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Advances in Student Self-Authorship: A Program Evaluation of the Community Standards Model

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ADVANCES IN STUDENT SELF-AUTHORSHIP: A PROGRAM
EVALUATION OF THE COMMUNITY STANDARDS MODEL

by

Klinton Hobbs

A dissertation submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Department of Counseling Psychology and Special Education

Brigham Young University

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ABSTRACT

ADVANCES IN STUDENT SELF-AUTHORSHIP: A PROGRAM EVALUATION OF THE COMMUNITY STANDARDS MODEL

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Doctor of Philosophy

Universities are increasingly applying student developmental theories in a variety of contexts in order to better understand students and to accomplish institutional educational objectives. Robert Kegan's constructive-developmental theory has been utilized in the creation of the Community Standards Model, a program designed for use in university residence halls. The purpose of the Model is to promote student development from Kegan's third order of consciousness, in which student identity is based on a fusion of their peers' expectations and ideas, to the fourth order of consciousness, in which one becomes the author of his or her own values, beliefs, and ideals. The Community Standards Model has been in place in Brigham Young University-Provo residence halls since 2000, yet no studies have been done to determine

its effects. The present study examined the development of student self-authored identity as it occurred during the implementation of the Community Standards Model at BYU-Provo.

The *Student Developmental Task and Lifestyle Inventory* was used to evaluate student development across three general developmental tasks. Two populations were sampled: students at BYU-Provo residence halls, where the Model was practiced, and students from BYU-Idaho residence halls, where the Model was not practiced. Students were tested at the beginning and at the end of the 2004-2005 academic school year. Split plot ANOVAs were conducted and no significant interactions were found for any of the three task scores. This study did not detect any significant differential effects with regard to student developmental task achievement that could be attributed to the Community Standards Model.

Study results indicated that the Community Standards Model may not fit well at BYU. Many reasons exist as to why the Model may not promote student self-authored identity at BYU, including a mismatch between the Model's emphasis on self-determination of values and ideals and the institution's imposition of certain behavioral and belief standards. However, the Model may have beneficial effects in other areas, such as the development of community. Further research is needed to more fully understand which effects, if any, the Community Standards Model is having at BYU.

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Table of Contents

Chapter 1: Introduction	1
Statement of Problem	6
Statement of Purpose	6
Chapter 2: Review of Literature	7
Kegan’s Constructive-Developmental Theory	7
Residence Halls	18
The Community Standards Model	24
Summary	31
Chapter 3: Method	33
Population	33
Sample Selection	34
Instrumentation	35
Procedure	46
Data Analysis	49
Chapter 4: Results	50
Establishing and Clarifying Purpose Task	51
Developing Autonomy Task	53
Mature Interpersonal Relationships Task	54
Chapter 5: Discussion	56
Limitations	64
Recommendations for Future Research	66
References	71

List of Tables

Table 1: Reliability Estimates for SDTLA Tasks and Subtasks 46

List of Figures

Figure 1: Establishing and Clarifying Purpose Task results at pretest and posttest for
BYU-Provo and BYU-Idaho 54

Figure 2: Developing Autonomy Task results at pretest and posttest for BYU-Provo and
BYU-Idaho56

Figure 3: Mature Interpersonal Relationships Task results at pretest and posttest for
BYU-Provo and BYU-Idaho 58

Introduction

Humans make meaning. We are constantly constructing the realities that surround us; composing, arranging, organizing, and making sense of what we experience, a concept which is fundamental to many constructive-developmental theorists. One such theorist, Robert Kegan (1982), calls the place between the event and the individual where meaning is constructed the “zone of mediation,” and compares this zone with the “self” or “ego” of other psychological theories (p. 2). Kegan contends that meaning making is so fundamental to development that all changes throughout the life course stem from this process. Furthermore, Kegan contends that there is an internal structure that individuals use in constructing meaning that evolves over the life span in a predictable and systematic way (Ignelzi, 2000). An understanding of Kegan’s theory of development is therefore beneficial, since understanding the consistent evolution of an individual’s meaning making would provide considerable insight into the individual’s sense of self and his or her relationships with others.

The development of the internal structure that individuals use to make meaning proceeds through a series of five stages which Kegan (1994) refers to as *orders of consciousness*. These stages are qualitatively different from each other, and do not represent replacements of earlier stages. Instead, in true evolutionary fashion, earlier orders of consciousness are subsumed into more complex ways of making meaning. Kegan organizes each of his orders of consciousness into cognitive, interpersonal, and intrapersonal domains. For example, those in the second order of consciousness would display a concrete and logical cognitive style, have enduring dispositions (rather than impulses) as intrapersonal characteristics, and recognize their own distinct point of view

in interpersonal relationships. These domains evolve into more complex systems as the individual grows from the second to the third order of consciousness, and so on.

The first order of consciousness is predominant through approximately ages 5 through 7, while the second evolves between the ages of 7 through 10 (Kegan, 1994). The period of adolescence, however, is marked by a gradual advance into the third order of consciousness. This means that most college freshmen are primarily third order meaning makers. The third order of consciousness is marked by the ability to think abstractly (e.g., the cognitive domain), to internalize and identify with the values and beliefs of our social surround (the intrapersonal domain), and to orient to others' welfare and subordinate one's own interests on behalf of a greater loyalty to a team or group (interpersonal domain). According to this definition, there is a considerable overlap between the intrapersonal and interpersonal domains in the third order. Here, the process used to make meaning does not reside primarily in the individual, but more with the peer group. The individual's zone of mediation lies within his or her circle of peers; accordingly, his or her sense of self is based on a fusion of others expectations, values, beliefs, and ideas - an undifferentiated co-construction of others' input (Ignelzi, 2000). Without outside sources, the third order individual has no coherent identity. Also, since the individual's sense of self is a product of a particular interpersonal context, it is not coherent across contexts.

The undifferentiated nature of those who remain in the third order of consciousness would not be problematic if the demands of college life were tailored to this way of constructing meaning. Unfortunately, this is not the case. For example, the American College Personnel Association's *Student Learning Imperative* (1996) provides a list of the hallmarks of a college educated person which includes "a coherent integrated

sense of identity, self-esteem, confidence, integrity, aesthetic sensibilities, and civic responsibility” (“Purpose” section, para. 2). Baxter Magolda (2002) points out that while students in college function under external influence, as adults they are expected to *manage* external influence instead. In a review of literature on adult education, Kegan (1994) identified what he refers to as *fourth order* demands that are placed on students, covering areas such as “the ability to separate what we feel from what we should feel, what we value from what we should value, and what we want from what we should want”, to “see [oneself] as co-creator of culture rather than just shaped by it”, and to “be a self directed learner”(p.303). These statements appeal for a differentiated sense of self that is not the co-constructed integration of others’ input characteristic of the third order of consciousness. Consequently, a disparity exists between the meaning making capacities of college freshmen and the higher order mental demands that they are expected to meet. This has led Kegan to argue that many find themselves in over their heads in the college environment. The mental demands placed on college students call for a fourth order of consciousness that transcends the undifferentiated sense of self of the third order.

Kegan’s fourth order of consciousness has at its core the characteristic of self-authorship. Paraphrasing Kegan (1994), Baxter Magolda (2002) has described self-authorship as “the capacity to author, or invent, one’s own beliefs, values, sense of self, and relationships with others” (p. 3). One who is a self-author is able to internalize others’ perspectives, reflect on them, and construct them into one’s own experience (Ignelzi, 2000). A clear sense of self emerges that is distinct from the co-constructed sense of self that exists in the third order of consciousness. The individual determines his

or her own beliefs, values, and relationships, constructing an identity that is coherent across different contexts. A review of the features of fourth order consciousness makes it clear that this method for making meaning is required to optimally meet the mental demands of college life.

Fortunately, many educators and student affairs personnel are recognizing the disparity between students' developmental capacities and the demands that are placed on students (c.f., Magolda, 2002; 1999; King & Baxter Magolda, 1996), and many professional associations have called for a new emphasis on the core mission of higher education (American College Personnel Association [ACPA], 1996). The ACPA, in their *Student Learning Imperative: Implications for Student Affairs* (1996), note that the concepts of "learning," "personal development," and "student development" are intertwined and inseparable (Purpose section, para. 3). They contend that the key to enhancing learning and personal development is to "create conditions that motivate and inspire students to devote time and energy to educationally-purposeful activities, both inside and outside the classroom"(ACPA, 1996, Preamble section, para. 2). Student affairs officials can do much to create these extracurricular conditions, and consequently to promote student self-authorship. In order to do so, however, Baxter Magolda (2002) points out that student affairs personnel must move away from the control-oriented forms of organizing student life that exist at many universities. In this way, she maintains, they can truly invite the self into the educational process.

A student affairs program that supposedly promotes student self-authored identity development is the Community Standards Model (Piper, 1996). Developed by Terry Piper at the University of Nevada, Las Vegas, the Community Standards Model is a

system for promoting development through creation of healthy residence hall communities. Community standards are shared agreements that define mutual expectations for how the community will function. The Community Standards Model has three phases. The first consists of incoming residents developing shared standards for each residence floor, the second consists of a problem solving process for violated standards, and the third deals with an offender's accountability before the community. According to Piper (1996), the Standards process "replaces the philosophy of control with a philosophy of individual and group empowerment" (p. 14). Responsibility for implementing the program lies with the resident assistant, whose role has been shifted from being authority- to facilitator-based.

The Community Standards Model is based on the writings of Robert Kegan and Marcia Baxter Magolda, and holds as its goal personal learning and development that occur within the peer community (Piper, 1996). As mentioned above, most college students are in Kegan's third order of consciousness, meaning that their senses of self are based on the expectations and demands of their peer groups. As a representative of the self, the peer group is therefore a significant context in which learning can take place. The Community Standards Model utilizes principles that have been devised by Baxter Magolda (1992) for promoting learning within the peer context. Quoting Parker Palmer (1987), Baxter Magolda (1992) contends that learning occurs in communities through a cycle of "discussion, disagreement and consensus" over what has been experienced and what it means (p. 223). This discussion, disagreement, and consensus will challenge students' values and beliefs, present new ideas, and provide possibilities and consequences that are new to students (Kegan, 1982). The struggle to understand and

deal with these new experiences creates the impetus to create a self-authored sense of identity rather than a self that merely reflects the beliefs of the group. Creation of this self-authored identity is the objective of the Community Standards Model; healthy communities are a beneficial byproduct.

Statement of Problem

To date, research on the Community Standards Model is sparse. A search of the literature identified only three studies of the Community Standards Model. No studies have been conducted that explicitly measure whether or not the Model has any impact on identity development, despite the assertion by the program's developer that it promotes student self-authored identity development (Piper, 1996).

Statement of Purpose

The purpose of this study was to evaluate the effectiveness of the Community Standards Model in promoting student self-authored identity development in incoming students at Brigham Young University - Provo residence halls. This study is in line with the ACPA's *Student Learning Imperative: Implications for Student Affairs* (1996) in its call for "outcomes associated with college attendance [to be] assessed systematically and the impact of various policies and programs on learning and personal development periodically evaluated" ("Purpose" section, para. 6). This study has implications for student growth and development, student affairs program administration, and ultimately institutional improvement.

Review of Literature

Kegan's Constructive-Developmental Theory

Robert Kegan's constructive-developmental theory lies at the core of the Community Standards model. This theory represents Kegan's effort to conceptualize human development from infancy to adulthood, and expands on the work of earlier constructive-developmental theorists - most notably Jean Piaget (indeed, Kegan (1980) refers to constructive-developmental theory as "neo-Piagetian" (p. 374)). Other influential theorists that Kegan builds from include, but are not limited to, William Perry and Lawrence Kohlberg (Tinberg & Weisberger, 1998). A brief review of each of these three theorists' work will be given, following which a more extensive treatment of Kegan's constructive-developmental theory will be outlined.

Constructive-developmental theory has its roots in Piaget's theory of cognitive development (Taylor & Marienau, 1997). Piagetian theory holds that as children grow older, their reasoning ability will grow not only quantitatively but also qualitatively, and that these qualitative shifts are fundamental (Moshman, 1999). Piaget found that mental processes progress hierarchically from simple to more complex in a fairly sequential fashion (Taylor & Marienau, 1997). In his attempt to account for these cognitive shifts, Piaget found that neither an empirical nor a nativist view provided an adequate explanation (Moshman, 1999), and this led him to suggest that perhaps cognition was constructed as we interact with our environments (Moshman, 1998). It was with this suggestion that the idea that we actively construct our own knowledge was born.

One of the controversial points of Piagetian theory, however, is the contention that the final stage of development is entered into in early adolescence (Moshman, 1999).

The burgeoning number of theories that account for the growth and development of college students (see King & Howard-Hamilton, 2000, for a review of some of these theories) is a testament to the fact that development does continue past adolescence. One of the first theorists to extend Piaget's constructivism past adolescence was Harvard professor William Perry with his scheme of intellectual and ethical development. Perry's theory was, in part, an attempt to account for the increasing relativism and diversity--in other words, developmental change--that he noticed on campus in the wake of World War II (Love & Guthrie, 1999a). Perry's theory falls into the constructive-developmental tradition in the sense that individuals pass through a hierarchy of *positions*, wherein the processes that students use to organize meaning grow from simple to more complex (or as Perry would say, "relativistic") as students interact with their environments. Research has typically supported Perry's pattern of development, and Perry's scheme, though over thirty years old, is still being used by practitioners today.

Lawrence Kohlberg's theory of moral development falls into the constructive-developmental tradition as well. Kohlberg maintained that moral development involves the active construction of a succession of cognitive structures that grow from simple to more complex ways of thinking about moral issues (Moshman, 1999). Individuals pass through a series of six stages ranging from heteronomous, externally imposed morality (stage 1) to a recognition of universal ethical principles (stage 6). The active nature that is characteristic of constructive-developmental theories can be seen in the way that Kohlberg assessed an individual's moral development. In assessing morality, emphasis was placed on *how* the individual reasons morally rather than on specific moral beliefs. Much research has been conducted that supports Kohlberg's theory (Kohlberg, 1984,

Walker, 1989, Dawson, 2002), while other research has shown that it is not as comprehensive as previously thought (Walker, Pitts, Hennig, & Matsuba, 1999). Still, Kohlberg's theory of moral development remains widely accepted today.

Arguably the most important tenet of constructive-developmental theory is the idea that humans actively construct meaning as we live our lives. This idea is found in Piaget's suggestion that we construct our cognitions as we interact with our environments, in Perry's transitions from simple to more relativistic ways of reasoning, and in Kohlberg's recognition that *how* a person reasons morally is more important than what they are reasoning about. Kegan calls this construction of meaning *meaning-making*. He notes that events do not come with singular meanings preattached to them, waiting for comprehension from passive observers (Ignelzi, 2000). Rather, he contends that meaning-making is an active process in which meaning is created in the region between an event and an individual's reaction to it. This region is where "the event is privately composed, made sense of, the place where it actually *becomes* an event for that person" (Kegan, 1982, p.2). Kegan has named this region the *zone of mediation* and compares it with the self or ego of other psychological theories (Ignelzi, 2000).

The importance of meaning-making to constructive-developmental theory can not be overestimated. So vital is this process that Kegan (1982) contends that meaning-making is fundamental to being human:

...the activity of being a person is the activity of meaning-making. There is thus no feeling, no experience, no thought, no perception, independent of a meaning-making context in which it *becomes* a feeling, an experience, a

thought, a perception, because we *are* the meaning-making context [italics in original]... Human being is the composing of meaning (p. 11).

From the belief that meaning-making is fundamental to one's humanity comes Kegan's contribution to the constructive developmental perspective. Kegan (1982) praised Kohlberg and Piaget for revealing the "apparently cross-culturally universal shape and sequence of...predictive theories that we grow through in the course of our development", but contended that these constructive-developmental pioneers had, in their descriptive approaches, neglected the "participative" side of meaning-making (p.12). He lamented that little thought had been given to the *way* that meaning is made - to the process of making, protecting, enhancing, and losing meaning. Thus in Kegan's approach to meaning-making the *processes* of making meaning are regarded as at least as important as shape and sequence that our meaning-making takes.

Indeed, in Kegan's constructive developmental theory, the shape and sequence of development is inseparable from the processes of meaning making. More specifically, Kegan (1994) states that individuals actually evolve through five different *forms* of meaning-making, called *orders of consciousness* throughout their lifetime. Thus, in Kegan's theory the structure of development is found *in* the process of development. Development is not just a progression through a series of developmental stages, each with a beginning and an end. Instead it is the evolution of meaning-making (the process) through different and increasingly complex forms (the structure). Development is found in how meaning is made.

Central to an understanding of Kegan's orders of consciousness is his subject-object distinction. According to Kegan, the root of any principle of mental organization

(or meaning-making) is the subject object relationship. Kegan's conception of subject-object relations is relatively simple: what we are is subject, and what we have is object (Love & Guthrie, 1999b). Those elements of our knowing or organizing with which we identify or are fused with are subject (Kegan, 1994). Since what we are comprised of is subject, then subject is immediate, ultimate, and we can not be in control of or responsible for it. Object refers to those elements of our knowing that we can act upon; that we can reflect on, be responsible for, control, handle, assimilate, etc. Object is separate from us, relative, and mediate. Each order of consciousness has its own set of subject-object relations.

Five important assumptions underlie Kegan's orders of consciousness (Love & Guthrie, 1999b). First, orders of consciousness have to do with the construction of experience and include our thinking, feeling, and relating to others. Second, they deal with the organization rather than the content of our thinking, feeling, and relating to others (Kegan, 1994). Third, as mentioned above, each order of consciousness has its own subject-object relations (Love & Guthrie, 1999b). Fourth, the orders of consciousness are intimately related to each other (Kegan, 1994). This means that the shift from one order of consciousness to another is qualitative and incorporative, where the new order subsumes the old. And fifth, subject and object are not fixed; what was subject in the old order can become object in the new order, which is more complex and inclusive than the last.

Children make the transition from first to second order consciousness long before college; consequently, the first order of consciousness has little direct influence on student development (Love & Guthrie, 1999b). The second order lasts from late

childhood into adolescence or even young adulthood. The structure that underlies the second order of consciousness is that of *durable categories* (Kegan, 1994), or lasting classifications in which characteristics of objects, people, and desires are realized that set them apart as distinct from the individual (Love & Guthrie, 1999b). Here, impulses and perceptions, the subjects of the first order, move to being objects (Love & Guthrie, 1999b), and concrete, enduring personal perspectives and dispositions appear as subject (Kegan, 1994).

The period of adolescence is marked by the shift from second to third order consciousness (Kegan, 1994). In this order, individuals begin to experience the self in relation to their categories rather than as the category itself (Love & Guthrie, 1999b) in part of a process that Kegan (1994) calls cross-categorical knowing. Individuals begin to realize that others have differing points of view and are able to judge the effect that their actions have on others (Love & Guthrie, 1999b). This mutuality, as well as abstract capabilities such as realizing ideals and values and an awareness of one's inner states, become subject, and the concrete capabilities and enduring point of view and dispositions now become object (Kegan, 1994).

This new awareness of and subordination to others points of view, now subject in the third order, moves the system for making meaning outside of the self (Baxter Magolda, 1999). Recall that what is subject in the subject-object relationship is what the individual *is*; hence he or she has no control over or responsibility for it. In the third order of consciousness, part of what is subject is mutuality and interpersonalism (Kegan, 1994); thus the individual has no control over the new interpersonal characteristics of meaning-making. Accordingly, third order meaning-makers co-construct their sense of meaning

with other persons, usually their peers (Ignelzi, 2000), meaning that now the zone of mediation lies in an interpersonal context. The individual's sense of self is a co-construction, based on "a fusion of others' expectations, theories, and ideas" (Ignelzi, 2000, p. 7-8). Additionally, since the self is dependent upon a particular interpersonal context, it is not coherent across contexts. Order three meaning-makers are very good at creating shared realities, but are not able to reflect on that reality and the influence that it is having on the self (Kegan, Noam, & Rogers, 1982, as paraphrased by Ignelzi, 2000). This is what Kegan refers to as "the triumph and the limit of the third order" (Kegan, 1994, p.126).

In Kegan's fourth order of consciousness, a more coherent identity begins to emerge. The individual is able to stand outside of his or her co-constructed values and form a deeper set of values that govern his or her behavior (Love & Guthrie, 1999b). The structure of *relationship* moves from subject to object, and the system for making meaning moves inside the self again. This leads to the key feature of the fourth order of consciousness: self-authorship.

Self-authorship is a characteristic of making meaning that encompasses principles of self-regulation, self-formation, identity, autonomy, and individuation (Kegan, 1994). Cognitive, interpersonal, and intrapersonal constructions created by the previous orders are all present in the fourth order of consciousness, but the capacity for self-authorship means that instead of these constructions controlling the identity of the individual, now the individual has control over them. Kegan (1994) provided this description:

self authorship...can coordinate, integrate, act upon, or invent values, beliefs, convictions, generalizations, ideals, abstractions, interpersonal loyalties, and

intrapersonal states. It is no longer *authored* by them, it *authors them* and thereby achieves a personal authority. (p. 185)

The identity that results from this self-authorship is much more enduring than the co-constructed self of the third-order of consciousness because the system of making-meaning is now internal instead of external (Baxter Magolda, 1999). With respect to peers, the individual is able to form a relationship to his or her relationships (Kegan, 1994), and to experience relationships with responsibility rather than be determined by them. Kegan has made the argument that much of what society demands of us today as parents, partners, and workers requires the capacity for self-authorship.

The fifth order of consciousness does not come into being until much later in life. Kegan (1994) notes that individuals never achieve this order before their forties, and it is rare even after that. In this order, the identity system shifts to object and a “new interindividual way of organizing reality that emphasizes a refusal to see oneself or the other as a single system or form” becomes subject (Love & Guthrie, 1999b, p. 73). The fifth order of consciousness is rarely, if ever, seen in college students.

In *In Over Our Heads: The Mental Demands of Modern Life* (1994), Kegan responded to the criticism that his theory of meaning-making is inherently gender biased. Kegan noted that questions had arisen regarding his organization of the orders of consciousness; specifically regarding his placement of the third order of consciousness, which is characterized by mutuality and interpersonalism – styles stereotypically associated with a female orientation - before the fourth order of consciousness, which is defined by a move toward the stereotypically masculine traits of separateness and autonomy. Kegan attributes the confusion surrounding this issue to two sources: first, the

terms *separateness* and *independence* have been confused with the notion of *autonomy*, and second, the concepts of *relational* and *connected* have been confused with the term *embeddedness*. At its core, this difference lies between style and structure. The traditional gender stereotyped traits of *separateness* and *connectedness* refer to a preferred style of relating to oneself and others (in other words, a relational construction). The notions of *autonomy* and *embeddedness*, however refer to structural distinctions within one's orders of consciousness. Consequently, he maintains that it is possible for a person who has achieved an autonomous state in the fourth order of consciousness to have a connected style, or to find meaning in relationships with others.

This distinction between structure and style has much to do with a multicultural approach to Kegan's work. Earlier it was mentioned that Kegan praised early constructivists for revealing a shape and sequence of predictive theories that he maintained was cross-cultural (Kegan, 1982). Kegan (1994) uses the example of many South American and Asian cultures which generally promote the "self in the collective" and the "maintenance of attachments" (p. 222) as a counterpart to North American culture, which is often seen as promoting separation and individuation. Kegan contends that even though the South American and Asian cultures would seem to be fostering third order meaning making, the difference between style and structure is still at play. People from these cultures have constructed cultural values of collectivism and attachment, but these values are constructions (object), not structures that govern the creation of said constructions (subject). He states that persons from these cultures may experience the fourth order of consciousness, including processes of psychological differentiation and autonomy, as much as those from North America, albeit in a different context (that of the

collective). Thus, while relational and intrapersonal styles and traits are very often specific to certain cultures, Kegan maintains that the structures that underlie human meaning-making apply across cultures. It must be mentioned, however, that Kegan offers little in the way of empirical evidence to support his claims of universality for meaning making processes.

The primary research that supports Kegan's orders of consciousness comes from an interview developed by Kegan to "assess the unselfconscious "epistemology" or "principles of meaning-coherence to which an individual has recourse" (Kegan, 1994, p. 368). The Subject-Object Interview is an approximately hour-long interview procedure that assesses emotional, cognitive, intrapersonal, and interpersonal aspects of meaning-making. Test-retest reliability and interrater reliability average in the mid .80's. Evidence for construct validity that also, conversely, supports Kegan's orders of consciousness comes from a longitudinal study that he and his colleagues conducted. Here, participants were assessed yearly for four years, then once more five years later. According to Kegan (1994), the data from this study suggest that "an increasingly complex way of constructing reality [has been] unfolding" (p.188). Kegan found that, with very few exceptions, that individuals' orders of consciousness change gradually (he identified five "gradations" within each order, and found that no one ever changed more than a "fifth" of an order at a time), always in the direction of greater complexity. He suggests that the overwhelming directionality to change in the orders of consciousness present strong evidence that they are developmental, not learned.

Kegan (1994) has also introduced the consistency hypothesis. This hypothesis was formulated to address concerns that perhaps an individual could be in one order of

consciousness in one area of life (e.g., work), and another order in another area of life (e.g., parenting). The consistency hypothesis states that the person's order of consciousness is fairly consistent across different life positions. Evidence to support this hypothesis was found in the work of Lisa Lahey (1986), who demonstrated with the subject-object interview that participants were never more than one gradation apart in the life areas of love and work.

Kegan (1994) then reviewed studies of adults that used subject-object interviews and random sampling procedures. Thirteen studies were analyzed and a definite pattern of distribution of orders of consciousness among participants was identified. While the largest single percentage of participants (34%) was in the fourth order, 59% of the adult population appear not to have completely reached the fourth order of consciousness (p. 192).

Kegan's constructive-developmental theory has been used in a myriad of studies and with a diversity of populations since its conception. For example, it has been used to study women's transition into motherhood (Madaras, 1999), mental health workers who deal with pedophiles (Evans, 1997), and parents of children with disabilities (Scott, 1999). But over the last decade, increasing interest in applying Kegan's theory to college student development has been shown (c.f. Love & Guthrie, 1999b; Ignelzi, 2000; Tinberg & Weisberger, 1998; Walker, 1995). Baxter Magolda (2002; 1998a) in particular has repeatedly sounded a call for college environments to specifically promote student self-authorship. Little research has been done on self-authorship in college, however, and the literature that exists is primarily qualitative (c.f. Baxter Magolda, 1998b, 1999).

Residence Halls

The idea that life at a university could be a significant context for development is not a new one. Sadler noted that as far back as the 1600's, the educational theorist Johann A. Comenius advocated for a curriculum that promoted the development of "full humanity" over mere intellectual development (as quoted in Taylor & Marienau 1997, p. 234). Early American colonial colleges held the view that religious, moral, and vocational development as well as intellectual development was their responsibility (Leonard, 1956, as paraphrased by Illsley, 2000). This religious perspective on human development continued until the early twentieth century, when the disciplines of psychology and sociology began to be integrated into college life (Illsley, 2000). Human development in college life began to be viewed under a scientific rather than theological lens, and until relatively recently student development has been analyzed using the prevailing psychological theory of the time. However, in the last twenty years there has been a proliferation of theories that have as their sole focus the development of college students (King & Howard-Hamilton, 2000).

This increase in the number of student development theories has typically been accompanied by a lag in student affairs practice. While developmental theories were applied to a wide range of college phenomena such as differentiation, identity development, moral development, and more recently racial/ethnic identity and sexual development (King & Howard-Hamilton, 2000), student personnel services have often suffered from a lack of clear purpose (Illsley, 2000) and misperceptions by faculty (Astmann, 1975), making the optimal use of these theories difficult. This is unfortunate since the American Council on Education as early as 1937 had approved a report called

the *Student Personnel Services Point of View* that detailed a fairly comprehensive list of services that colleges should provide to further students' development (Illsley, 2000).

This report was revised and expanded in 1949, and one of its defining new features was the consideration of students as active participants in the education process. Thus, it appears that a commitment to student development existed, so why was practice hindered?

There are many explanations as to why student personnel services did not reach their potential in furthering student development. Perhaps the primary reason was that historically student affairs boards favored an obedience approach over one that promoted student responsibility (Powell, Plyler, Dickson, & McClellan, 1969). According to a longitudinal study conducted by Baxter Magolda (2002), college students learned disciplinary content in their undergraduate years instead of learning how to develop values and self-definition. This would not prepare students to function responsibly in society at large, but would seem to promote dependence on an authoritarian, external source. Consequently, a disparity existed between the ideal student affairs approach, as defined by the American Council on Education, and the actual approach that was being practiced. Students who experienced the obedience approach were ill-prepared to function in the professional world, where they were expected to be "self-initiating, self-correcting, and self-evaluating" (Kegan, 1994, p. 153).

Another reason that student affairs practice has had difficulty in fully promoting student development is that student affairs personnel have experienced what Baxter Magolda (1992) refers to as "historical marginalization" (p. 341). This outcome arose from the belief that any kind of development other than intellectual should be separated

from academic life and relegated to the extracurricular domain. This occurred despite the American Council on Education's (1949) emphasis on students as whole beings. The separation between intellectual and affective developmental domains has persisted despite being challenged by many noted writers in the profession (Baxter Magolda, 1992).

Despite this lag in student affairs practice, the commitment to improving student development continued. As early as the 1960's student affairs services were being assessed in order to identify ways to fully promote student development (c.f. Chickering, 1967). This commitment to improvement has been ongoing and has been the subject of renewed focus relatively recently as professional organizations have called for reevaluation of and recommitment to learning and personal development. For instance, the American College Personnel Association, in their *Student Learning Imperative: Implications for Student Affairs* (1996), calls for a reemphasis on student learning and personal development as the primary goals of higher education. The report further reads:

the key to enhancing learning and personal development is not simply... to teach more and better, but also to create conditions that motivate and inspire students to devote time and energy to educationally-purposeful activities, both in and outside the classroom. ("Purpose" section, para. 2)

The report goes on to state that student affairs professionals must form partnerships with students, faculty, academic administrators, and others. One of its most important contributions, however, can be found in its statement that experiences in in-class and out-of-class settings contribute to learning and personal development, and its recognition that

optimal benefits are more likely to be realized when engaged actively in collaboration with others.

A particular context for learning and personal development over which student affairs has control lies within campus residence halls. Historically, American higher education student residence programs had as their main purpose the provision of room and board and the supervision of student conduct (Illsley, 2000). In the 1970's however, there was a surge in research aimed at increasing student development through the residence hall context (c.f., Brown, Winkworth, & Braskamp, 1973; Beamer, 1974; 1976; Abbot & Penn, 1979). Much of this research deals with the relation between living in a residence hall and academic or cognitive development (Terenzini, Pascarella, & Blimling, 1996). Other research topics stemmed from the specifics of residential life settings, such as development in coed residence halls (Brown et al., 1973), or homogeneity of residence halls (Richman, 1979). The application of specific student development theory to residential life does not appear to have occurred until the 1980's.

In 1985, Kemper and Hall noted a shift in student affairs literature from the above-mentioned obedience approach to an approach aimed at development. Concurrent with this shift was an increased usage of specific student development theories in residence hall contexts. A review of the extant literature shows that Perry's scheme (Koschoreck, 1987; Stonewater, 1988), and Chickering's seven areas of development (Koschoreck, 1987) were two of the first student development theories that were used in residence hall contexts. Much of the contemporary research that uses student development theory focuses on Chickering's developmental vectors (Elleven, Spaulding, Murphy, & Eddy, 1997), and it was Chickering who provided a theoretical foundation for

the recommendations found in the *Student Learning Imperative* (Pike, 1999), which includes an emphasis on out-of-class learning experiences. While some research was found that utilized a constructivist perspective (Evans & Broido, 1999), no research was found that used Kegan's constructive-developmental theory to account for development in residence halls.

Research on student development in residence halls has generally supported Marchese's (1994) argument that residence halls can be a potentially powerful venue for integrating students' in- and out-of-class experiences (as paraphrased by Pike, 1999). Students in residence halls have been shown to have higher levels of faculty-student interaction, greater academic and social integration, and greater satisfaction and commitment than students who live off of campus (Pascarella, Terenzini, & Blimling, 1994). Regarding intellectual development, the literature is inconclusive. For instance, Pascarella, Bohr, Nora, Zusman, Inman, and Desler (1993) found that students who live on campus showed significantly larger gains in critical thinking and marginally significant gains in reading when compared to commuters. However, a meta-analysis conducted by Blimling (1999) showed that, when past differences in academic performance were controlled for, living in a residence hall did not significantly influence academic performance over living at home. The study also showed that students in residence halls performed slightly better than those in fraternity or sorority houses academically, while the results of academic performance compared with students living in an off-campus apartment were inconclusive. Students who live in a residence environment programmatically designed to increase academic and intellectual

development (called a *living-learning center*) typically experience greater cognitive gains than those in traditional residence hall environments (Terenzini, et al., 1996).

Research on residence halls has also had as its focus personal adjustment. Research topics here have included college adjustment specific to residence hall climates (Barthelemy & Fine, 1995), personal adjustment in the context of roommate and peer relationships (Waldo & Fuhriman, 1981; Waldo, 1982), and academic achievement as mediated by personal adjustment in residence halls (Waldo, 1986), among others. Worthy of particular mention is a study conducted by May (1996) that explored residence hall experiences of college students who were members of the Church of Jesus Christ of Latter-Day Saints. This study showed, among other things, that some LDS students set aside their value systems as they tried on certain aspects of their peers' values (which is consistent with the co-constructed sense of self experienced by those in Kegan's third order of consciousness), while others remained consistent with the values that they brought to college. When surveying the personal adjustment literature, of note is the fact that while some areas of student personal adjustment overlap with student identity development, much of the literature has as its focus personal adjustment to the college context rather than the more stable and enduring identity development that Kegan identified as self-authorship (c.f., Fassig, 2004; Enochs, 2003).

Research in areas of identity development that are consistent with Kegan's concept of self-authorship (such as self-regulation, individuation, autonomy, self-efficacy, and differentiation) in the residence hall context over the last twenty years is sparse. The few studies published include one in which Miller (1982) found that sophomores who stayed in residence halls instead of moving off-campus were less well-

developed in emotional autonomy, independence, educational goals, and vocational awareness. Gandhi (2000) conducted a study that compared women in nontraditional majors who lived in living learning centers and who lived in traditional residence halls, but found that both groups reported high levels of adjustment, self-efficacy, and confidence. Most recently research on identity development in residence halls has focused on gay/lesbian/bisexual identity development (Evans, 2001; Allen, 2001). Apart from these studies, there does not appear to be much research specific to identity development in the residence hall context.

The Community Standards Model

In the early 1990's the residential life staff at the University of Nevada, Las Vegas, was faced with rising property damage to their residence halls (Piper, 1997b). Upon investigating the cause of this destruction, Piper and the residential life staff realized that students at UNLV experienced their living environment as one that was staff controlled and created for them instead of by them, which created an atmosphere that promoted anger and resentment instead of encouraging responsibility. Piper's solution to this problem was to shift the role of the residential life staff from authority figures to facilitators whose function was to guide students in monitoring their own behavior. This promotion of individual and group empowerment over a philosophy of control led to the creation of the Community Standards Model.

Community standards are "agreements made by the hall or floor residents concerning how residents will relate to and treat each other" (Piper, 1997a, p.1). There are three phases in the Community Standards Model. The first phase, Establishing a Foundation for Community, introduces residents to the concept with summer mailings

(Piper, 1997b). Upon arrival, students on each floor meet to initiate community standards in a process that includes a review of the standards concept, discussion of group participation guidelines, solicitation of standards, dialogue about proposed standards, formation of consensus, and discussion of accountability in the standards process. According to Piper (1997b), phase one encourages residents to begin understanding and adapting to the residence hall context, and represents the “good intentions” of the model (p. 23).

Phase two, Community Problem Solving, occurs as the result of an incident that a member of the community believes has violated a community standard. This violation “brings into awareness the need to further define the behavioral meaning of the community’s standards or the need for additional standards” (Piper, 1997b, p. 23). This phase can be initiated by any member of the community who requests a standards meeting. Each member of the community is permitted to voice his or her perspective on the alleged violation. The outcome of this dialogue may be the decision to modify or remove the standard. The violator of the standard is not identified in phase two, but phase three may be initiated immediately if the violation incident is associated with an individual or group.

Phase three, Accountability to the Community, brings the individual or group who allegedly violated the standard before the community. The goal of this meeting is to determine if the community considers the incident to be a violation of the standard and to have the individual or group understand the impact of their behavior on the community (Piper, 1997b). The community has no authority to impose formal sanctions, but it is hoped that in phase three the offending individual will take responsibility for the effect

the incident has had on the community and agree to modify his or her behavior. Should the community be unsuccessful in helping a student live within the standards of the community, the student may be referred for disciplinary procedures and a recommendation for removal from the community may be made.

The standards process depends on the resident assistant for correct implementation. Whereas typical resident assistant duties include the monitoring and control of student behavior, resident assistants in the Community Standards Model must demonstrate attributes such as self-awareness, critical thinking, openness, and the ability to listen (Piper, 1997b). Training for resident assistants in the Community Standards Model includes group process facilitation, small group dynamics, and group problem solving. Perhaps one of the most important functions of the resident assistant in the standards process is to create a recognition in students of the importance of the standards meeting and a desire to participate in it (Piper, 1997a.).

The Community Standards Model has as its desired outcome the promotion of student self-authored identity development. In order to achieve this goal, it utilizes Baxter Magolda's (1992) principles for promoting learning through the peer context. Recall that third order meaning-making is the hallmark of late adolescence, and that Kegan (1994) has found that half to two-thirds of the general population have not yet achieved the fourth order of consciousness. This means that a student who experiences the Community Standards Model is likely a third order meaning-maker who depends on his or her peers to determine a sense of self. Baxter Magolda's principles are based around this dependence on the peer context. These principles stem from a qualitative longitudinal study in which she followed students from their first year of college through one year

after graduation, and should enhance complex reasoning abilities and critical thinking (Piper, 1996).

Baxter Magolda's (1992) first principle is to validate the student as a knower. This occurs as the student is given opportunities to develop, express, and act on his or her own point of view (Piper, 1996). In a residence hall context this occurs as the student has to take responsibility for his or her own life (Baxter Magolda, 1992). This occurs in the Community Standards Model as the student has opportunities for personal reflection and is given the opportunity to express his or her point of view on different aspects of the standards process (such as when the student perceives a standard has been violated) (Piper, 1997b).

Baxter Magolda's (1992) second principle is to situate learning in the student's own experience. There are a number of ways to situate learning in the student's own experience, all of which emphasize the importance of using students' day to day interactions (Piper, 1996). For example, students must speak and listen to each other in a way that allows free expression while affirming civility, valuing the expression of diverse opinions, assisting students in choosing their own obligations to larger communities, encouraging students to accept responsibility by reflecting on their needs and the needs of others, and promoting an attitude of caring within the community (Baxter Magolda, 1992). Many of these tenets are supposed to find expression in the Community Standards Model as students are confronted with alternate points of view and must establish a common ground upon which to establish community standards (Piper, 1997b). Interpersonal sensitivity is required in the standards process, as are problem solving, conflict resolution, and decision-making skills.

The third principle for promoting learning through the peer context is to define learning as jointly constructing meaning (Baxter Magolda, 1992). This entails replacing hierarchical staff-student interactions with heterarchical ones. Staff must give up control in order to encourage joint participation in establishing a shared vision and true collaboration between staff and students (Piper, 1996). This sharing of power and collaboration in the meaning-making process should greatly increase student involvement in campus activities (Baxter Magolda, 1992). This is promoted within the Community Standards Model as the power structure within residence halls is shared by both students and resident assistants. The ability to jointly construct meaning is also increased as students must find common ground with each other and with their resident assistants in the formation of community standards.

Although the Community Standards model may seem to focus on building healthy communities, Piper (1996) insists that this is a beneficial byproduct. The focus of the model, according to Piper, is the process used to establish and maintain the standards. This process utilizes the peer context--which has been called the most important influence on growth and development in undergraduates (Astin, 1993)--for learning and development (Piper, 1996). Chickering and Reisser (1993) have stated that “relationships are labs for learning to communicate, empathize, argue, and reflect” (p. 392). The cycle of “discussion, disagreement, and consensus” (Palmer, 1987, as quoted by Baxter Magolda, 1992) that occurs within these peer relationships is where learning takes place. As ideas are exchanged and challenged, consequences enacted, and students struggle with the gray areas of life, they begin to see the need for a sense of self that they determine apart from peers’ expectations and values (Piper, 1996). The “soul searching, self-

reflection, self-declaration, and redefining [of] relationships” (Piper, 1996, p. 14) that lead to self-authored identity are supposedly furthered as Baxter Magolda’s principles for promoting learning through the peer context are followed.

Very little research on the Community Standards Model has been conducted, and most of it has to do with student perceptions of various aspects of the model. Illsley (2000) designed her own community standards model at Seton Hill College. This was done in order to provide design and evaluation of a community standards model as well as to provide training ideas and strategies for resident assistant staff at other institutions. Both resident assistant and resident perceptions of the model were surveyed, and both expressed generally positive results. Resident assistants found the model helpful in enhancing their job performance, and students felt that the model provided them with more responsibility over their living environments. While it was mentioned that the model had as an aim the promotion of intellectual and moral development, no measures were incorporated to specifically measure whether or not this came to pass. Also, though this study had as its aim the generation of training ideas for other colleges and institutions, the overwhelmingly female population (> 89%), and the conformation of the model with the Catholic values of the institution limited generalizability to other institutions.

A second study was conducted in which Engstrom, Hallock, Riemer, & Rawls (2000) analyzed the Community Standards through different perspectives of democracy. They noted that Piper’s model seems to advocate a democracy of community (Radest, 1957, as paraphrased in Engstrom et al., 2000), wherein learning is based on relationships, empathy, and an ethic of care (Engstrom et al., 2000). However, in practice

they found that the Community Standards Model promotes a democracy of agreements (Radest, 1957, as paraphrased in Engstrom et al., 2000). Here, students assumed others were self-interested, and standards took on a “business deal” type of arrangement (Engstrom et al., 2000). Their connections to each other were the agreements, or laws, that they made and were not based on care for each other. The authors claimed that the structures of the Community Standards Model promote this type of democracy, and argued that the shift to a way of knowing based on relationships and community did not occur. They concluded with recommendations for the Community Standards Model that should help promote a democracy of community.

Another study on the Community Standards Model was conducted by Rawls (2001). This was a qualitative study that analyzed students’ perceptions through the lenses of competing visions of democracy, through the filters of power and authority structures, and within the context of community. The aim of the Community Standards Model, according to Rawls, is to shift perspective of residence hall communities from being defined and controlled by residence staff to being defined and initiated by students. This study showed that in actuality neither of these options worked well; the first did not engage students meaningfully, and the second did not prepare them for self-governance. Specifically, one finding was that students readily fell back on the dominant/subordinate relationship with resident assistants, particularly when they needed to confront peers or resolve conflict. Students noted that without an authority figure in a relationship, peers would not follow the community standards. Rawls concludes by recommending a system of shared governance, wherein community standards and community development are interwoven.

The Community Standards Model has been in place at BYU-Provo since 2000. A major difference exists between BYU-Provo and UNLV in their introductions to the model; namely, that BYU-Provo residential life staff utilize a religious perspective in their introduction to the model. The model is advertised as a means to promote gospel-centered communities based on integrity and respect (Brigham Young University, n.d.a), consistent with the mission statement of BYU Residence Life. This is in contrast to the mission statement of UNLV's Office of Campus Housing, which has as its focus identity, social perspective taking, and empathy development in students (University of Nevada, Las Vegas, n.d.). However, the implementation of the model at BYU-Provo followed the UNLV method, and no significant differences or modifications were made to the process of enacting and maintaining community standards (P. Barton, personal communication, August 6, 2004).

Minor differences have been reported in the type of experiences that students had at BYU-Provo compared with students at UNLV. Specifically, the severity of problems that merited community standards review was noted to be lower than that at UNLV. However, the standards process was still followed according to the UNLV plan (P. Barton, personal communication, August 6, 2000).

Summary

This review has outlined Kegan's constructive-developmental theory and summarized pertinent research. Kegan contends that most college students are third-order meaning makers, and has shown that a majority of adults have not fully progressed past the third order of meaning-making. Research related to development within residence halls has been reviewed, and shows that they can provide a significant contexts furthering

student development. However, little research has been done on enduring identity development in the residence hall context. And finally, the Community Standards Model has been described. Research on the model is sparse, and research on the model as enacted at BYU-Provo is nonexistent. This study will evaluate which effects, if any, the Community Standards Model has student self-authored identity development in students living in BYU-Provo residence halls.

This study is an endeavor to answer the call found in the ACPA's *Student Learning Imperative: Implications for Student Affairs* (1996) for "outcomes associated with college attendance [to be] assessed systematically and the impact of various policies and programs on learning and personal development periodically evaluated" ("Purpose" section, para. 6). This study will assist in determining whether or not the Community Standards Model fulfills its claim that it promotes student self-authored identity development. It is hoped that the study will also assist in an exploration of the developmental processes that young adults experience in a residence hall context.

Method

The purpose of this study was to evaluate the effectiveness of the Community Standards Model in promoting student self-authored identity development in incoming students at Brigham Young University - Provo residence halls. Incoming students were tested with the *Student Developmental Task and Lifestyle Assessment* at the beginning of fall semester and retested at the end of winter semester. A control group at Brigham Young University – Idaho, where the Community Standards Model is not used, also received the pre- and posttests. The question was whether students who experience the Community Standards Model would have significantly different scores on the *Establishing and Clarifying Purpose, Developing Autonomy, and the Mature Interpersonal Relationships* tasks of the SDTLA than their counterparts at BYU-Idaho. Each of these tasks consists of different subtasks that are commensurate with the characteristics of self-authorship as outlined by Kegan (1994).

Population

Incoming residents at Brigham Young University-Provo and Brigham Young University-Idaho residence halls participated in the study over the 2004-2005 school year. Brigham Young University-Provo serves 29,932 full-time students and 4,556 part-time or evening school students (Brigham Young University, n.d.c). BYU-P has 11 colleges as well as continuing education and graduate education programs. The university student population is 51% male and 49% female. Students come from all 50 states, the District of Columbia, and 120 countries (Brigham Young University, n.d.b). Multicultural students compose 12 % of the student body, with 4% Asian and Pacific

Islander, 4% Hispanic, 0.7% American Indian, 0.6% black, and 3% other/ unknown. 98% of students are members of the Church of Jesus Christ of Latter-Day Saints.

BYU-Idaho is a smaller institution that operates on a trimester system; thus, enrollments fluctuate from fall, winter, and summer trimesters. BYU-I serves approximately 10,300 full-time students and 900 part-time or limited students in the fall or winter trimesters (Brigham Young University-Idaho, n.d.). Approximately 45% are male and 55% are female. Three percent of the student body consists of international students, and 6-7% are multicultural students, with 3% Hispanic students, 1% American Indian students, 2% Asian and Pacific Islander students, and .003% African-American students. 99.8% are members of the Church of Jesus Christ of Latter-Day Saints.

Sample Selection

Participants in the study included incoming students (first- or second-year) at Brigham Young University-Provo and Brigham Young University-Idaho residence halls. Students who had attended college for more than two years or who were over the age of 20 were excluded as they likely had had differential experiences that would further identity development and growth (such as the opportunity to serve a mission for the Church of Jesus Christ of Latter-Day Saints). This further identity development could have meant that those students were on a different developmental level than the majority of students who live in residence halls, most of whom are between the ages of 18 and 20 (J. Franklin, personal communication, August 4, 2004).

The total number of participants in the pretest phase was 165. At BYU-Provo 101 students participated in the pretest phase of the study: 45 male and 56 female. At BYU-Idaho responses from 64 participants were gathered: 17 male and 47 female. For the

posttest phase of the study, a 70% return response rate was reached, with 114 total participants responding. At BYU-Provo 72 students participated in the posttest phase of the study: 30 male and 42 female. At BYU-Idaho, 42 students responded for the posttest: 8 male and 34 female.

Instrumentation

The *Student Developmental Task and Lifestyle Assessment* (SDTLA) was used for this study. The SDTLA “represents a sample of behavior and reports about feelings and attitudes that are indicative of students who have satisfactorily achieved certain developmental tasks common to young adult college students between the ages of 17 and 25” (Winston, Miller, & Cooper, 1999, “Historical Development of the Instrument” section, para. 1). It is composed of developmental tasks, subtasks, and scales. A developmental task is defined as an interrelated set of behaviors and attitudes that the culture specifies should be exhibited at approximately the same time by a given age cohort in a specific context (e.g., higher education) (Winston, et al., 1999). Subtasks are specific components of developmental tasks, and may overlap with other subtasks in a larger developmental task area. A scale is a measure of the degree to which students report certain behavioral characteristics, attitudes, or feelings. While tasks and subtasks are affected by participation in the college environment and interaction with other people, scales may not be affected in the same way.

The SDTLA represents a major revision of the Student Developmental Task and Lifestyle Inventory (Wachs & Cooper, 2002), and has as its theoretical foundation the work of Chickering and Reisser (Policy Center on the First Year of College, 2002). Chickering and Reisser (1993) formulated seven vectors for development that they

likened to “major highways for journeying toward individuation--the discovery and refinement of one’s unique way of being--and also toward communion with other individuals and groups” (p. 35). These vectors present a fairly comprehensive map of development, covering the qualitative changes that students go through in “thinking, feeling, behaving, valuing, and relating to others and to oneself” (p. 2). These vectors are (a) Developing Competence, (b) Managing Emotions, (c) Moving through Autonomy toward Interdependence, (d) Developing Mature Interpersonal Relationships, (e) Establishing Identity, (f) Developing Purpose, and (g) Developing Integrity.

Chickering and Reisser (1993) note that development for college students is a process of infinite complexity, and thus affirm a level of generality to the seven vectors. The vectors do not represent a strict sequence, as development can occur concurrently in multiple vectors and can interact with development in other vectors. Movement within the seven vectors brings more awareness, skill, confidence, complexity, stability, and integration, and each individual will move through them at a different rate.

Although the SDTLA is grounded in Chickering’s and Reisser’s theory, it does not purport to measure all of the constructs they developed (Policy Center on the First Year of College, 2002). A review of the different tasks and subtasks of the SDTLA will show some of the similarities to the seven vectors of development. All of the information in this review is taken from Winston et al., (1999).

The *Establishing and Clarifying Purpose Task* (PUR) is composed of the Educational Involvement Subtask, the Career Planning Subtask, the Lifestyle Planning Subtask, and the Cultural Participation Subtask.

Students who have accomplished the *Educational Involvement Subtask* (EI) have well-defined educational goals and plans, knowledge about available resources, and are actively involved in college academic life.

Students who have accomplished the *Career Planning Subtask* (CP) have synthesized knowledge about themselves and the world of work into a rational order which enables them to make a commitment to a chosen career field and formulate specific vocational plans.

Students who have accomplished the *Lifestyle Planning Subtask* (LP) have established a personal direction in their lives that takes into account personal, ethical, and religious values, future relationship/family plans, and vocational and educational objectives.

Students who have accomplished the *Cultural Participation Subtask* (CUP) are actively involved in a wide variety of activities, including traditional cultural events (plays, museums, concerts) as well as new forms of expression and ethnic celebrations and performances.

The *Developing Autonomy Task* (AUT) incorporates four subtasks: the Emotional Autonomy Subtask, the Interdependence Subtask, the Academic Autonomy Subtask, and the Instrumental Autonomy Subtask.

Students who have accomplished the *Emotional Autonomy Subtask* (EA) trust their own ideas and feelings instead of depending on reassurance and approval from others. They are confident decision makers and can voice dissenting opinions in groups.

Students who have accomplished the *Interdependence Subtask* (IND) recognize the reciprocal nature between the individual and his or her community. They fulfill citizenship responsibilities and are involved in improving the larger community.

Students who have accomplished the *Academic Autonomy Subtask* (AA) have the capacity to deal well with ambiguity and to monitor and control their behavior in ways that allow them to attain personal goals and fulfill responsibilities.

Students who have completed the *Instrumental Autonomy Subtask* (IA) demonstrate an ability to structure their lives and to manipulate their environment in ways that allow them to satisfy daily needs and meet responsibilities without extensive direction or support from others.

The *Mature Interpersonal Relationships Task* (MIR) consists of two subtasks: the Peer Relationships Subtask and the Tolerance Subtask.

Students who have accomplished the *Peer Relationships Subtask* (PR) describe their relationships with peers as shifting toward greater trust, independence, frankness, and individuality and as feeling less need to conform to the standards of friends or to conceal shortcomings or disagreements.

Students who have completed the *Tolerance Subtask* (TOL) show respect for and acceptance of those of different backgrounds, beliefs, cultures, races, lifestyles, and appearances. They do not employ stereotypes and have an openness to new or unconventional ideas or beliefs.

In addition, the SDTLA has two scales. The *Salubrious Lifestyle Scale* (SL) measures the degree to which a student's lifestyle is consistent with or promotes good health and wellness practices, including moderating or abstaining from alcohol and

tobacco. The *Response Bias Scale* (RB) measures whether or not a student is trying to portray him- or herself in an unrealistically favorable way.

It is evident that the tasks and subtasks of the SDTLA are similar to Chickering's vectors of development. For instance, the Academic Autonomy and Instrumental Autonomy subtasks would assess movement through Chickering's Developing Competence vector, while the Cultural Participation and the Emotional Autonomy subtasks would measure movement through the Developing Integrity vector. More important for this study, however, is how the SDTLA relates to Kegan's concept of self-authorship in the fourth order of consciousness.

The relation of SDTLA subtasks to characteristics of Kegan's self-authorship is not firm. Many of the subtasks relate to more than one area of Kegan's self-authorship. No strictly quantitative measure exists that assesses the meaning-making capacities of college students. This instrument presents the most encompassing picture of college student development that the author could find, yet it still only assesses developmental tasks, or specific behaviors and attitudes, not meaning-making capacities. Since, however, meaning-making is what orders and directs our experience, feelings, attitudes, and behavior, then it is possible to assume that Kegan's orders of consciousness may be providing direction to the accomplishment of these developmental tasks. Hence, accomplishment of developmental tasks in different areas may signify higher-order meaning-making processes at work.

Kegan (1982) has provided a description of meaning making that would seem to support this assumption:

...this process is about the development of “knowing”...but at the same time, we *experience* this activity...Loss and recovery, separation and attachment, anxiety and play, depression and transformation, disintegration and coherence – all may owe their origins to the felt experience of this activity, this motion to which the word “emotion” refers. I use the word “meaning” to refer to this simultaneously epistemological and ontological activity; it is about knowing *and* being, about theory-making *and* investments and commitments of the self. (pp. 44-45)

Here, Kegan contends that the origins of all of the feelings, experiences and activities that we engage in are rooted in the process whereby meaning is made. Thus, one who is acting and feeling in increasingly complex ways likely is experiencing a shift in the underlying meaning-making process – the process which, according to Kegan, is at the core of everything we feel, think, or do.

Kegan (1994) has also identified a list of specific fourth order consciousness demands that those in college are expected to meet. Students who meet these demands are displaying the characteristic of self-authorship. Kegan found that as students, we are expected to:

1. Exercise critical thinking
2. Examine ourselves, our culture, and our milieu in order to understand how to separate what we feel from what we should feel, what we value from what we should value, and what we want from what we should want
3. Be a self directed learner (take initiative; set our own goals and standards; use experts, institutions, and other resources to pursue these goals; take responsibility for our direction and productivity in learning)

4. See ourselves as the co-creators of the culture (rather than only shaped by culture)
5. Take charge of the concepts and theories of a course or discipline, marshalling on behalf of our independently chosen topic its internal procedures for formulating and validating knowledge (p. 303)

In addition, Kegan (1994) enumerated a list of fourth order mental demands that one is expected to meet as a citizen in a diverse society. Students living in a residence hall come from a variety of backgrounds and circumstances, and for many this residential experience is their first taste of diversity. As students who live in a diverse society, Kegan contends that we are expected to:

6. Resist our tendencies to make *right* or *true* that which is merely familiar, and *wrong* or *false* that which is only strange (contravene our tendencies toward ethnocentrism, gendercentrism)
7. Be able to *look at* and evaluate the values and beliefs of our psychological and cultural inheritance rather than be captive of those values and beliefs
8. Be able to recognize our *styles*--how we prefer to receive stimulation and energy, prefer to gather data, prefer to make decisions, and how spontaneously or structured we prefer to orient to our lives; our orientation to separateness or connection--*as preferences*, rather than as superior apprehensions (p. 302)

There is a considerable degree of alignment between these fourth order mental demands and the tasks and subtasks of the SDTLA. Below is an elaboration of some of the ways that these mental demands fit with the SDTLA.

The characteristics of a self-directed learner--setting goals, using institutions and resources, taking responsibility for direction in learning--(Demand 3), and the ability to take charge of the concepts and theories of a course (Demand 5) match agreeably with the description of the *Educational Involvement Subtask*, which includes having educational goals, being knowledgeable about available resources and being actively involved in the academic life of the university (Winston, et al., 1999).

Students who have accomplished the *Career Planning Subtask* have integrated knowledge of their abilities and limitations with the requirements for various occupations, and have taken initial steps to begin to prepare themselves through educational experiences for employment (Winston, et al., 1999). The ability to separate our actual feelings, values, and needs from what society dictates they should be (Demand 2), as well as the ability to exercise critical thinking in integrating our abilities with job requirements (Demand 1) match well with the accomplishments required for the CP Subtask.

Accomplishment of the *Lifestyle Planning Subtask* includes establishment of personal direction that takes into account personal, ethical, religious, and other considerations (Winston, et al., 1999). The ability to evaluate the values and beliefs of our psychological and cultural inheritance rather than being determined by these values (Demand 7) is necessary to establish a truly *personal* direction in life.

Students who have accomplished the *Cultural Participation Subtask* display an openness to both traditional and new forms of ethnic and cultural expressions and performances (Winston, et al., 1999). The ability to contravene tendencies toward ethno- or gendercentrism (Demand 6) as well as the recognition that the way that one prefers to

do things is not necessarily superior to others (Demand 8) should both promote this openness to new experiences.

Students who have accomplished the *Emotional Autonomy Subtask* trust in their own ideas and feelings and can voice dissenting opinions in large groups (Winston, et al., 1999). The ability to *look at* and evaluate the values and beliefs of our psychological and cultural inheritance (Demand 7) as well as to separate our feelings and values from what our context dictates they should be (Demand 2) are necessary for one to self-determine a value system independent of the group, and are comparable with the description of the EA Subtask.

One who is able to see himself or herself as a co-creator of the larger culture (Demand 4) should recognize that a reciprocal nature exists between himself or herself and the community in that both contribute to the formation of each other, and should score high on the *Interdependence* Subtask.

Students who score high on the *Academic Autonomy Subtask* can design and execute study plans and function in a self-disciplined manner in order to learn independently (Winston, et al., 1999). This is consistent with the mental demands of being a self-directed learner (Demand 3).

Students who are able to meet the mental demands inherent in using a course's own internal procedures to formulate and validate knowledge within the course (Demand 5) should score high on the *Instrumental Autonomy Subtask*, as they will have manipulated the class environment in a way that allows them to meet the responsibilities of the course (Winston, et al., 1999).

Regarding the *Peer Relationships Subtask*, the ability to examine ourselves and our circumstances in order to separate our true feelings and values from what society, including our peer context, dictates they should be (Demand 2) is a prerequisite to having relationships with peers that are characterized by trust, independence, and less of a need to conform to others' standards (Winston, et al., 1999).

The mental demands inherent in avoiding ethno- or gendercentrism (Demand 6) and in recognizing that our way of living is not necessarily superior to others (Demand 8) should lead to an increased acceptance of other cultures, races, and lifestyles, consistent with the description of the *Tolerance Subtask* (Winston, et al., 1999).

Readers will note that there is a considerable degree of overlap among the mental demands of modern life and their application to the subtasks of the SDTLA. This is to be expected as these fourth order mental demands are not specific developmental tasks, but rather more general claims on the way that people think and organize their experience. According to Kegan's theory, this organization of experience (or meaning-making) accounts for the variety of changes that occur in the way that people make sense of knowledge, experience, and relationships (Ignelzi, 2000), and is the process that underlies and drives accomplishment of these developmental tasks. Since the accomplishment of these tasks can be related to the mental demands of fourth-order consciousness, certain scores on the SDTLA may provide evidence of an increasingly complex way of making-meaning (i.e., self authorship in the fourth-order of consciousness). Accomplishment of the tasks and subtasks of the SDTLA would therefore provide evidence that the student is constructing a sense of meaning as a self-author, not as a co-construction of others' input.

The SDTLA consists of 153 items which assess all of the three developmental tasks and two scales (Winston et al., 1999). It typically requires 25 to 35 minutes to complete, although it is untimed, and requires a reading level between grade 11.2 and 11.5.

Reliability estimates have been acceptable for the SDTLA. In a study of 76 female and 66 male undergraduates, aged 17-24, Watt and Vodanovich (1999) obtained the reliability estimates listed in Table 1. Lease (2002) reports a study of 52 freshmen honors students where test-retest reliability correlations fell around .80.

Table 1

Reliability Estimates for SDTLA Tasks and Subtasks

Task/Subtask	<i>r</i>
Establishing and Clarifying Purpose	.91
Educational Involvement	.78
Lifestyle Planning	.80
Cultural Participation	.61
Developing Autonomy	.86
Emotional Autonomy	.71
Interdependence	.74
Academic Autonomy	.77
Instrumental Autonomy	.55
Mature Interpersonal Relationships	.75
Peer Relationships	.63
Tolerance	.76

The SDTLA was shown to have concurrent validity with a number of other instruments. The Establishing and Clarifying Purpose Task and its subtasks were validated with the *Career Development Inventory* (Super et al., 1981, as listed in Lease, 2002) and the *Life Skills Development Inventory* (Picklesimer, 1991, as listed in Lease, 2002). Developing Autonomy Tasks and subtasks were validated with the *Georgia Autonomy Scales* (Winston, Phelps, Mazzeo, & Torres, 1997, as listed in Lease, 2002), and Mature Interpersonal Relationships Tasks and subtasks were correlated with scores from the *Multi-Group Ethnic Identity Measure* (Phinney, 1992, as listed in Lease, 2002). But perhaps the best validity evidence comes from a longitudinal study by Wachs and Cooper (2002), in which they found that the SDTLA was sensitive to expected age related gains in students' psychosocial development. Based on their findings, the authors note that the SDTLA "could be used to show differences (if any exist) between those who participate in student development programs and those that do not" (p. 129).

Procedure

Administration of the SDTLA occurred at BYU-Provo and at BYU-Idaho in September of 2004 and again in April of 2005. Flyers advertising the study were distributed to residents' mailboxes, and posters were hung in the residence halls one week prior to testing. As September testing began, a booth was erected in the Cannon Center at BYU-Provo. Students who qualified for the study were invited to sit at the booth and sign an informed consent document. Upon obtaining consent, students were administered the SDTLA, and at the conclusion of testing they were presented with a token incentive in the form of a candy bar. Students were notified that they were expected to complete the

SDTLA again in April of 2005 and were asked to provide their email addresses for the investigators to contact them for the posttest phase of the study. Students were tested on three separate occasions and testing was discontinued when no more willing participants could be found.

The same procedure was followed for students at BYU-Idaho with the exception of the testing booth being placed in the lobbies of male and female residence halls, as student housing at BYU-Idaho lacks a centralized gathering place for both men and women such as a cafeteria. Students were recruited on two separate occasions, and testing was again discontinued when no more willing participants could be found.

The posttest phase of the study was undertaken during the last week of March and the first two weeks of April 2005. For this phase, the test was administered electronically via an email link that was sent to all study participants. The decision was made to administer the test electronically for a variety of reasons, including ease of administration for participants, as they were able to access the test on multiple occasions until it was complete, more available testing time, and ease of electronic scoring.

The study design originally called for a higher number of participants. However, testing at both sites was undertaken during the pretest phase until the investigators felt that a majority of residents had been offered the opportunity to participate and no students had responded to offers to participate for a substantial amount of time on multiple occasions. Of particular concern was the low number of male participants at BYU-Idaho. This number was somewhat discouraging, especially considering that the investigators were able to contact most of the male residents to advertise the study. To elaborate, on the first testing occasion male participants were recruited at a large testing

table in the recreation lounge of Biddulph Hall. The table was adjacent to the mailboxes of all the male residents and thus received a large amount of foot traffic during the first day of testing. However, at the end of the first testing period only 10 eligible participants had volunteered. At the beginning of the second testing period the investigators went door to door throughout the male residence hall complexes and invited students who were eligible to participate. This door to door effort combined with fliers that had been posted and distributed to students' mailboxes earlier in the week and the location of the testing table ensured that most, if not all, students at the male residence halls were informed of the study, yet only 7 more students participated during the second testing period.

The problem that led to the low response rate, rather than being a lack of exposure to participants, lie in the eligibility of participants. BYU-Idaho operates on a trimester system and incoming students are assigned to one of three academic tracks: fall-winter, winter-summer, or summer-fall. Only students who were placed on the fall-winter track were eligible for this study, as this track parallels a typical fall-winter academic year at BYU-Provo. This limited the pool of participants by two-thirds before testing began. Also, many of the students assigned to a fall-winter track do not plan on attending both trimesters. In this case, many of the potential male students were ruled ineligible because they were planning on leaving at some point during the winter trimester, usually to engage in full-time missionary service for BYU-Idaho's sponsoring institution, the Church of Jesus Christ of Latter-Day Saints. This information was unavailable to the investigators until after testing had commenced, and further limited the pool of participants.

Data Analysis

Data analysis was conducted using split-plot (mixed design) ANOVAs, with group (BYU-Provo vs. BYU-Idaho) representing the between-subjects variable and time (pretest - posttest) representing the within subjects variable. The research question concerned whether or not student development occurred differently from pretest to posttest between the two groups. Differential results for BYU-Provo, where the Community Standards Model is in place, and BYU-Idaho from pretest to posttest would allow the inference that the Model is contributing to differential development than would occur in a context where the Model is not practiced. In other words, investigators were looking for an interaction between the within-subject change from pretest to posttest and group membership that would have indicated differential effects of the Community Standards Model. Three separate split-plot analyses were conducted; one on each of the three task scores of the SDTLA (Establishing and Clarifying Purpose, Developing Autonomy, and Mature Interpersonal Relationships).

Results

Four demographic variables (academic class, age, racial/cultural background, and number of semesters at either institution) were compared for males and females in the BYU-Provo and BYU-Idaho samples. Independent samples *t* tests were conducted on the age and number of semesters at either institution variables and chi-square tests of independence were conducted on the academic class and racial/cultural background variables. For age, no significant difference was found between males and females for either the BYU-Provo group ($t(41) = .515, p > .05$) or for the BYU-Idaho group ($t(38) = -.544, p > .05$). For semesters, no significant difference was found between males and females at BYU-Provo ($t(65) = -.821, p > .05$) or at BYU-Idaho ($t(37) = .652, p > .05$). For the chi-square test of independence on the academic class variable, no significant relationship was found ($\chi^2(3) = 3.819, p > .05$) for males and females at BYU-Provo or BYU-Idaho ($\chi^2(4) = 2.029, p > .05$). And for the chi-square test of independence of the racial/cultural background variable, no significant relationship was found ($\chi^2(3) = 1.624, p > .05$) for males and females at BYU-Provo or BYU-Idaho ($\chi^2(2) = .544, p > .05$).

The lack of significant differences or relationships among these demographic variables suggests that males and females at both institutions comprise fairly homogeneous groups. Men and women from the BYU-Provo sample share common characteristics in terms of age, length in school, racial/cultural background, and academic class standing. The same was true for men and women in the BYU-Idaho sample. Because of this homogeneity within the BYU-Provo and BYU-Idaho participants, the decision was made to combine the male and female subsamples for each institution.

Thus, male and female participants were grouped together for both institutions, bringing the total number of participants to 72 for BYU-Provo and 42 for BYU-Idaho.

The authors of the SDTLA report that a score between 45 and 55 is representative of the average score for a national sample of persons of the same age and gender of those in the current study. Pretest means for both samples for the three task scores fell within this range. This indicates that students at both BYU-Provo and BYU-Idaho were similar to peers across the country in terms of developmental task achievement as measured by the SDTLA at pretest.

Establishing and Clarifying Purpose Task

As mentioned above, three split-plot ANOVA analyses were conducted; one for each of the three Task scores that comprise the SDTLA. For the Establishing and Clarifying Purpose Task score, the BYU-Provo sample had a pretest mean of 52.34 out of 153 items with a standard deviation of 9.69. The BYU-Idaho sample had a pretest mean of 55.38 with a standard deviation of 9.14. On the posttest, the BYU-Provo sample had a mean score of 54.65 with a standard deviation of 9.99, while the BYU-Idaho sample had a mean score of 56.44 with a standard deviation of 7.97.

A 2 x 2 (pretest-posttest by BYU-Provo-BYU-Idaho) split plot ANOVA was conducted. No significant interaction effect (time by group) was detected ($F(1,112) = .969, p > .05, \text{partial } \eta^2 = .009$) (see Figure 1). ANOVA results yielded a significant main effect for the within-subjects factor (time), $F(1,112) = 7.061, p < .05, \text{partial } \eta^2 = .059$, and a nonsignificant main effect for the between-subjects factor (group), $F(1,112) = 1.99, p > .05, \text{partial } \eta^2 = .017$. These results show that while students in the samples differed in their scores from pretest to posttest, there were no significant differences according to

which group they belonged to and there was no significant difference between BYU-Provo and BYU-Idaho that could be attributed to an interaction between time between tests and which sample the students belonged to.

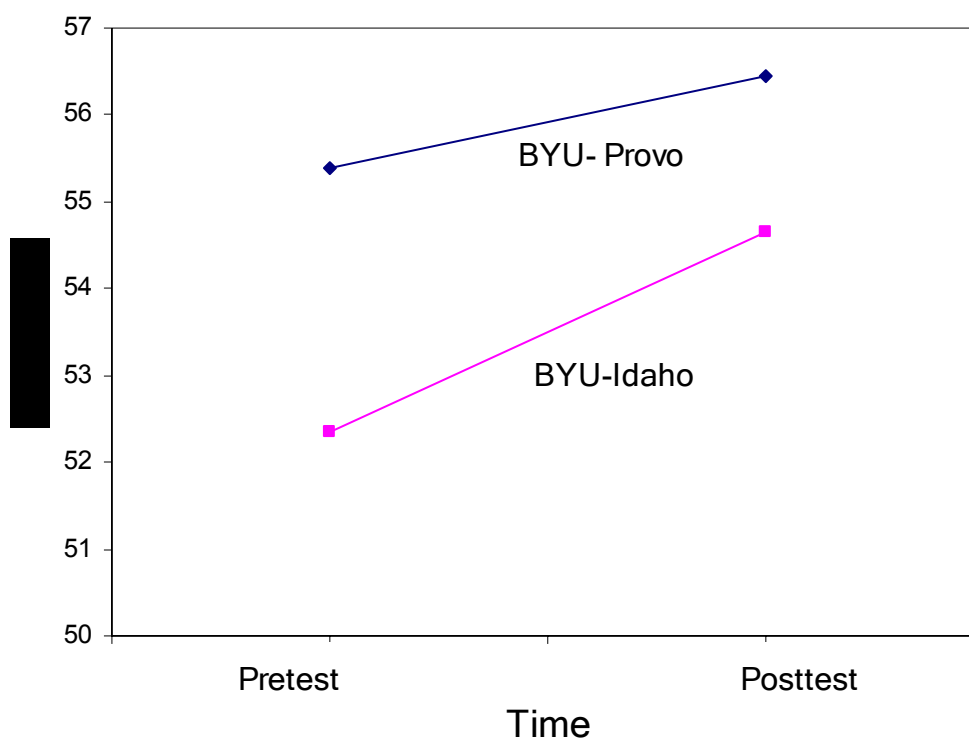


Figure 1. Establishing and Clarifying Purpose Task results at pretest and posttest for BYU-Provo and BYU-Idaho.

Further analysis was conducted to better understand the significant main effect for time. Paired samples t tests were conducted to compare mean scores at pretest with mean scores at posttest for both samples. For students at BYU-Provo, a significant increase from pretest to posttest was found ($t(71) = -2.815, p < .05$). For students at BYU Idaho, no significant increase was detected ($t(41) = -1.203, p > .05$). These results indicate the BYU Provo students' development within the domain measured by the Establishing and

Clarifying Purpose Task increased significantly over time while BYU-Idaho students did not, although this difference was not large enough to be attributed to group differences as indicated by the lack of a significant interaction effect.

Developing Autonomy Task

For the Developing Autonomy Task, the BYU-Provo sample had a pretest mean of 54.056 out of 153 items with a standard deviation of 8.36. The BYU-Idaho sample had a pretest mean of 53.488 with a standard deviation of 8.086. For the posttest, the BYU-Provo sample had a mean of 55.68 with a standard deviation of 8.414, while the BYU-Idaho sample had a mean of 53.422 with a standard deviation of 7.915.

The same 2 x 2 split plot ANOVA procedure was conducted for the Developing Autonomy Task. ANOVA results showed no significant interaction effect ($F(1, 112) = 1.610, p > .05, \text{partial } \eta^2 = .014$), no significant main effect for time ($F(1, 112) = 1.369, p > .05, \eta^2 = .012$), and no significant main effect for group ($F(1, 112) = .905, p > .05, \eta^2 = .008$) (see Figure 2).

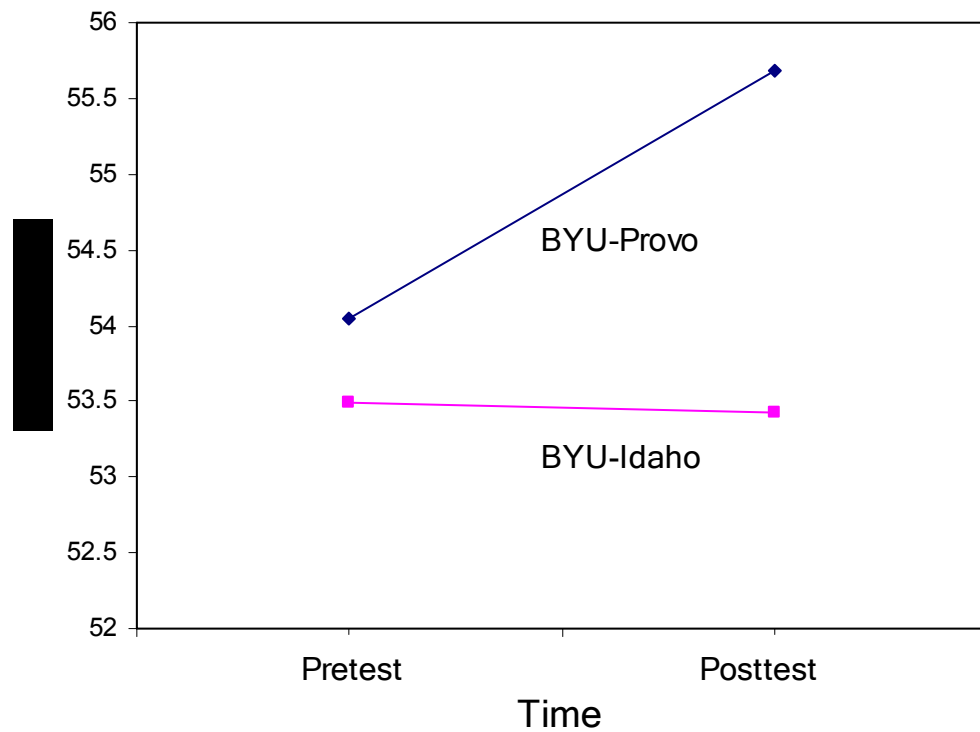


Figure 2. Developing Autonomy Task results at pretest and posttest for BYU-Provo and BYU-Idaho.

Mature Interpersonal Relationships Task

The final task score evaluated by the SDTLA represents the Mature Interpersonal Relationships Task. For this task, the BYU-Provo sample had a pretest mean of 51.1 with a standard deviation of 7.65. The BYU-Idaho sample had a pretest mean of 51.91 with a standard deviation of 7.74. For the posttest the BYU-Provo sample had a mean of 51.73 with a standard deviation of 9.57, while the BYU-Idaho sample had a mean of 51.99 with a standard deviation of 8.318.

The 2 x 2 split plot ANOVA results were similar to the previous task analyses. Results showed no significant interaction effect ($F(1, 112) = .161, p > .05$, partial $\eta^2 = .001$), no significant main effect for time ($F(1, 112) = .293, p > .05$, partial $\eta^2 = .003$), and

no significant main effect for group ($F(1,112) = .129, p > .05$, partial $\eta^2 = .001$) (see Figure 3).

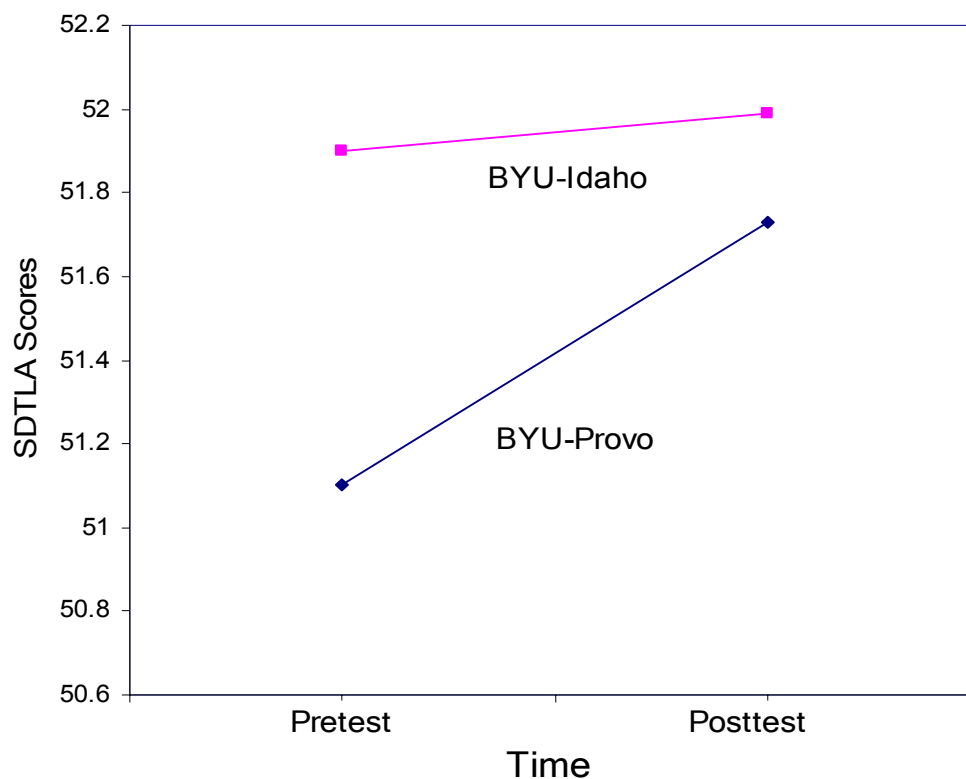


Figure 3. Mature Interpersonal Relationships Task results at pretest and posttest for BYU-Provo and BYU-Idaho.

A cursory glance at Figures 1, 2, and 3 would seem to indicate the presence of interactions between time and group membership. However, although the change appears quite substantial from pretest to posttest on these graphs for one or both groups, in reality the change in scores involved only a one or two point difference for each task score. Thus, while certain trends may be evident in above figures, the differences are too small to be considered statistically significant.

Discussion

The purpose of this study was to evaluate which effects, if any, the Community Standards Model had on student self-authored identity development in students living in BYU resident halls. It was hypothesized that students at BYU-Provo residence halls would score differently on the *Student Developmental Task and Lifestyle Assessment* than their counterparts at BYU-Idaho, who are not exposed to the Community Standards Model. Higher scores on the SDTLA would supposedly signify, to some degree, a shift into Kegan's fourth order consciousness and consequently an increase in students' abilities to author their own identities. However, scores on the three tasks that comprise the SDTLA (Establishing and Clarifying Purpose, Developing Autonomy, and Mature Interpersonal Relationships) from pretest to posttest did not show any differences that could be attributed to an interaction between time and group membership. These results call into question the efficacy of the Community Standards Model in promoting student self-authorship in the context of a BYU residence hall. As there are many possible explanations for the results that were obtained, this section is devoted to exploring factors that may have contributed to these results.

As mentioned earlier, the Community Standards Model seeks to utilize learning in the peer context; an idea which is particularly powerful given that Kegan contends that the peer group represents an incoming freshman's sense of self. Students receive validation from their peers and thus shape their behavior and attitudes to receive more validation. The Community Standards Model seeks to create a peer context in which students are given the opportunity to engage in dialogue with others, and in which their values and beliefs are challenged and they are confronted with gray areas (Piper, 1996).

As students encounter these situations they supposedly engage in a process of soul-searching, self-reflection and declaration, and redefining relationships (Piper, 1996). This is, in part, the process by which students begin to move into fourth order consciousness – instead of accepting peers as the definitive authority, they are given opportunities to take perspectives that may be at odds with those of their peer group and often must attempt to reconcile opposing or contradictory viewpoints. The result of this process is a student who is able to create, manipulate, and construct his or her values, beliefs, and feelings instead of being determined by his or her beliefs. Higher scores at posttest on the SDTLA would have provided evidence that students' identity development was occurring.

Results from this study show that students at BYU-Provo, who engaged in the Community Standards Model for one academic year, did not show a significant increase in SDTLA scores over BYU-Idaho students. Three explanations seem plausible. First, it is possible that the Community Standards Model does not promote self-authored identity development. Second, it is possible that it does promote self-authored identity development as originally designed but that the modifications made at BYU-Provo with regard to the purpose of the Community Standards Model affected its capacity to further identity development. Lastly, it is possible that the Community Standards Model does promote self-authored identity development and that this study was not able to adequately detect these effects (which will be discussed in the Limitations section below).

Although research on the Community Standards Model is limited, there is some evidence that it does not effectively accomplish its objectives. Earlier a study was mentioned in which Engstrom et al., (2000) analyzed students' experiences with the Community Standards Model using differing perspectives of democracy. The study

concluded by stating that although the Community Standards Model seemed to aspire to create a *democracy of community* characterized by an ethic of care and a focus on relationships in the learning process, it actually created a *democracy of agreements*. In this type of democracy, connection between students occurs through rules and laws, not concern for others, residents have limited obligations to each other, and community members operate on the assumption that laws represent the self-interests of specific groups and are not genuine reflections of their beliefs or values. The study authors point out that the structures within the Community Standards Model actually promote a democracy of agreements, as evident in the focus on standards, accountability meetings, and measures to deal with standards violations. Any discussion or debate within the Model occurs around rules aimed at defining what is ‘right’ and ‘wrong’ behavior, not around values or beliefs that residents hold.

A comparison of the above characteristics of a democracy of agreements and Baxter Magolda’s (1992) principles for promoting learning through the peer context (upon which the Community Standards Model operates) shows some striking inconsistencies. While Baxter Magolda’s principles emphasized free expressions and civil dialogue with an emphasis on one’s own needs in relation to those of others, Engstrom et al. (2000) found that students only appreciated another’s perspective to the degree that it was consistent with their own. And while Baxter Magolda’s principles maintain that an ethic of caring is vital to learning, the democracy of agreements in the Engstrom et al. study was characterized by the assumption that everyone was acting according to their own self interests.

This comparison shows that the very principles upon which the Community Standards Model is supposed to operate were not upheld within the Model as it had been practiced. Engstrom et al. (2000) conclude that in seeking to create an atmosphere of learning in which critical reflection and active participation are key (as the Community Standards Model claims to do), students are asked to challenge a dominant way of knowing that is firmly rooted in higher education. However, perhaps the largest difficulty the Community Standards Model faces in attempting to facilitate a peer context learning environment lies in its definition of peer groups. The Model operates on the assumption that people living in a residence hall together constitute the type of peer group in which the desired atmosphere of learning will flourish. In actuality, many of the residents on the same floor may not trust or wish to associate with others on their floor. Learning in a peer context requires peers with whom some degree of trust and respect is present. The Community Standards Model appears to be built on the presupposition that this trust and respect is automatically present between residents, or that it develops quickly as students set their own standards. Engstrom et al. provide some strong evidence that this trusting relationship with other residents does not develop easily within the Model, if at all.

The focus of the current study was not to investigate the implementation of the Community Standards Model; thus no definite conclusions can be drawn here. However, BYU-Provo does follow the Community Standards Model as developed at UNLV (P. Barton, personal communication, August 6, 2004), hence it is likely that the implementation of the Model was quite similar to that in the Engstrom study, which also followed the UNLV plan. If this is the case, then it is also plausible that the BYU implementation of the Community Standards Model suffers from some of the same

problems as those in the Engstrom study (such as lack of an ethic of caring or discussion focused on rules rather than ideas and beliefs). These problems seem to have their root in the structures of the Community Standards Model as it was originally developed and do not seem to be a result of specific characteristics of the institution in the Engstrom study.

If the BYU-Provo sample suffered from these same problems, one possible implication would be that these students participated in a program that actually reinforced an environment of learning that is at odds with one which operates on Baxter Magolda's principles for promoting learning through the peer context. Following this scenario, it is not surprising that the BYU-Provo sample would score similarly to the BYU-Idaho sample, which is based in the context of a traditional learning environment. In this case the Community Standards Model would have reinforced the traditional learning structure prevalent in higher education today rather than creating a peer context in which students can learn, reflect on, and declare their own values.

A second possible explanation for the results found in this study lies with the one major difference between the BYU-Provo implementation of the Community Standards Model and the UNLV program design. As mentioned above, UNLV's Office of Campus Housing has goals centered around fostering identity, social perspective taking, and empathy development in residents (University of Nevada, Las Vegas, n.d.). The Floor Standards Implementation Manual developed at UNLV states that in addition to causing an awareness of others, the Community Standards Model also encourages the "[development] of self esteem through declaring oneself, through assertive interactions, and through the empowerment that comes from group agreement" (Piper, 1997a, p.2). The mission statement of Residence Life at BYU is somewhat different than that of

UNLV. While it does state that those in Residence Life respect the worth of individuals and foster their development, its overriding objective is the “[enabling of] individuals to live, learn, work, and grow in Gospel-centered communities” (Brigham Young University, n.d.d, p.3). And in the BYU Resident Assistant Manual for 2004-2005 there appears to be little emphasis on self-declaration or empowerment. Instead, community standards are seen as a tool to “teach correct principles, to lead with love, and to promote the development of...brothers and sisters” (Brigham Young University, n.d.d, p.4). Development here is conceptualized as leading to eternal progression under the direction of Heavenly Father, who guides his children and provides principles, resources, and leaders to help them reach their goals.

Baxter Magolda (1999) has repeatedly called for a shift from traditional teaching-centered approaches, in which educators instruct and transfer knowledge to students, to a learning-centered approach, in which educators create conditions to elicit student discovery and construction of knowledge. The Community Standards Model represents an attempt to create a learning-centered environment. While the BYU implementation of the Community Standards Model seems in practice to follow the UNLV template, the acknowledgment that the Model is also a method of leading and teaching at BYU is troublesome in that it could foster a teaching-centered environment. If values and standards such as those found in the Honor Code are promoted within the Community Standards Model it seems likely that the cycle of discussion, disagreement, and consensus that the Model supposedly facilitates may be disrupted by the imposition of information from an external authority.

Recall that the third order of consciousness ensures that students are embedded in making meaning through shared realities with those external to the self (Baxter Magolda, 1999). Referring back to Kegan's idea of subject and object, in the third order students *are* their relationships (subject) rather than *having* their relationships (object). Movement from the third to the fourth order occurs as students' source of judgment and expectation comes to reside within themselves rather than stemming from their relationships with others (Love & Guthrie, 1999b). Dissonance between a student's emerging values and beliefs and the expectations that others have for them is a recurrent theme within the literature (Baxter Magolda, 1999, Love & Guthrie, 1999b).

The imposition of certain values and standards of conduct, such as the Honor Code, creates an institutionally imposed expectation of behavior (and, it could be argued, attitude); however, self-authorship is the process whereby the source of judgment and expectation transitions inside oneself (Love & Guthrie, 1999b). Thus, while the Community Standards Model should promote the process in which students are able to create their own standard of judgment, the institution of BYU would seem to be acting as an external source of judgment at the same time the Model is being implemented. Consequently, it is possible that students may be getting a mixed message from BYU authority and Community Standards personnel.

This discussion is not intended to suggest that either the Community Standards Model or BYU's approach to student development are necessarily flawed. Rather, the purpose of the discussion is to point out that the process of self-authorship as promoted by the Community Standards Model may not be an appropriate match for an institution

such as BYU, where institutionally imposed behavioral standards exist as a source of expectation for students.

A second way that this transition from the third to fourth order may be disrupted at BYU also lies with the institutionally imposed rules and standards there. This disruption may occur as a result of students' lack of exposure to values, ideas, and attitudes that conflict with their own. For instance, the BYU Honor Code prohibits the consumption of any alcohol by students (Brigham Young University, n.d.a). However, at UNLV students are permitted to have alcohol within their residence hall apartments as long as all roommates are over 21 years old in order to "foster an atmosphere conducive to individual choice concerning the responsible consumption of alcohol" (University of Nevada, Las Vegas, 2005). It could be argued that students living at an institution in which fewer standards or rules are given will have access to more experiences that may conflict with their emerging values.

It may also be argued, however, that while the Honor Code imposes certain expectations on students there are still plenty of developmental opportunities that will emerge in a residence hall context. Perhaps the strongest support for this statement is found in students' SDTLA scores. It seems as if restricted developmental opportunities would be reflected in lower scores from BYU students; however, BYU students' scores fell within the range that was representative of a national sample of their peers. It is possible that, while the range of experiences that BYU students have access to is different than that of an institution without strict behavioral expectations, BYU students are still exposed to experiences that challenge their beliefs and values at a rate commensurate with that of other students around the nation. Indeed, in a qualitative study that evaluated

the experiences of LDS students in residence halls at a secular university, students reported that, along with experiences that challenged their religious beliefs (e.g., excessive drinking by roommates or sexual activity in the residence halls), experiences that seem to be common to residence hall living regardless of the university involved (such as roommates staying out too late or playing music too loud) were sources of concern that they had to resolve as well (May, 1996).

Limitations

There were a number of limitations to this study. First, the study design included no provision to measure effective program implementation. Some anecdotal evidence exists (based on the author's informal conversations with previous residents) that there is a low rate of participation in the standards process as it occurs at BYU. Some measure of the degree to which resident assistants and staff practiced the Community Standards Model would assist in determining whether nonsignificant results were due to the Model not having any effect on student self-authorship or were due to the Model not being practiced properly.

Perhaps the primary limitation of this study concerns its efficacy in truly measuring whether or not student self-authorship had occurred within the samples. There are a couple of factors that are implicated in this discussion: the capacity of the SDTLA to measure the process of self-authorship and the difficulties in sampling (especially with regard to males at BYU-Idaho). These will be discussed in turn.

As previously mentioned, the SDTLA is based in the developmental theory of Chickering and Reisser (Policy Center on the First Year of College, 2002) and measures attitudes and feelings that are representative of students who have achieved certain

developmental tasks of young adulthood (Winston, Miller, & Cooper, 1999). This instrument was not designed to measure complex meaning-making capacities, but rather specific attitudes and behaviors related to development. Currently, no quantitative measure of meaning-making capacity exists. Consequently to claim that high scores on the SDTLA signify conclusively that higher order meaning-making is occurring would be presumptuous.

As can be seen in the existing literature, however, meaning-making governs and orders our behavior (c.f., Kegan, 1994; Love & Guthrie, 1999b; Ignelzi, 2000). Therefore, for the purposes of this study, it was presumed that the capacity for higher order meaning-making would lead to higher developmental task achievement. For example, high scores on the *Emotional Autonomy Subtask* of the SDTLA are supposed to signify that students can trust their own ideas and feelings instead of depending on reassurance from others (Winston, et al., 1999). This capacity to rely on one's own ideas and feelings instead of those of others would seem to be one result of the capacity for self-authorship, in which one's values are determined and manipulated within oneself rather than being a co-construction of one's peers' ideas and input. However, the fact remains that the SDTLA was not specifically intended to be used as it has in this study; therefore, any interpretations that come from these results should be made cautiously considering that the instrument used was not originally intended to evaluate the construct of interest.

The smaller than expected sample sizes may also affect the validity of the study. Specifically, the limited number of male BYU-Idaho participants poses a problem. It is assumed that the group means obtained in the study are representative of larger

population means, thus allowing us to make inferences about the populations of interest. However, the small number of male BYU-Idaho participants may not accurately represent the larger population of male BYU-Idaho residents. As mentioned above, no significant differences were found in terms of demographics between the male and female BYU-Idaho participants and so the two groups were combined. However, the possibility still exists that the small sample of male BYU-Idaho participants was not accurately representative of the larger population that it was drawn from.

This study is also limited in the extent to which it generalizes to those in other university residence hall settings. This sample was conducted entirely among those who live in BYU residence halls – contexts where, as has been mentioned, certain behavioral expectations apply that are not present at other universities. Also, the vast majority of students at BYU belong to the Church of Jesus Christ of Latter-Day Saints. And finally, around 91% of students at BYU are white, and close to 51% are from the western United States (California, Utah, Idaho, and Washington). These behavioral, religious, and demographic characteristics denote that this was a unique sample, and inferences based on the data from this study should not be expected to apply to other populations in other settings.

Recommendations for Future Research

The American College Personnel Association's *Student Learning Imperative: Implications for Student Affairs* (1996) has called for "outcomes associated with college attendance [to be] assessed systematically and the impact of various policies and programs on learning and personal development periodically evaluated" ("Purpose" section, para. 6). The current study answers this call. This study was conducted in order

to specifically evaluate the Community Standards Model's impact on student development in BYU-Provo's residence halls. No significant interaction was found between group membership and time; however, these results are not conclusive and many directions for future research exist.

As mentioned previously, the instrument used in this study does not fit perfectly with the construct of interest. Consequently, further studies should be conducted to more fully ascertain what effect the Community Standards Model has on the process of self-authorship and would benefit from different instrumentation. In order to fully capture the meaning-making capacities of students as they develop it is recommended that at least one future study utilize Kegan's own Subject-Object Interview (Kegan, 1994), which was designed to measure these capacities. The instrument is qualitative in nature and requires at least an hour for administration; thus because of time and willingness of participants the range of students that could participate may be restricted. However, the data provided by the interviews would be more conclusive in determining the influence of the Community Standards Model on meaning-making than instrumentation used in the current study.

Regardless of whether the Subject-Object Interview is used in future studies, qualitative research in general may help researchers more fully understand the effects that the Community Standards Model promotes at BYU. Qualitative approaches to research reflect a constructivist foundation that recognizes that humans actively ascribe meaning to the world around them and that aims to understand these mental constructions (Heppner, Kivlighan, & Wampold, 1999). This would fit well with Kegan's (1994) constructivist concept of meaning-making, which attempts to describe how humans

ascribe meaning to and organize their world. Qualitative approaches would be beneficial in that they would allow the researcher more direct access to the students' experiences. Another advantage that these approaches hold is that they would allow the researcher to approach the Community Standards Model without preconceived hypotheses about what effects the Model should be having, thus allowing the researcher considerable freedom to explore a variety of possible consequences of the Model.

One area for future research involves the role of religious expectation on identity development. As mentioned above, there may be something of an ill fit in an institution that has a system of religious and behavioral expectations for its students promoting a program for identity development wherein students are expected to challenge and reevaluate preexisting beliefs. The role that religion plays in identity development has previously been studied with regard to different identity domains (such as sexual identity (Eliason, 1995) or racial identity (Sciarra & Gushue, 2003)). From the perspective of program evaluation it would be beneficial for future studies to account for the effect that institutionally imposed behavioral expectations have (if any) on the promotion of student self-authored identity within the context of the Community Standards Model. Also, while the role that religion plays in college student development has been studied somewhat (c.f. Junkin, 2001; May, 1996), the potential to gain a deeper understanding of this process exists by studying development within the context of BYU residence halls.

Although the developer of the Community Standards Model unequivocally declares that student self-authorship is the primary outcome (Piper, 1996), it is very possible that the Model has effects other than identity development. For instance, in attempting to foster learning in the peer context, community development within

residence halls is implicated. Piper (1997b) noted that soon after implementing the Community Standards Model at UNLV, common area damages and the number of judicial hearings in residence halls decreased substantially. It is possible that these beneficial effects were the result of an emerging healthy community rather than the product of students' making meaning at higher orders of consciousness. Future researchers may benefit from evaluating the Community Standards Model with outcomes such as community development rather than student self-authorship in mind.

Researchers may also focus on specific domains of development that can be cleanly measured rather than a broad theoretical process like meaning-making. The primary advantage to this approach is that it would enable researchers to discern if the Community Standards Model furthers identity development in certain areas more than others. For instance, it is conceivable that the Model promotes moral development within students but does not have much of an effect with regard to intellectual or racial identity development. All of these developmental domains are implicated in the construct of meaning making capacity; thus evaluating whether higher or lower order meaning making is occurring must necessarily happen at a more general level (barring qualitative approaches, which allow experiential descriptions of development). Testing these domains separately would provide a more detailed picture of which potential effects the Community Standard Model has on identity development and which domains of identity development are not involved.

The recommendations for future research detailed here address two separate but related research objectives. The first is more specific and involves research aimed at evaluating specific effects of the Community Standards Model. The second is more

general and involves studying different developmental processes as they occur in a college student population in a residence hall context. Although the current study clearly falls under the first objective, it hopefully serves to illuminate the complexity of student developmental processes as they occur in college residence halls. It is hoped that this study will stimulate further research, both to evaluate institutional programs aimed at furthering student development and also to gain more insight into the complex processes of development as they occur in university students.

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