the United States' culture that are also at play in understanding the

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campus community.

The term 'individualism' was coined in the 1830's by Alexis de Tocqueville in his comprehensive sociological study *Democracy in America* (Bellah et al., 1985). Tocqueville noted the strength of character in North American individuals (what he termed "individualism") added to the nation's strength and to the success of its new form of government. The success of higher education in the United States is also related to its emphasis on developing citizens ready and able to participate in the collective process of democratic government (Domonkos, 1989). The "American Dream," where everyone can create a better life through their own hard work, education and effort, is a natural outcome of the value of the individual and the value of education which influence our national culture (Bellah et al., 1985).

Tocqueville also noted that "'individualism' might eventually isolate Americans from one another and thereby undermine the conditions of freedom" (Bellah et al., 1985, p. viii). As the strength of individualism has grown within the diversity of the United States' culture, the competition between individual interests has weakened community interests. Even the achievement of the "American Dream" has recently been called to question, as the diversification and fragmentation of our culture has continued (Astin, 1993). The strength of individualism in our national heritage in combination with the recent recognition of our differences has begun to weaken the foundations of post secondary education in the United States as well as the assumptions it was founded upon (Boyer, 1990). Amidst these changes, student affairs professionals must successfully balance the diversity and individuality of today's student population with the mission of complementing their education and preparing them for the future (Garland, 1985).

UNDERSTANDING THE CONCEPT OF COMMUNITARIANISM

An emerging trend for understanding campus life has been the development of a campus community which challenges and supports each student (Boyer, 1990). In contrast to a focus on individualism, a strong community nurtures its members and enhances their educational experiences through membership and participation. Thus, the successful campus community also contributes to the fulfillment of the educational mission of the institution. The challenge for campus professionals is to encourage the development of "community" at all institutional levels, from the residence hall floor to the entire campus population.

Recently, the concept of "communitarianism" has provided a new perspective for understanding the impact of a strong identification within the community. Communitarianism can be defined as the

strength of character which arises from participating in the development of, and the ongoing involvement within, a strong community (Winkler, 1994). Autonomy is a way of understanding the uniqueness and importance of the individual self in relation with other community members which emerges out of community membership (Peck, 1987). Therefore, communitarianism encourages the growth and development of autonomous individuals involved as active community members.

At a basic level, the forces of individualism and communitarianism are at odds. Individualism sets the needs and existence of each person as preeminent, while communitarianism suppresses the needs of the individual in support of the needs of the community (Winkler, 1994). The strength within the United States' culture toward individualism creates significant barriers for student affairs professionals to encourage the growth of community on campus (Bellah et al., 1985). Understanding the theoretical factors that influence the growth and development of community will help student affairs administrators overcome the fragmentation and isolation associated with individualism and facilitate the development of true community. Students who participate in this process will move from individualism to autonomy.

In response to the work of Boyer (1990), community development efforts on campuses have increased to help students to feel connected and involved within the educational process. As community development gains acceptance and popularity among student affairs professionals as a way of both challenging and supporting student development, a better understanding of this concept is important in order to meet the changing needs of today's campuses.

THE DEVELOPMENT OF COMMUNITY

In his book, *The Different Drum: Community Making and Peace*, M. Scott Peck (1987) offers a model for understanding the stages of community development. Peck recognizes that "communities, like individuals, are unique" (Peck, 1987, p. 86). Therefore, Peck's theories are not meant as a formula which govern the process of community development. Rather the theory is a tool which identifies and defines community as it develops. Student affairs professionals will recognize the popular mnemonic phrase "forming, storming, norming and performing" which is often used to describe different stages of group development. Peck's ideas give explanation and completeness to this developmental process and help to understand a process which is ever changing and growing.

Pseudocommunity

The initial stage of any group that has come together is defined

as pseudocommunity. During this stage, community members instantly feel connected and part of the group. Members are extremely pleasant with one another and avoid bringing up conflict. Often, this means they deny part of themselves or parts of others that would interfere with the "connections" in the group. There are unspoken rules in pseudocommunity which minimize or ignore individual differences. For example, members often will speak in generalities and pretend to have the same beliefs. Community members are hesitant to confront or discuss anything that might be offensive or unpleasant thus keeping their feelings and personal experiences to themselves (Peck, 1987).

Most communities are actually pseudocommunities in which individual expression is discouraged. However, members cannot suppress their feelings of individualism and begin to encourage the conflict that is inherent within the increasing diversity of society (Bellah et al., 1985).

Chaos

During this stage of community development, members begin to express their individualism. Members often unintentionally attempt to convert other members to their norm. Chaos is defined by the fighting and struggling caused by differences in opinions and norms. Members often focus on one right way to accomplish tasks in order to move back to the comforts of pseudocommunity. Fighting in the chaos stage is unfocused, unproductive and often disrespectful. Therefore, chaos is often perceived as a degeneration in group effectiveness by community members.

Groups may respond to the struggle of chaos in several ways. Rather than attack one another, members often will focus their anger on the group leader (e.g. 'If we had a more effective leader, we would still be a happy and productive group'). Frequently, chaotic groups will establish a new leader in order to revert back to the comfort of the pseudocommunity. Chaos typically will return as the new leader attempts to convert the community to his or her opinions or ideas.

Another option for groups in this stage is to organize. Organization minimizes chaos. The community or leader will create systems or committees which minimize the conflict, but do not truly deal with it. This option is an escape from the process of community development and forces the group to either return to pseudocommunity or manage its chaos (Peck, 1987).

Emptiness

The only way to community from chaos is through emptiness. This community development stage occurs as members empty themselves of barriers to communication. This is the most difficult stage of the developmental process because the temptation to revert to

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pseudocommunity is the strongest. It is also the most crucial step, as members of the community make the transition from individualism to autonomy. Through emptiness, community members come to recognize their interdependence and the benefits of shared or mutual experiences.

Barriers to effective communication are a part of the human experience. They are a part of how people perceive and process information within the complexity of the environment. Some of the most common barriers to effective community communication include:

Expectations and Preconceptions - Community members generally fear the unknown, and will often fill in any missing details or information regarding what is unknown with their own preconceived expectations to alleviate or calm their fears.

Prejudices - Community members often generalize or make judgments about others based on little or no experience with them. This is another example of the basic human fear of the unknown; specifically referring to other people, rather than situations or expected outcomes.

Ideologies and Solutions - Community members often assume there is only one right way, which is typically their way.

The Need to Heal, Convert, Fix or Solve - Community members will often believe it is best to remove another member's pain or confusion. This is most often an attempt to return to the comforts of pseudocommunity where differences remain unrecognized. It is usually a self-centered desire for comfort rather than true concern for the community or its member.

The Need to Control - Community members often want to insure their desired outcomes by seeking to control the destination of the group. In contrast, members of a genuine community will begin to value the journey rather than their desired destination (Bellah, et al. 1985). As individual members of a community begin to recognize and confront the barriers to communication, they begin to empty themselves of these barriers and establish a true community (Peck, 1987).

Community

Peck's fourth stage is defined by the sharing of experiences and emotions by community members. Individuals give up the preeminence of their perspective and develop an appreciation and interdependence with the other members. Decisions and tasks within the community are synergistic and the process is beneficial and productive. Conflict may continue to occur; however, it is an educational process that adds to the development of the group. Major tasks or decisions may cause the group to fall back into chaos or emptiness. Again, the community will need to invest itself in the process of emptying itself of new barriers to communication in an effort to maintain the benefits of a genuine community (Peck, 1987).

THE IMPACT OF COMMUNITY DEVELOPMENT ON THE FUTURE OF STUDENT AFFAIRS

The future will bring many changes to higher education and, as a result, to student affairs. All student affairs organizations must define clear roles and purposes consistent with the missions of their institutions, and they must resolve issues of organizational uncertainty and professional identity if student affairs is to prosper (Barr & Albright, 1990, p. 197).

Student affairs professionals have started to define their role as the integrator, bringing together the academic and extra-curricular aspects of student life (Garland, 1985). This definition has emerged through the emphasis on the development of campus communities which challenge and support individual students.

Boyer's description of a campus community (1990) reflects the ideologies of Peck's concept of a genuine community. However, the large scale development of such community is difficult, if not impossible given the intensity of the emptiness stage of development and the realities of today's campus environment.

[O]ur universities are under greater pressure than ever to emphasize pragmatic results - technological achievements and career-oriented skills... [However,] there are voices calling for the reaffirmation of the classic role of education... so that individuals simultaneously become more fully developed people and citizens of a free society (Bellah et al., 1985, p. 293).

This reaffirmation can occur when individual students are encouraged to become autonomous members of specific campus communities. Student affairs professionals can facilitate this process and encourage students to participate by understanding the theory and process of community development.

New perspectives that embrace and celebrate the diversity of every individual and where each individual exists in interdependence with the community for the benefit of all will not only benefit the future of all students, but also the future of higher education in the United States as well. What is difficult to separate and define from culture's extreme fragmentation and individualism is our sense of dignity and autonomy as people (Bellah et al., 1985). Understanding our individualism in the context of community provides the clarity needed to transform the future. The transition of our cultural norms away from individualism ﾉward autonomous community membership requires the integrated

emphasis of the community development perspective throughout student affairs and higher education.

The campus provides a unique opportunity to influence our nation's future through a return to its classical intentions of preparing students to be full and active citizens. By providing the structures for students to experience and understand the benefits of communitarianism, student affairs administrators can impact continued success. Knowledge of emerging community development theories, such as Peck's, will give campus professionals the tools needed to ensure this success. "...[T]he individual and society are not in a zero-sum situation; a strong group that respects individual differences will strengthen autonomy as well as solidarity; for it is not in groups but in isolation that people are most apt to be homogenized" (Bellah et al., 1985, p. 307).

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Career Development Revisited: Gay Male Issues in Holland's Theory Of Career Development

Rick Treter

This article explores a theory of career development, and the elements that do not take into account the various external, political, social, and personal variables explored by gay men when choosing a career.

"Career development is, for most people, a lifelong process of getting ready to choose, choosing, and typically, continuing to make choices from among the many occupations available in our society. Each person undertaking this process is influenced by a great number of factors, including family, personal values and aptitudes, and societal context" (Etringer, Hillerbrand, & Hetherington, p.103).

However, the issue of affectual orientation, attraction to a member of the same sex, provides a different arena of career development, as there exists societal and personal factors that can inhibit the student from either making well-informed decisions or underestimating the implications of certain occupational-lifestyle interactions. These factors may include, but are not limited to, external factors, federal, state, and local legislation, a potential bias existing in current interest inventories used by career advisors and counselors to assess the wants and needs desired of the client, the risks of disclosure of affectual orientation by the employee, stereotypes of particular occupations, preparation for a career choice, and corporate culture.

In his book, *Making Vocational Choices: A Theory of Careers,* John Holland (1973) expands his previous research to offer a theory on the decision-making process used by individuals determining a career path. This theory seeks to express not only vocational choice, but work history, job changes, and occupational achievement. Based on logic and evidence, Holland promotes this theory as a groundwork for "concrete applications" (p.

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vii). However, this theory of vocational choice does not take into account the personal, institutional, and societal oppression of gay men.

Using several developmental models and research in gay male career development, this paper explores a myriad of challenges that surround the choice of careers for gay men. These developmental models show the tremendous struggle of self-definition by gay men that is substantially different from heterosexual men. Therefore, this model of career development does not take into consideration the various amounts of external, personal, legislative, or societal variables that effect the choice of careers for gay men.

Finally, this article offers suggestions for improving the use of career counseling when working with gay male clientele. Suggestions are given to provide an environment in which the development of gay men, regardless of career choice, is validated and supported. A combination of identity formation and career development, in an environment that is supportive and safe, will provide adequate means by which gay men can successfully implement career choices according to Holland's original theory.

SUMMARY OF HOLLAND'S THEORY OF CAREER DEVELOPMENT

According to Holland (1973), there are four assumptions that serve as the driving force behind vocational choices. Although very elaborate in application, these statements are presented as clear, simple ideas:

1.   In our culture, most persons can be categorized as one of six types: realistic, investigative, artistic, social, enterprising, or conventional.

Holland (1973) states that each type is determined by comprising a collection of knowledge about people in a given occupation. This information then serves as a type, or "model against which we can measure the real person" (p. 2).

To establish a type, Holland suggests that an individual establishes interaction between a number of variables, including family, peers, culture, class, and physical environment. From these external variables one is inclined to participate in activities congruent with these variables. Eventually, these activities become strong interests and lead to certain competencies in thinking, perceiving, and acting in special ways. Finally, these competencies begin to establish a personal disposition which, in turn, is compared with a model type to determine resemblance to the six categories described above, becoming the subject's personality type.

Holland makes certain allowances in the theory so as not to categorize an individual as a singular type. Instead, the subjects' resemblances, according to Holland, form a pattern that becomes the personality pattern. The complexity of the individual is maintained in relation to these patterns.

Overall, the subject has a possibility of 720 different personality patterns (Holland, 1973).

2.   There are six kinds of environments: realistic, investigative, artistic, social, enterprising, and conventional.

Each individual, with different interests, competencies, and dispositions collectively gather to create a unique environment that is congruent with these factors. Therefore, according to Holland, it is possible to assess the environment in the same terms as assessing personality types. By identifying the number of personality types within an environment, it is possible to formulate an environmental type (Holland, 1973).

3.   People search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles.

Through personal development, people search for environments that parallel their personality types and patterns. For example, realistic types would seek realistic environments, investigative types seek investigative environments, and so forth. Holland states that, to a lesser degree, environments seek people through recruitment, alliances, and friendships (Holland, 1973).

4.   A person's behavior is determined by an interaction between personality and the characteristics of the environment.

According to Holland (1973), the interaction of personality and environment will allow for an accurate and effective means of forecasting the outcomes of this pairing. These outcomes become the individual's choice of occupation, job changes, achievement, personal competence, and educational and social behavior. Four key assumptions supplement this point:
        a. There are certain consistencies relevant to each personality and environment type. In other words, the degree of consistency affects the vocational preference whereas a realistic-investigate match would be more consistent than a social-realistic (Holland, 1973).
        b. Some individual personalities and environments are more clearly defined than others and one type may be more dominantly expressed than another. Consequently, an individual with a varied amount of personality types and environments would be labeled "undifferentiated or poorly defined" (p. 4).
        c. Different types require different environments. Problems are inherent when a personality type is confined to an environment that is foreign

to the individual's preference or ability. A realistic personality would not have as much success in a social environment than an individual with a social personality (Holland, 1973).

d. A hexagonal model is used to describe and discuss the psychological resemblances among types and environments and their interactions. The shorter the distance between any two types, the greater their similarity or psychological resemblance. Whereas realistic and investigative types are close together in the model, realistic and social are distanced to show their dissimilarity in goals and aspirations (Holland, 1973).

AFFECTUAL ORIENTATION FACTORS AND CAREER DEVELOPMENT

During the college years, many students are formulating identity while trying to determine the path of their careers. For gay students, the process of determining a career path can be inhibited by external forces within society that do not prepare gay men for important and informed decision-making. These include the homophobia generated from family and friends, the societal viewpoint regarding alternate lifestyles, the geographic region of the student, institution, or occupation, and the advertising of occupations in the media (Cass, 1984).

Family, friends and peers are an influential part of the decision-making process for many gay men trying to determine available occupations (Belz, 1993). For example, the African American community has an historical tradition of organizing family and extended kinship patterns to provide support and emotional security to family members (Cross, 1978), but this is often not available to gay male students struggling during this time. If the student has not identified himself as gay to parents, close friends, or peers, there is no availability to discuss opportunities and challenges within certain fields nor enter a discussion about factors to consider once entering a chosen field. However, even if the student's family or friends are aware of his affectual orientation, many do not give support or advice to the student (Marcus, 1993).

Societal expectations of career choices and affectual orientation also play a large role in the career decisions of gay males. Botkin and Daily (1987) studied a population of 120 college students to determine which jobs, in their opinion, would be most interesting to gay men. The top three answers, according to the authors, were photographer, interior decorator, and nurse. This was compared to the predicted choices of heterosexual men: doctor, photographer, and engineer. Based on certain stereotypes, these occupations supply "the key imagery with which the mainstream continues to represent and identify gay men" (Woods, 1993). This has long been a trend in the United States, often limiting the choices considered applicable to gay men. As early as 1954, Leznoff and Westley reported the trend of "overt" gay men

entering traditional fields, those occupations known for acceptance of a gay orientation. These occupations tended to be artists or beauticians, "occupations that had traditionally accepted homosexual linkages in the popular image," or as waiters and in service industries, "fields of such low rank as to permit homosexuals to function on the job" (p.257). Those gay men that were not categorized as "overt" tended to be able to enter professional careers. Currently, the career options available to openly gay men is severely limited (Woods, 1993).

The geographic location of the student, the institution, and the occupation is also relevant to gay men considering careers in different areas. Certain areas of the country have larger gay populations, possibly providing needed resources (Hillerbrand, Hetherington, & Etringer, 1989). Occupations located in certain areas of the country could leave gay men faced with increased discrimination. One study showed 191 respondents in Anchorage, Alaska would fire (18 percent), not hire (27 percent), or not promote (26 percent) someone who was gay (Brause, 1987). Similarly, gay men often make decisions about careers based on the location of the occupation. An account executive at Ogilvy & Mather reported going to New York under the impression that the city would be tolerant of his affectual orientation. However, he also felt forced to turn down a promotion that would have led him to a smaller city, afraid that it would be "harder to be gay" (Woods, 1993). Furthermore, gay students often choose institutions of higher education based on the population of acceptance believed to be present, most often closely associated with an urban location (Croteau & von Destinon, 1994).

Certain occupations also use advertising that is not receptive to men with different affectual orientations. Coverage by media concerning gay men in the workplace has been slow and, often, misrepresentative. The U.S. Military is most known for aggressive advertising the need for good men to serve the country in battle. However, this branch of the United States government is also known for a blatant and unapologetic stance resisting gay men into uniform. Many gay men considering the G.I. Bill as a viable option for attaining a college education are discouraged by these discriminatory policies. Similarly, corporations and trades use models of heterosexuality to do their recruiting and reporting. Television programs and motion pictures use only examples of heterosexual men in occupations, with the exception of socially stereotyped occupations. In these roles, gay men are portrayed as emotional, effeminate, and unreliable (Out/Look, p. 36)

Federal, state, and local legislation also contributes to the consideration of gay men in choosing a career. Many advances have been made in protecting the employment rights of gay men. By January 1993, over 130 municipalities adopted laws, municipal ordinances, or executive orders that protected affectual orientation from employment discrimination. Furthermore, seven states and Washington, D.C. have outlawed discrimination on the

basis of sexual orientation in employment. Currently, ten states protect government employees. President Clinton began his career trying to eliminate the ban by the U.S. Military of gay servicemen (and women). However, these laws have become isolated with a renewed campaign to limit the protection afforded to gay men.

In November 1992, Colorado voted by a 53.4 percent majority and passed an anti-gay amendment, known as Amendment 2. Although over-turned in October 1994 by the Colorado Supreme Court (Evans vs. Romer), this amendment began to advertise to the gay community the legislative ability to limit civil rights. Initiatives continue to be introduced in Idaho, Oregon, Texas, and California (Speaker's Project to End Discrimination, p. 85).

Companies have also begun to draft policies to include affectual orientation in their statements of non-discrimination. However, "evidence of prejudicial hiring, firing, and compensation practices is abundant, documented in countless surveys, autobiographical accounts, legal papers, anedoctal reports in the gay press, and gossip that circulates through extended social networks of gay professionals" (Woods, p. 200).

AFFECTUAL ORIENTATION ISSUES IN HOLLAND'S THEORY OF CAREER DEVELOPMENT

Holland's theory does not take into account the variables and develop-mental experiences of gay men in relation to career choices and occupational success. The formulation of personality types, the interaction between personality and environment, and the categorization of optimal careers according to these types reflect a bias that discriminates gay men and can lead to ineffective and, often, inappropriate occupational decisions. "The formula-tions for the types grew out of my experiences as a vocational counselor in educational, military, and psychiatric settings" (Holland, p.5). Historically, these three arenas have categorically discriminated against gay men. Educa-tional institutions continue to lack services adequate in preparing or support-ing the development of gay men (Hetherington, Hillerbrand, & Etringer, 1989). The military continues a policy of discrimination against openly gay men (and lesbians) and, at the time of the development of the theory, actively discharged those individuals who were even suspected of being gay (Woods, 1993). The American Psychiatric Association and the American Psychologi-cal Association declared that homosexuality was not a psychiatric disorder the same year that Holland published the second edition of his theory. However, one review of psychological research on homosexuality from 1967-1974 showed that 73 percent of the studies were on cause and diagnosis (Morin, 1977). Furthermore, there are several factors that are not considered in Holland's theory in relation to the experiences and development of gay males.

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Each of the assumptions the theory is based upon can be analyzed to determine the extent to which gay men find bias and discrimination.

In the first assumption, Holland (1973) contends that the personality type is an "interaction between a variety of cultural and personal forces, including peers, parents, social class, culture, and the physical environment" (Holland, p.2). However, many of these factors are means of discrimination, emotional pain, and ridicule for gay men. Therefore, as Holland suggests that these factors are an impetus for individuals to seek preferred activities, gay men are often excluded from or forced to comply with these activities. Therefore, during this part of the developmental process, often early to late childhood, the gay individual may be inclined to participate in activities in which he does not feel particularly skillful or accepted.

> Every time a homosexual is denied the validity of his feelings or restrains himself from expressing, he does a small hurt to himself. He turns his energies inward and suppresses his own vitality. The effect may be scarcely noticeable: joy may be a little less keen, happiness slightly subdued; he may simply feel a little run down, or a little less tall. Over the years, these tiny denials have a cumulative effect. (Fischer, 1972).

These feelings of inadequacy have definite implications for the choice of activities in which the gay male feels welcome, supported, skillful, and relaxed. Rather than a legitimate assessment that the individual has a more socially-oriented personality, the gay male may feel more validated in helping others, serving the community, and upholding religion and may seem like activities in which the gay male feels safe. The realization that difference is not accepted and will not be tolerated may not be a sign of a less realistic or investigative personality type, but a removal of the gay male from activities that are threatening (i.e. athletics, military exercises, etc.).

When estimating a person's personality pattern, Holland (1973) suggests looking at a person's score on selected scales from an interest inventory. His theory is the basis for the formulation of Vocational Preference Inventory (VPI). However, to assess the scores of gay men on this indicator, one would have to look at the vocations listed in terms of affectual orientation. For example, items on this inventory indicate possible professions in which openly gay men have either been historically denied or discriminated (nursery school teacher, lawyer, high school teacher, mechanic, army general, prize fighter, U.N. official, professional athlete, business executive, F.B.I. agent, college professor, Supreme Court judge, truck driver, and police officer). Consequently, this indicator also lists professions in which gay men have been targeted, or in which the field is open to those of varying lifestyles (including secretary, poet, musician, art dealer, author,

sculptor, masseur, hairdresser, and restaurant worker).

Furthermore, in determining a compatible environment, Holland (1973) suggests that "each environment is dominated by a given type of personality, and each environment is typified by physical settings posing special problems and stresses" (Holland, p. 38). The idea that environments are composed of individuals expressing common interests, competencies, and outlooks is not congruent with the concept that affectual orientation can effect this compatibility. To validate an emerging identity, the Cass (1984) Model of Sexual Identity Formation states that many gay males seek further contact with the gay community . Earlier stages are contingent on the acceptance of the individual by others within the community. "One of the greatest challenges...is dealing with the feelings of social alienation that results from this conflict [self versus others' perceptions]" (p. 154). This discomfort with the community may inhibit gay men from creating or interacting in communities and environments that seem hostile, unaccepting, or unsafe. Unable to feel a part of these environments, the gay male may utilize this perception in deciding a career choice of environments, thereby seeking environments that are congruent with the emerging identity. This has little to do with the personality of the individual and more to do with the perception and alienation portrayed by the environment. Holland continues the basis of his theory by explaining the premise that individuals seek environments that allow for the expression of values, problems, and roles (Holland, 1973). However, with current societal expectations, this is impossible for gay men choosing careers in areas that accept and celebrate their emerging or integrated identity. For example, openly gay men are discriminated against in a number of occupations (Woods, 1993). Not having an environment that is safe, the gay individual may experience occupational dissatisfaction.

The four assumptions that are involved in the last premise of Holland's theory also reflect a heterosexual career decision-making bias. First, in the area of consistency, the gay male may experience dissonance between his preferences in decision-making, communication styles, personality, and the environment in which he currently works. This low degree of consistency or relatedness, according to Holland, affects vocational preference. For gay men, this dissonance becomes a reality and a means by which the individual survives in the workplace (Woods, 1993).

Secondly, Holland discusses the reward systems in place to celebrate the common interaction between environment and personality. For instance, in a realistic environment, realistic personality types are more equipped to be successful. This may explain the difficulty of gay men's mobility within an organization. Forced to compromise personal personality components, many gay men may be viewed as disinterested, distracted, uninvolved, or incompetent. "His professional and emotional needs have been misrepresented, affording him only distorted feedback from others" (Woods, p. 192). Gay men

have been shown to have the highest level of career choice uncertainty and dissatisfaction with career choices, as compared with heterosexual men and women (Etringer, Hillerbrand, and Hetherington, 1989).

Holland's theory also utilizes stereotypes of masculinity and femininity. Holland predicts realistic, investigative, and enterprising careers choices as masculine and, therefore, male-dominated. His theory states that artistic, social, and conventional personality types are feminine and, likewise, dominated by females. However, it is important to differentiate between masculinity in terms of male gender and psychological masculinity (Adams, Priest, & Prince, 1985). "Goal-directed behavior, competitiveness, and strong work orientation are often associated in cultural stereotype with men, whereas femininity is prototypically characterized by nurturing and support" (Woods, p. 85). Therefore, signs of femininity in gay men may inhibit them to aspire to careers in the "masculine" fields. Ironically, most of the masculine identified fields have historically been discriminative to gay men. Therefore, many gay men choosing careers may be shifted towards more feminine-identified careers, regardless of personality type.

IMPLICATIONS AND APPLICATIONS

In determining a choice of career, Holland's theory lacks the proper incentives, applications, instruments, and motivation for gay men to adequately and effectively make career decisions. This has extreme implications for different levels of the career development process.

The revision of Holland's theory to include gay male issues can serve to educate parents, families, friends, and peers as to the impact of societal discrimination on the career decisions of boys and teens. In developing educational programs and incentives, high school counselors need to be cognizant of the expereince of gay men throughout the life process. Secondary and higher education career counselors need to know the factors that influence the decision-making capabilities for all of their clients. This client base includes gay males looking to enter certain occupations. Counselors should be informed in the factors used for consideration by these clients and seek to promote an environment in which the exploration of these factors is welcomed and supported. Counselors should continue to educate themselves, as this article does not constitute a complete listing of factors used within the decision-making process. Increased acceptance and integration of variances of sexuality would benefit the career choices considered by many of these gay youth. Further research into the career development of youth is needed to assess the age necessary to combine interpersonal development, "coming out" issues, and career development.

Furthermore, collegiate academic and intellectual pursuits need to be broadened to the acceptance of variant sexual orientation. Stigmas in certain fields of study could be examined and eliminated to allow for proper access

by students wishing to enter non-traditional fields. This would provide more congruence between the personality types indicated by gay men and the environments in which they find resolution and compatibility. Further research is also needed in the assessment of interest, as displayed through interest inventories used by career counselors. Factors, such as the ones described above, could provide a basis for inaccurate results on vocational indicators, as stereotypes and prejudice interact with the perception of career availability. This research could examine the need for increased education for student affairs graduate students in learning issues related to gay career counseling. Finally, inclusion of sexual orientation into college and university protection clauses would begin to eliminate bias and discrimination.

Managers, either corporate or occupational, should consider the difficulty experienced by gay males when choosing careers, especially those that are traditionally not accepting of differing lifestyles. The elimination of heterosexist requirements for advancement, the inclusion of anti-discrimination statements in the company's protection clause, and the education of employees on diversity issues within the workplace are only a handful of applications of this research.

Gay males can begin to recognize the difficulty experienced within the workforce so as to make applicable and intelligent decisions to enter a certain career path. Furthermore, little research is available to gay males as to factors needing assessment before initializing a career choice. This includes fields that are accepting, although not traditionally viewed as open to gay men. However, these factors also challenge gay men to break into non-traditional fields with their eyes open and ready for the challenges that may be ahead.

Holland's Theory of Vocational Choice does not include the emotional, political, and social factors experienced by gay men in considering a career. Discrimination, bias, prejudice, and stereotyping may not allow the gay male to make career decisions similar to heterosexual counterparts. Further research is needed in the area of career development for gay men, as the number of variables associated with this process are often unique and expansive. It is imperative for career counselors to review the process and development of gay male career development combined with critical analysis of current tools used to determine the decision-making process. With an increased focus on equality, gay men may be able to enter fields thought closed before and begin to make occupational and vocational choices based on information that is relevant, accurate, appropriate, and timely.

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The New Generation of Activists: The Baby Busters

Alicia K. Vik

This article explores Baby Buster activism, factors which influence this group, and what institutions of higher education can do to guarantee successful avenues for student activism on campus.

In the past quarter century, few events have had such a significant impact on America as student unrest during the late 1960s and early 1970s (Miser, 1988). The tone set by these students—more commonly referred to as the Baby Boomer generation—is one which will be remembered late into the next century. The Boomers were willing to go the distance for their cause, including participation in illegal activities such as burning draft cards, destruction of government files and buildings, and the use of bomb threats and actual bombings (Miser, 1989). Their actions, events, and issues made their marks and made the history books. . . until now. Now, America has the Baby Busters, a.k.a., the twenty-something generation (Star, 1993).

Born between the years 1963 and 1974, students of the Buster generation live in a universe completely different from their older brothers, sisters, or parents. While the Boomer generation had Woodstock, the Busters sponsor events such as Live Aid, Farm Aid and the Comic Relief. Boomers explored sexual freedom, while Busters experience the rising death rate due to the HIV and AIDS viruses. Watergate and Vietnam legitimized the Boomers youthful rebellion while the Busters, because of drug and gang related violence, have been deprived of their own youthful innocence (Smith-Rowsey, 1993). School systems are poor, the physical environment is deteriorating, and the government continues to build a national debt so large that social security may not exist by the time the Buster generation reaches age 65. Despite such circumstances, a certain energy still exists among this generation and as such, college and university campuses are now testing grounds for activist campaigns. Using this information, this article explores the characterizations associated with Baby Busters, define those factors influencing this group, and detail what institutions of higher education can do to guarantee successful avenues for student activism on their campuses.

So what's the big deal? Every generation has a cause or an issue that

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they must fight for, right? Wrong. According to the Barna Research Group (1992), the Baby Busters face such a large number of issues, they simply do not have the physical numbers to effectively combat everything facing them today. The degree to which the Buster generation is involved in activist campaigns is much smaller than previous generations. Consider their research findings:

- Busters "are less likely than other adults to write to elected office to express their opinion on current issues.
- One-fifth of the Busters may be involved in boycotts of products, brands or companies in a given month. This, too, is equal to or lower than the participation rates of older adults.
- Busters are the least likely to identify a cause for which they would be willing to die.
- Of all adult age groups, Busters have the lowest proportion registered to vote. Even among registered voters, their turnout at the polls on election day has been the lowest for each of the last three national elections.
- Busters are less likely to donate money to causes or charities than were prior generations at a similar stage in their life cycle.
- While millions of Busters sacrifice their time to work as volunteers at churches and other non-profit organizations, they are less willing to do so than older adults" (Barna, 1992, p. 105).

Despite the fact that the media has labeled this generation as "cause driven zealots" (Barna, 1992, p. 104), the above statements demonstrate that Busters "seem to have the image, but not the impact" (Farley, 1993, p. 30).

The idea that Busters simply do not have the numbers to commit to each and every cause is further portrayed in efforts to establish nationwide campaigns on various issues. The largest of these campaigns, sponsored by the Boomer generation management of Time Warner, Inc., occurred during the 1992 Clinton-Bush Presidential Election. Under the title,*Rock the Vote*, the Time Warner campaign attempted to raise the number of Busters currently registered to vote and combat the misperception that young people do not care about their world and its political happenings. MTV joined the efforts by donating millions of dollars of free air time, Buster generation celebrities appeared in a myriad of advertisements and television specials, and corporate sponsors donated thousands of dollars towards the overall campaign. The concept was clear, the resources were available, and celebrities gave testimonials. Despite this strong foundation,*Rock the Vote* failed in its attempts to become a moving political force (Star, 1993). Again, when there are so many issues which require immediate attention, people simply will not "fight for a

right that already exists and that no one is threatening to revoke" (Star, 1993, p. 23).

The Buster generation must step forward, unite and be heard on campuses across the country. They must combine leadership among all parties in order to focus the issues important to their generation, as well as those that are important to future generations. Yet, where do they begin? With such scattered interests, where do they start? According to Keith Miser (1988), Boomers must pair up with the Buster generation university administrators and work closely to establish solid activist policies for their campuses.

Based on actions taken by other universities, institutions must first identify those issues relevant to students as well as determine the time period in which they occur, defined by Arthur Levine (1980) as periods of waking and periods of rest. The primary concept behind these periods is that major historical and political events will gradually re-route a generation's focus from the importance of the individual to the importance of the community (community being national, world-wide or a combination of the two). At the culmination of each political event, the degree of activism will drop to very low extremes, tired from the years of fight, only to slowly rebuild itself until the onset of the next major event. As a result, this pattern becomes cyclical in nature and certain generations will become part of the various high and low periods of activism (Levine, 1980). Based on the past century, this "re-awakening" has occurred approximately every 30 years, with the peak activism times occurring during World War I (experienced by the Senior generation), World War II (the Builder generation), and the Vietnam Conflict (the Boomer generation). If this pattern continues as such, the Busters will be the next generation to reach a peak degree of activism.

Once an institution identifies the various issues and time periods affecting their students, it must then undergo a series of three detailed steps in order to implement a successful policy on student activism. These steps include institutional assessment, planning, and evaluation (Miser, 1988).

In general, the essential ingredient behind a successful activism environment is to establish one which "fosters serious questioning about the role and status of society, as well as the demands for change" (Miser, 1988). Accordingly, the primary goal of institutional assessment is to build an understanding of this environment and to be aware of the changes it may undergo year-to-year, semester-to-semester, and week-to-week. The assessment should provide a composite picture of a campus, include ideas on how activism might manifest itself and provide an institutional response to student activism (Miser, 1988).

The primary factors of institutional assessment include:

• Institutional Factors

This facet of institutional assessment will examine the values, admission and academic challenges, physical environment, calendar of events and traditions of the campus as well as the current relationship between the university and its students (Miser, 1988).

- Organizational Factors
  This aspect continues to assess the factors associated with the campus, but focuses on those institutions which are already in place within the university. This includes a close examination of student organizations, the current governing system, the role of the President of the University, Board of Trustees and faculty and the possible roles each of these institutions could play in regards to student activism (Miser, 1988).

- External Factors
  External factors include the media, city/state activists, community relations, the climate of both the university and the campus and the impact international/national events may have on the campus (Miser, 1988).

The second aspect of establishing a policy on student activism focuses on the planning strategy, a step which is essential to the success of such a project. If the university does not base its decisions on sound educational principles, then all effort, time, and resource utilized may be lost. This second step, the institutional planning, includes:

- Institutional Policy
  Above all else, a university's policy must clearly state the position of the university in regards to activism as well as maintain agreement with constitutional and case law that guarantees students the right of expression and due process. Additionally, the institutional policy must follow and reflect the mission, goals, values, and philosophy of the university. Complicated and/or legal jargon should be avoided (Miser, 1988).

- Adjudication
  Administrators must carefully review the established judicial system on their campuses. When activist situations turn to disruption, the judicial system generally becomes involved. To eliminate biases in these instances, judicial officers should not be involved with the final processes of establishing activism policies. However, it is important to note that the judicial officers

can be a valuable educational tool in regards to the differences between activism and disruption (Miser, 1988).

- Communication Networks
  Administrators and students must establish an effective communication network for use during times of dissent, as well as times of peace. This network should include student input during the assessment and planning stages as well as any necessary clarification of policies (Miser, 1988).

  Additionally, the communication network should include the designing of an easy-to-read brochure explaining the new policies and listing those organizations sponsoring this policy. This information should be readily accessible to any and all students. The planning committee should also schedule press conferences and ceremonies advertising the new policies, as well as keep students abreast of any planned activist activities (Miser, 1988).

The final and most critical of any of the aforementioned steps, the evaluation process, is often ignored in the educational setting. Within the activist environment, this is the one stage that is forgotten a majority of the time by both parties involved. However, any committee planning a successful activism policy must develop a consistent and systematic approach to the evaluation of a university's response to student activism. In doing so, the committee will prepare the university to respond to the numerous demands created by student unrest. They will also target two needs created by this unrest: a personal need to put closure on the experience; and an institutional need to evaluate its role in and response to the situation.

Today's college students, the Busters, have been targeted as a generation that is willing to become a socio-political force, but due to the societal constraints that were not present for previous generations, strong degrees of activism will not happen as quickly for this generation. Attempts have been made and while some have succeeded, many have failed. A lack of numbers, a lack of resources, and public misperceptions regarding the aims of this generation all work against the Busters. However, one of the largest institutions in any individual's life, the institution of education, could become the necessary catalyst to get the Busters moving. By establishing policies regarding student activism, providing the necessary support and resources, institutions of higher education will not only validate the Busters' concerns, but begin to bridge the trust and support that is lacking between two closely associated generations.

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Faculty Use of Perry's Intellectual Development Model

Laurie A. Weaver

This article explores William Perry's theory of intellectual and moral development, how faculty may better use the theory in the classroom, and implications of other studies.

Student development theory is a fundamental part of the graduate education of student affairs professionals. An introduction into the way college students develop intellectually, culturally, spiritually, morally and ethically is necessary for student personnel to develop programs and services that enhance students' growth while in college. Institutions around the country propose that their mission is to graduate students who are able to think critically, appreciate diversity, and who understand their role in a local, national, and global community. With knowledge of how students move among levels of being, student affairs professionals are able to determine the needs of students and to develop programs and services based on those needs and "where students are at" developmentally. As educators, it is the responsibility of student affairs professionals to assure that those needs are met, while continually challenging students to move toward a different realm of understanding and being.

Graduate programs in student affairs strive to give future administrators an understanding of how college students think, feel, and exist based on several models of development. It is imperative that graduate students understand not only "what makes students tick," but also from what view they see the world. It is a necessary body of knowledge, used to serve students in the best way possible.

Because of their interaction with students, it seems only logical to also question faculty's understanding of student development theory. If a campus community is to succeed in helping students grow in the areas mentioned above, why should an understanding of development be limited to one arm of that community? Faculty's interaction with students and their methods of

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teaching in the classroom can be buttressed by knowledge not only of how students think, but also why they think as they do at various stages in their lives. Student affairs professionals are exposed to such theories as a part of their formal education. While this is often not the case for faculty, such an education could help to eliminate the confusion, frustration, and miscommunication that exists between faculty and students. This will happen as faculty members become more aware of how development theories work and how they can incorporate such theories into their everyday teaching routine.

The purpose of this paper is to examine one theory used by student affairs professionals and to explore how Perry's theory of intellectual development could be used by faculty as a means of enhancing the educational experiences of students. The goal of student affairs professionals and faculty should not be so divergent as both parties seek to educate students. Therefore, a common theoretical ground upon which to do so should be a point of focus.

One may argue that perhaps student affairs professionals should also be educated about pedagogical methods and theories. This article, however, will focus on the use of student development theory in the classroom.

PERRY'S THEORY OF INTELLECTUAL AND ETHICAL DEVELOPMENT

Student development theories seek to explain the way a student understands and makes meaning of the world. During the search for an identity of his or her own, a student continually experiences new things which enhance the way s/he sees the world. William Perry's (Moore & Upcraft, 1990) model of intellectual and ethical development attempts to explain just that. In other developmental models, identity is linked to one's culture, one's ethical principles or one's spiritual self. Perry's model shows how identity is formed as one's intellectual abilities grow and change.

Perry's model is divided into nine stages which are merged together into four groups of intellectual development. The four groups are dualism, multiplicity, relativism, and commitment to relativism (Moore and Upcraft, 1990). Each of these stages explains the way students epistemologically understand the world and information in it. Within each of these stages, individuals hold certain values and ideas, and it is only when those ideas are challenged in a constructive way that new values and understandings develop. According to Shapiro (1985), "Growth occurs as students become better able to cope with uncertainty and ambiguity in the world, and better able to incorporate multiple perspectives of reality into their own world views" (p. 3).

In Perry's scheme, dualism is marked by a very clear understanding on the part of the student as to right and wrong, true and false (Van Hecke, 1987). There are no shades of gray, and knowledge is absolute. For these students, the authority figure (faculty) is all-knowing and a great amount of value is placed on the word and knowledge of that authority. Interaction with

the authority is desired because of the high esteem placed on that figure and evaluation by that authority figure is often taken personally (Crawford, 1989).

Students at this stage are often confused by complexity. According to Burnham (1986), the student's job is to learn the truths, the absolutes that exist, and any discussion of varying viewpoints is unsettling. For example, a student may arrive at a university with the belief that homosexuality is undeniably and uncompromisingly wrong. Such a judgment may be based on the beliefs of influential persons in the student's life or on ideas communicated by the media. At any rate, such a viewpoint is very strong and issues are not debatable in the eyes of the student.

The stage directly following dualism in Perry's scheme is known as multiplicity (Crawford, 1989). Here, as the name denotes, students begin to see a world made up of multiple solutions and answers. They no longer adhere solely to the idea of absolutes. All of these answers and options, in the eyes of students, are equally valid and there is no method of judging right and wrong. If all viewpoints are equal, then the evaluation process takes on a different meaning. How, if each individual's answers are seen as correct, can an evaluation by one person (a faculty member) be made? Grading should not be an evaluation of right and wrong, but to these students, should be more a matter of effort. According to Crawford (1989), the authority figure loses its "legitimacy" in the eyes of students. Absolutes are gone, but what remains is the inability of students to sort through the numerous realities, perceptions, and answers that exist.

The final stages of multiplicity see the student beginning to assert his or her own beliefs as to what is right and wrong. Continuing with the example used above, at this stage, a person who came to school with a definite opinion on homosexuality may begin to accept that this way of life does exist. He or she will not immediately condone such a lifestyle, but may become more accepting of it in other ways. For many students, this shift in viewing the world may result in a feeling of loss, as the simple right-wrong, yes-no world they once knew is replaced by something more complex (Van Henke, 1987).

Relativism begins after this final stage of multiplicity. Students begin to realize that all truth is relative (Van Henke, 1987). Right and wrong answers do exist, but often depend on the situation itself and the context of the problem. Complexity and inconsistency are a part of life and the acceptance of that notion enables the student, not to look for a right or wrong answer, but to examine relationships and find solutions based on many variables and factors. The framework of the world becomes much larger and the more limited view of the dualist is now gone (Burnham, 1986).

From that stage of understanding that the world is more complex than originally thought comes a commitment to relativism. At this point an individual can "take a stand, argue for a position, or make a decision knowing that the truth is not known" (Van Henke, 1987, p. 9). The student arrives at

"answers" after analyzing the larger picture and realizes that an absolute will not work in every situation, or for every person. With that knowledge, a person gradually discovers what rights and wrongs are right and wrong for them personally. Their opinions and beliefs come from within, but instead of being absolutes they are malleable, based on exterior variables. More autonomous than before, these beliefs are arrived at after much questioning and examining of different solutions, answers, and people.

For students at this level, the authority figure is no longer a source of absolute knowledge, but is seen as an individual who, like the student, is also learning. Uncertainty is a reality in life, for students and faculty alike. Crawford (1989) quotes Perry who says, at this stage of development, students may admit "this is how life will be. I must be wholehearted while tentative, fight for my values yet respect others, believe my deepest values right yet be ready to learn. I shall be retracing this whole journey over and over—but I hope more wisely" (p. 5).

FACULTY USE OF PERRY'S THEORY

"Perry's overarching scheme attempts to explain how college students come to terms with their expanding knowledge" (Shapiro, 1985, p. 3). Many student affairs professionals use this model to understand how students view the world around them. For example, student affairs professionals often question just what a student will gain from a particular program or service. Will a student who has violated residence hall policy by writing racial slurs on a floormate's door "as a joke" understand all of the complexities surrounding the action? Will that student see it only as a joke in which harm was not intended? Will their own viewpoint need to be challenged for students to see all of the possible implications such an action can have? Students' perceptions and understandings of the world need to be taken into account in order to help that student grow. Student development theory gives professionals a framework in which to do that.

This process should be a natural one for student affairs professionals. It is not a common practice, however, for faculty. All too often students sit in classrooms frustrated by the material they are studying, by the way the professor is teaching, or by the types of tests they must take. In those cases, the stages the students in those classes are at and the teaching methods they are exposed to are not congruent. When a professor strictly lectures to students who are in the "relativism" stage, who see that there are numerous viewpoints in a particular situation, students become frustrated. When such a professor speaks as if the knowledge she has is the only correct information, and when the students she is speaking to are looking for a variety of possibilities, there is natural miscommunication. The students want discussion and interaction with each other and the professor in order to discover other viewpoints, and they are not receiving that when a professor is the only

source. An integration of Perry's theory into faculty's curriculum and everyday teaching methodology could only serve to enhance the learning experience for students and for professors as well. It is here that student affairs professionals, with their background in development theory, could aid faculty.

First and foremost, faculty need to understand just what the theory of intellectual development is about and how it pertains to their everyday work. Student affairs professionals should work with faculty organizations, the Provost/Academic Affairs offices to incorporate workshops into faculty conferences and gatherings. Faculty's understanding of intellectual development in college students would occur if the tenets of the theory were shown in ways and situations that faculty deal with on a regular basis. A committee combining some leading faculty members and student affairs professionals could determine what the best approach to this would be.

Once a basic understanding of how Perry's theory works is achieved, faculty and student affairs administrators can establish further just how actual classroom instruction can be altered to fit the developmental needs of students. In order to address such issues, the evaluation process should begin with basic undergraduate, introductory, liberal arts courses, which are required of a majority of students. It seems logical that the information and teaching styles in an introductory history class are somewhat more flexible than those of an upper level engineering course. However, this is not to say that evaluation of upper level classes should not at some point happen. Such attention to introductory courses stimulates intellectual development that would continue into upper-level classes.

Student affairs professionals must also share the means available to assess students' intellectual development. There are extensive processes, like the Reflective Judgment Interview, which enable researchers to measure intellectual development (Polkosnik & Winston, 1989). These particular methods are most likely too involved and lengthy for use in the situation presented here. There are, however, shorter and less intense methodologies available. An example of just such an instrument is the Measure of Intellectual Development (MID), created by Knelfelkamp and Widick (Shapiro, 1985). This instrument asks open ended questions, which can be evaluated fairly easily. Normally that evaluation process occurs at the hands of professionally trained scorers, but faculty could learn the basic premise of scoring to use for their purposes. The essays are written in response an open ended question in which students are asked to describe the best class they have ever had. The evaluation process looks at the students' language, their descriptions of the surroundings and classroom, the professor's teaching and grading style, and students' overall impression of the class. Faculty, once trained in what to look for in the essays, will be able to distinguish where students are along the dualism-commitment to relativism continuum.

Such a short essay could be given to students on the first day of a class and in reality, would not take a lot of time away from actual in-class exercises. This methodology is far from the original standards of its creators, but faculty, once trained, can use this type of exercise to become familiar with the intellectual development stages from which most of their students function. All that is needed, especially as the concept is introduced, is a simple way for faculty to evaluate students and a form of the MID gives them that. Once such a procedure occurs, faculty can begin to recognize where some of the students' frustration and lack of understanding originates. From that recognition, changes in curriculum, student-faculty relationships, and teaching styles can occur.

TEACHING METHODS FOR EACH STAGE OF INTELLECTUAL DEVELOPMENT

The earlier discussion of Perry's theory shows that students in each developmental stage make meaning of their world in very different ways. How students view knowledge, authority figures, and the classroom setting all become variables in the way students understand what they are studying and issues they face. If faculty recognize how those variables affect the learning process for students at the dualistic, multiplistic, relativistic, and commitment stages, they can create a classroom setting that is comfortable, yet challenging for students. Such an environment supports the needs of those students, and yet challenges them to move toward a more advanced level of being. That movement through the stages of development is described by Burnham as a "cycle from awareness to analysis to evaluation" (1986, p. 8).

IMPLICATIONS OF OTHER STUDIES INVOLVING INTELLECTUAL DEVELOPMENT

Student affairs professionals can only supply faculty with a basic understanding of Perry's model and a methodology with which to test it, as well as provide additional insight into other studies dealing with intellectual development. Findings from these studies also may be helpful in persuading less supportive faculty members as to the importance of recognizing and fostering intellectual development in college students.

A study by Mines, King, Hood, and Hood (1990) showed that students who reasoned and problem solved in a more reflective way also possessed better critical thinking skills. Since critical thinking is an objective of most, if not all, professors, this study proves to be of value to them. Reflective judgment occurs only after students have passed through the dualism and relativism stages, and if critical thinking is linked in some way to reflective judgment, it then is natural for professors to be concerned with the intellectual development of students. The researchers in this study conclude:

If in fact there is a developmental basis for the acquisition of critical thinking skills...then those who create and work in such learning environments would be well-advised to attend to the developmental characteristics of the students they attempt to serve and teach (p. 546).

Another study discusses the impact of student-faculty relationships and intellectual growth. Studies in both residential and non-residential settings show that the quality of interactions with faculty, rather than just the quantity of those interactions, has an effect on the personal and intellectual development of students (Pascarella, Duby, Terenzini, & Iverson, 1983). In each of the stages of development discussed above, the relationship with faculty, either as an authority figure or as an individual continuing to seek knowledge, is an important one. Studies like this one show that faculty involvement in a student's academic life may enhance the progression through the intellectual development stages.

CONCLUSION

Student affairs staff use student development theory in their everyday decision-making process. Questioning what students will gain from a particular program or asking if a certain service meets the students' needs should be a common occurrence for staff in areas like residence life, student activities, and the like. At this time, it is not a common occurrence for all faculty. There are, of course, those who teach according to the needs of students, but there are also those professors who lecture day in and day out to students who want and need to learn in a different way. For those students, formal education is frustrating and for faculty it may seem as though students do not care about their academic achievement. If faculty better understood the stages that students move through in learning to make sense of a complicated world, they could construct classroom environments and experiences that would engage students and encourage them to grow and learn. Such an understanding could bridge the gap between students and faculty.

It also could establish a common ground from which student affairs professionals and faculty could work. That relationship, at times, is an adversarial one. Communication between the two would show that an ultimate goal of matriculating well-rounded students who think critically, understand the complexity of the world around them, and appreciate that complexity is not an uncommon one.

Many of the suggestions included here are brief ones and serve only as a beginning of what could become a formalized, comprehensive plan of integrating student development theory into the classroom. That plan should not be limited to Perry's theory, but also include the work of other theorists who have studied women's ways of learning, the various cultural perspectives

that shape learning, and what effect spiritual and ethical development have on students. The outcome of such an effort would serve to enhance the students' collegiate experience as well as the faculty's teaching experience.

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Realizing the Educational Potential of Residence Halls

Charles Schroeder, Phyllis Mable & Associates
Jossey-Bass Publishers, 1994
368 pages, $34.95

Review by Dr. David A. McKelfresh

Realizing the Educational Potential of Residence Halls explains how
residence halls can contribute to student learning and personal development
by becoming a more integral part of the overall college educational experi-
ence. Charles Schroeder, Phyllis Mable and Associates identify the essential
elements that provide a foundation for effective education in residence halls.
The authors focus on the need for "integrating students' formal academic
experiences with their informal out-of-class experiences through collaborative
efforts between educators in academic affairs and student affairs" (Schroeder,
Mable & Associates, 1994, p. xvi).

This book is organized into three sections. Part One focuses on the
role of residence halls in educating students. In Chapter One, Charles
Schroeder and Phyllis Mable discuss the challenge of creating environments
that support and foster student learning and argue that "new partnerships must
be forged between educators in academic and student affairs." In Chapter
Two, Ernest T. Pascarella, Patrick T. Terenzini, and Gregory S. Blimling
provide an excellent review of the literature and describe the impact of
residence halls on students. Richard Stimpson, in Chapter Three, presents six
elements essential to the successful implementation of effective residential
programs. In Chapter Four, John D. Welty discusses possibilities for using
the residence hall as a vehicle to achieve current objectives for undergraduate
education. Welty argues that residence halls should be linked to the class-
room experience through new technology, innovative organizational models,
and creative teaching strategies. Arthur Levine, in Chapter Five, stresses the
need for residence halls to become more purposeful and intentional in
programs and design.

Part two, titled Promoting Student Learning in Residence Halls,
focuses on the development of educationally purposeful activities through an

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explicit curriculum. In Chapter Six, George Kuh discusses the conditions that foster student learning and makes six recommendations for creating a learner-centered climate in campus residences. Elizabeth Whitt and Elizabeth M. Nuss discuss in Chapter Seven the need to develop learning communities through the integration of curricular goals and academic programs in residence halls. In Chapter Eight, Charles C. Schroeder discusses the importance of developing learning communities that maximize peer-group influences and outlines four essential principles for the development of those communities. Marvelene Hughes, in Chapter Nine, describes the need for educating students for diversity through the design of an innovative residence hall curriculum. In Chapter Ten, Susan R. Komives suggests strategies to promote the empowerment of civic leadership among students and staff. She presents a new paradigm that "encourages students to realize their obligation to be involved in creating a shared vision for the greater good of their community" (Schroeder, Mable & Associates, 1994, p. 108). In Chapter Eleven, Terry B. Smith describes the role of residential colleges in integrating living and learning experiences.

Part three focuses on strengthening the educational impact of residence life. In Chapter Twelve, David H. Kalsbeek employs the use of metaphors to examine multiple perspectives on the assessment of educational outcomes of residence hall experiences. In the final chapter, Charles Schroeder and Phyllis Mable describe five themes from previous chapters. They discuss implications of these themes and make 15 recommendations for implementing a residence hall curriculum based on these themes.

This book will be very useful reading for those working in student affairs, especially staff members working in housing and residence life. Academic deans and faculty members will also find this a valuable resource in helping to accomplish the aims of undergraduate education. Finally, students and faculty in graduate preparation programs in student affairs and higher education administration will find this book stimulates their thinking about the valuable contributions residence halls can make to an individual students learning and the overall objectives of the institution.

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Colorado State University Journal of Student Affairs
Guidelines for Manuscript Preparation

Purpose: Manuscripts should be written for the student affairs generalist who has broad responsibility for educational leadership, policy, staff development and management. The Editorial Board invites submissions of the following types of articles:

- Quantitative and Qualitative Research Articles
- Current Trends in Student Affairs/Higher Education
- Editorial Articles and Opinion Pieces
- Book Reviews

In addition, the Editorial Board will include information on the state of the Student Affairs program and alumni updates.

Procedure: Manuscripts should not exceed 3,000 words (approximately 12 pages of double-spaced, typewritten copy, including references, tables and figures), and should not be less than 1,000 words (or about four pages). Exceptions should be discussed with the Editorial Board prior to submission. Before submitting an article:

1. Prepare the manuscript in accordance with the *Publication Manual of the American Psychological Association, 4th Edition.*
2. Send the original manuscript and three copies to the attention of the *Journal's* Content Editor.
3. Place the name of the author(s), positions(s), and institutional affiliation(s) on a separate title page.
4. Double space all portions of the manuscript including references, tables, figures and quotations.
5. Avoid sexist terminology. See pp. 43-45 of the publication manual.
6. Do not use footnotes. Incorporate the information in the text.
7. Use the APA reference styles, using only references cited in the text.
8. Use the active voice to the largest extent possible.
9. Check subject and verb agreement.
10. Use verb tense appropriately: past tense for literature review and description of procedures; present tense for the results and discussion.
11. Proofread and double check the references before submitting a manuscript.
12. Use Microsoft Word (5.1) whenever possible. Submit a "rough" hardcopy manuscript. Final drafts should be submitted on disk.
13. Submit only manuscripts not previously published or under consideration by other journals with national distribution.

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