When I began college, I immediately felt an unspoken pressure from my family and myself to succeed. I took the extra step of speaking up in my classes, starting conversations with students in the dining halls, and forging strong relationships with my professors so I would be comfortable speaking with them for each academic term. I was intentional with my faith, having attended several Bible study sessions with my Resident Assistant and being mentored on ways I could improve my relationship with Jesus Christ. Another identity I held was being a homosexual, which had conflicting values with the Baptist university. As a result, I struggled through part of my academic career simply understanding my own spiritual identity. This paper will further examine how my personal development was ultimately shaped by Chickering's seven vectors and William Perry's scheme of intellectual and ethical development.

Chickering's seven vectors were very applicable to me during my undergraduate developmental years. I was very focused on finding the right people to associate with: finding the right group of friends, being able to connect well with my professors, and being able to share my personal life with student leaders. The first of Chickering's vectors is developing competence, which Chickering describes as having college-intellectual competence, physical and manual skills, and interpersonal competence (Chickering & Auerbach, 2006, p. 112). Intellectual competence is based on the mind, and having mastery of content. Physical and manual competence includes athletic and artistic achievements that focus on self-discipline. Interpersonal competence looks more at one's listening and cooperation skills (Chickering & Auerbach, 2006, p. 113). In every way possible, my years as an undergraduate student was a combination of all these competencies. When I was on the speech and debate team, I had to use critical thinking and sharp listening skills to refute arguments on the policies others were presenting. In my academic courses, I had to develop intellectual competency by scoring well on exams that demonstrated proficiency in course content. When I competed in varsity track and field, I developed physical and manual competence since I had to focus on personal self-discipline to succeed. Through these competencies, I have grown in my ability to trust others, appropriately receive constructive feedback, and maintain stable self-assurance on my personal growth.

The second vector is managing emotions. In this vector, it is important to not eliminate emotions, but to increase awareness over them and acknowledge them as signals (Chickering & Auerbach, 2006, p. 115). Due to my intersected identities of being a Christian and a homosexual, which have conflicting values, I would often have tensions and self-doubt trying to cope with my values. It was through self-assurance and cooperative relationships with my peers, I was able to grow in my faith in God while also respecting my own self and others' viewpoints. Managing my emotions at a time where I had conflicting values was very difficult because of the social pressures of being in a Baptist university, I had feared what my friends would think of me which made it even more difficult to express my sexual orientation. At this vector, I learned it is important to exercise self-regulation rather than repression, and to balance my opinions while not being aggressive or defensive.

The third vector is moving through autonomy toward interdependence, which focuses on taking responsibility for one's own decisions and being less bound to other's decisions. This is both instrumental and emotional because of self-acceptance and recognition (Chickering & Reisser, 1993, p. 273). When I accepted that I was gay, I spoke to our university's pastor and Christian studies professors on ways to deal with my sexuality while also living in a Christian lifestyle. I would take ownership over my life, my decisions, and my relationships with others by focusing on what made me happy, but would also allow me to follow my own faith. Having grown up in a Christian household, I refused to ignore my faith as it is still an integral part of my life. It is still something that I struggle with; however, by moving towards interdependence, I

have been given the support, guidance, and mutual dependence of Christian leaders who taught me how to cope with my intersecting identities.

The fourth vector is developing mature interpersonal relationships, which involves tolerance and appreciation of difference, as well as a capacity for intimacy (Chickering & Reisser, 1993, p. 274). This was particularly critical for myself during my undergraduate career, as several times I would try to solve things on my own instead of relying on other people. I quickly learned that I would become over-stressed; but when I did forge positive relationships with others, I learned that tasks would be finished with better efficiency. I have learned to extend my experience by helping others and having a more open mind when resolving conflicts. A strong example where this came into play for me includes my discussions with an academic counselor at California Baptist University by the name of Stephanie Fluitt. She was really invested in me since she answered all the questions I had about jobs and graduate programs. She influenced me to pursue a career in student affairs, and as a result, I was able to become more receptive and open to advice of elders. I truly value the importance of cultivating strong relationships with elders.

The fifth vector is establishing identity, which focuses on the culmination of competence, emotional maturity, autonomy, and positive relationships. This stage is about the individual being comfortable in his own body, gender, sense of self-acceptance, and personal stability. The individual "owns" his own life and coordinates his lifestyle with personal values (Chickering & Reisser, 1993, p. 276). I transitioned to this stage when I did ministry work and taught English to university students in China in the summer of 2013. I really got a sense of my own identity and was able to identify what I loved most. As I reflected on this cultural, religious, and social experience, I learned the importance of embracing my own values and identity.

The sixth vector is developing purpose, which is when one is developing a comfortable lifestyle while building skills catered towards what they intend to become. This stage is a combination of assessing interest, making plans, and persisting through obstacles. It also involves unifying several different goals to exercise intentionality and instilling purpose in one's life (Chickering & Reisser, 1993, p. 277). This became most evident to me at the conclusion of my undergraduate career as I was applying to graduate programs. I wrote in my personal statements that I had the vision of one day becoming an academic dean. I wrote on my personal philosophies when examining my career aspirations, personal interests, and lifelong commitments. Above all, I applied to graduate education programs with a broad sense of my purpose and where I wanted to go in life. I learned that my professional and social values were directly integrated with my overall purpose in life.

The seventh vector is developing integrity, which is about understanding one's core values and beliefs, while seeing its intersection with experience, behavior, and self-respect. This is a value-driven stage where one humanizes values to balance their self interests; the individual personalizes values consciously to respect others' viewpoints and develops congruence-matching behavior (Chickering & Reisser, 1993, p. 278). I reached this stage most recently, particularly in my graduate assistantship with University of Southern California's School of Social Work, where my role consisted of counseling and advising. When I started the job, I immediately felt at place understanding how my experience was all about interpreting others' experiences and connecting my knowledge with conscious decision-making. The internalized assumptions and beliefs I had as an advisor allowed me to critically challenge the students' goals, as I was more concerned with constructing a plan that was suitable for the students' academic and professional interests. I understood our differences, and I upheld my personalized values regardless of the situation - whether the student was on an early stage of Chickering's seven vectors or have already completed all seven vectors - I had an inherent purpose of being a socially responsible employee ready to help each students.

While Chickering's seven vectors have been demonstrated in my life through various experiences as an undergraduate student, the other theory which I felt was very applicable during my undergraduate career would be William Perry's scheme of intellectual and ethical development, which focuses on a variety of schemes to measure one's personal growth. It is based on one's cognitive and ethical development, particularly examining a college students' journey through four major areas of intellectual and moral development: from dualism, to multiplicity, to relativism, to commitment; which are all subdivided into nine positions (Perry, 1999, p.18). This theory states that our beliefs are subject to change, and our ability to reason changes as we mature. Although subtle in nature, it is very powerful in understanding an individual's sense of maturity when transitioning through each position. The first major area is dualism which consists of two positions: basic dualism (position 1) and full dualism (position 2). Basic dualism is the understanding that all problems are solvable, and as a result, the students feel the need to learn the correct solutions that would solve the problem. Full dualism is where some authorities disagree, while others (such as science or math) agree. Therefore, the students learn what they believe is the absolute solution and ignore everything else. Some of the key points in dualism is that the more facts you know, the smarter you are; those in authority or the "experts" have the absolute answers; answers should be simple and definitive; true and false are easily distinguished by the experts (Perry, 1999, p.18). I was certainly at this stage my freshmen year of college. Whenever I walked into my philosophy class, I would automatically accept everything my professor would say without challenging his thoughts and assumptions about Plato or Aristotle. Although there certainly were other possible interpretations I could have brought up, I remained silent in the course on the pure belief that the professor had absolute knowledge over the material and any other answer would be wrong.

The second major area is multiplicity, which consists of early multiplicity (position 3) and late multiplicity (position 4). There are two problems in early multiplicity: the solutions we know and the solutions we do not yet know, and the student must determine how to reach the correct answer (Perry, 1999, p.22). In late multiplicity, most problems have a second kind, so the individual takes on his personal belief on the problem. Another possibility in late multiplicity is how some problems are unsolvable, and therefore it is alright if the student does not choose a solution. The primary focus is that, given there is no clear answer, everyone has their own opinion and is entitled to whatever they believe (Perry, 1999, p.24). I experienced both forms of multiplicity at the same time as an undergraduate student. This was most evident during my time in California Baptist University's Caihong Fellowship. Early multiplicity was evident whenever we discussed about conflicting values over homosexuality and the Bible. Although I never came out to my friends in my undergraduate years due to fear of their perception on me, I would nonetheless argue that the Bible preaches we are all sinners, and as long as your heart has the right intentions and you put your faith in God's intervention, you are saved. I would continue saying that homosexuality is not a choice and is determined at birth. It is "unsolvable" in nature, and at the time, I had no scientific data to prove the genetic correlation, but I was able to speak on behalf of friends I knew were gay. The book of Leviticus in the Old Testament expressed how God condemns homosexual acts, yet it also says that all human beings are sinners in several different aspects and we will never be perfect on earth — as long as our faith is in Jesus Christ, we are saved. Due to having no "clear" answer with what to do, I also resonated with late multiplicity because I was still in search for the right answer. I did not want to immediately jump into conclusions based on what those in my fellowship said. I recognized that my authorities were not necessarily experts, and as a result, I remained being independent with my own decisions.

The third major area is relativism, which focuses on how everything depends on specific factors and varying outcomes; as such, it is critical to assess and evaluate solutions (Perry,

1968, p. 105). There are two positions in this area: contextual relativism (position 5) and "pre-commitment" (position 6). Contextual relativism represents how all solutions being presented have reasons to support them. Some solutions may be better due to context, so it is the students' responsibility to evaluate those solutions. Therefore, everything is relative, but not equally valid depending on the individual (Perry, 1968, p. 105). An example where contextual relativism became evident for me was in my final year of college where I found myself conflicted with working either in secondary education or postsecondary education. There were pros and cons that I took into consideration, such as retirement benefits, working hours, compatibility with age groups, level of leadership in administration, among other factors. In the end, I decided to pursue a career in higher education because it was more suitable with my professional goals and had more to offer in terms of personal fulfillment. Pre-commitment is where students see the importance of making choices and committing to the solution (Perry, 1968, p. 106). I relate to this because as an undergraduate student, I would seek higher education professionals to inquire about their thoughts of their job, their work/life balance, and their overall future goals. I saw plenty of overlap with my own goals; however, I learned that the opinions of authorities should not be absolute as they are simply advice for my personal life. I needed to take action and embrace personal autonomy when assessing my own professional aspirations because at the end of the day, it is my choice and my life.

The last major area is commitment, which is the integration of knowledge learned from others, mixed with personal reflections of one's own experiences. Position 7 focuses on the first commitment, where one has a stance for a certain problem. Position 8 focuses on several commitments, where one draws conclusions over multiple topics. Position 9 is about believing one's own values, respecting others, and being ready to learn (Rapaport, 2010, p. 66). I believe that my current status, having successfully completed my first semester of graduate study, is a testament of my capabilities of succeeding in a rigorous academic program. I started with some sense of ambiguity of whether I selected the right graduate program for me and unclear direction as to where I would end up after graduating. However, I had a set of moral beliefs, spiritual understandings, and intellectual competencies I wanted to focus on first before I made professional commitments; as those values are ultimately what drive my future success and authentic self.

Even today, I consider my path towards attaining a job to be ambiguous and relative due to my experiences and interests. I have grown immensely in my personal autonomy and ability to make decisions that I firmly believe align with my intellectual and moral values. Ambiguity has become an integral part of my personal identity, I no longer fight ambiguity nor have the immediate need to have a "certain" answer. Instead, I accept uncertainty to be part of my life, I embrace personal autonomy, and I respect others' decisions in regards to their lifestyles. In conclusion, both Chickering's seven vectors and William Perry's scheme of intellectual and ethical development remain critical in my personal development, as I am constantly reminded of the phases, transitions, and challenges I have endured which have shaped my current beliefs and core values.

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