

LEADERSHIP

Enduring Attributes of Leadership Build Legacies

Frances Shipley

Recently I wrote about the life of Hettie Margaret Anthony, the founder of Kappa Omicron Phi, for the Legacies theme of Kappa Omicron Nu FORUM. As I was contemplating her legacy and examining her attributes it occurred to me that these were similar to the those needed to establish the legacies of the twenty-first century.

Leaders of Kappa Omicron Nu have been engaged in a study of leadership since 1994. The focus on leadership “grew out of a conviction that all professionals have a responsibility to lead—to use their competencies in each community of practice, whether it be family, neighborhood, organization, institution, or government” (Mitstifer, 1995, p. 1). As a result of these studies Kappa Omicron Nu leaders have elected to identify leadership as reflective human action. They define it as “an active mind-engaging process of meaning making in a community of practice” (Mitstifer, 1995, p. 3). The core concepts of Reflective Human Action are identified as (a) authenticity, (b) ethical sensibility, (c) spirituality, and (d) features of action.

Bolman and Deal (1995) further support the concept of the spirit and soul of

leadership, suggesting that compassion and justice should be the core of organizations if they are to be effective. They identify four gifts that leaders provide toward achieving compassion and justice. These are the gifts of love, power, authorship, and significance. The meanings of these gifts are showing individuals that you care about them, providing the opportunity for the ideas of individuals to be heard and acted upon, giving credit to the individuals who conceived of the idea, and providing the opportunity for individuals to work together to create something of worth. Celebrations are seen as important to this process: “They weave our hearts and souls into a shared destiny. It’s how people summon spirit. They come together to mark beginnings and endings, triumphs and tragedies, births and deaths” (Bolman and Deal, 1995, p. 96).

Ambrose (1991) uses “the term ‘leader’ to describe anyone who inspires and promotes positive change, by engaging followers or enabling them to exercise leadership in their own right” (p. 4). She believes that we must approach leadership and solve dilemmas with a greater sense of self, found through the journey inward. From this perspective character is more important than style, and she states that to be an effective leader you must be trustworthy, which means you are honest, consistent, caring, act with conviction, listen, and follow. If these characteristics are demonstrated she believes “you will very credibly exercise leadership, simply by ‘being.’ To achieve this requires

self-reflection and spiritual development, as well as demonstrated competence” (Ambrose, 1991, p. 55).

Theobald (1992) proposes that the twenty-first century will become the compassionate era, an era where “we are called to live with passion, to care about ourselves, others, and the world” (p. 2). In addition to the characteristics identified by Bolman and Deal and by Ambrose, Theobald (1992) addresses the need for visioning, which he describes as follows: “The first step in the transition to the compassionate era is to accept the importance of intuition. One discovers what seems worth doing as an individual or group and then puts together the skills and resources to move from visioning to reality. In doing so, people recognize that they are themselves part of the solution” (p. 36). Although he believes this attribute will require somewhat different processes than in the past, he believes that effective leaders for the twenty-first century “need to create excitement about new visions, enabling

In This Issue . . .

- ◆ *Enduring Attributes of Leadership Build Legacies*
- ◆ Paradigms —Our Mental Maps
- ◆ Linkage with the Membership
- ◆ Fellowship and Grant Recipients
- ◆ Call to Conclave

people with different views to think and act together. While there will still be opposition, the need is to seek common ground” (p. 64).

Andrews, Mitstifer, Rehm, and Vaughn (1995) state that “in order to thrive, we (individuals, families, associations, businesses, communities, professions) need to accept chaos, share information, develop relationships, and embrace vision” (p. 6). Theobald (1992) believes that leaders for the twenty-first century will need to be courageous realists. He defines these leaders as neither optimists nor pessimists, and he states: “They understand clearly that the future is determined by actions of all of us alive today. It is our choices which determine our destiny” (p. 2). It is remarkable how closely this reflects the opening statement in Miss Anthony’s senior high school oration. “This is not a chance world, . . . all things are the result of effort and toil—the labor of those who have either passed away, or are now among the living” (1894). Mitstifer (1995) also indicates that “reflective human action requires risk-taking, daring to fail, doing out-of-box thinking. Another way of looking at it is as an adventure, having confidence to create the future” (p. 3).

Even this cursory review of the literature, seeking to identify the characteristics essential to leadership in the twenty-first century, shows that leadership is much more than competence. Leadership begins with a good sense of self and a knowledge of what you believe, it requires an inquiring mind, the ability to make meaning out of what is observed, compassion for the good of others, and the boldness to take

action. Miss Anthony’s writings reveal that she possessed many of these characteristics.

As I reflect on the legacies we have inherited from leaders such as Hettie Margaret Anthony and the characteristics which she exhibited throughout her lifetime, it is evident that as current professionals in family and consumer sciences we must first know ourselves, what we stand for and value. We must be able to envision enduring qualities for the 21st century, we must maintain the proper education of the mind, and we must be courageous in presenting programs which reflect those qualities for which we stand. Ambrose (1991) states: “In fact, we re-create ourselves through our organizations. If we are personally lacking in integrity, low in self-esteem, or careless about our environment, then the organizations we create as leaders will mirror our lack of values, our insecurities, or our carelessness” (p. 26).

Theobald (1992) speaks of the importance of our perception of duty in becoming leaders. He states: “Finding a way back to knowing our duty is the primary challenge that confronts all of us. The required shift toward responsible behavior must affect individuals, work and professional groups, communities, and those who make large-scale decisions” (p. 200). Mitstifer (1996) in her editor’s message in the Kappa Omicron Nu FORUM makes the following observations about leadership: “Knowing about leadership is not enough; doing/acting is leadership” (p. 52).

The essence of creating a legacy is the doing and acting which is leadership. Miss Anthony and so many of our early leaders in the profession exhibited this kind of

leadership. Professionals in family and consumer sciences must move to this level of doing and acting if we are to leave a legacy for the twenty-first century. Miss Anthony’s words about effort and toil certainly are reflected in the current status of the profession of family and consumer sciences. Will we leave our profession a legacy for the future? It appears that this will happen only if we understand and are faithful to the enduring philosophies of our past leaders. We need to know what is right, to stand for what is right, and to take action for what is right in the present and for the future. We need to assume the role of courageous realists.

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- Dr. Shipley is Professor and Chair of the Human and Environmental Sciences Department and Dean of the Graduate School at Northwest Missouri State University, Maryville.
- Editor’s note: The author and I hope we have whetted your appetite for the “Legacies” manuscripts in the next issue of Kappa Omicron Nu FORUM.

Paradigms— Our Mental Maps

You're mad at the world. Nothing is the same anymore. Why does everything have to change so fast? Why can't I be in control of my own destiny? Why are they doing this to me? There must be some conspiracy to get me.

Does this sound familiar? Breton and Largent in their new book, *Paradigm Conspiracy*, explain the social reality as an addictive system. You don't have to be a substance abuser to display addictive behavior. There are the process addictions such as perfectionism, getting power, fast-track jobs, winning, even relationships. If these don't afflict us, they nevertheless affect us—they cut across society and operate in the workplace, government, media, cultural and religious belief structures. Society becomes an addictive system.

What's going on? Why are systems betraying their service to us? Instead of performing their rightful functions of educating (schools), nurturing (families), promoting public good (governments), managing the shared household (business), and inspiring us to find and fulfill our life's purpose (religious institutions), they're abusing us and turning us into people we never wanted to be. Why? (Breton & Largent, 1996, p. 5)

Kuhn (1962) introduced the term "paradigm" as a mental model that shapes everything—how we think, feel, and do. From that perspective, if something is wrong, the map of reality—our worldview, life perspective, philosophy, mental model—is the place to look. In other words, a paradigm shows how we are making our world.

The usual response is to look for the "power-over" systems that control us—institutions, bosses, family,

government, anyone to blame. But to be controlled we have to give up our own souls—our inner identity, the core of who we are, our deep presence. The soul is our link to reality.

This whole-connected core is the source of our talents and the well-spring of creativity. It's also what gives us the conviction that our lives have meaning. When we live from our souls, we feel alive and vital, and we take seriously the idea that we're here for a purpose.

To us, our souls are our best friends and most trusted guides. But to the control paradigm, they're the enemy—what has to be removed in order for external control to work. Only when we're sufficiently disconnected from our inner compass will we follow outer demands. (Breton & Largent, 1996, p. 9)

So, what does all this mean to Kappa Omicron Nu members and the profession of family and consumer sciences? The Reflective Human Action leadership model (Andrews, Mitstifer, Rehm, & Vaughn, 1995) identifies spirituality as a core feature. This feature functions as an invisible central operating system to restrain the effect of outer demands and foster the development of a paradigm shift so that personal and social system soul needs are met. By exploring self-abusing and system-abusing paradigms—and their belief structures, rules, methods, and goals—we can move away from soul-excising and soul-demeaning practices. The more we exert power-over structures, the more we are addicted to our present paradigms. Reflective Human Action principles—accept chaos, share information, develop relationships, embrace vision—present the deep structures for applying paradigm-restructuring to shaping individual and system actions.

Systems are not outside us. Yet just when we're ready to march, sue, or tear down some institution, we find out that abusive systems aren't entirely "out there." Unless we shift the governing paradigm—one that we've internalized as our own—then tearing down some external system won't help. We'll create another just like it, only we'll be the ones in charge. (Breton & Largent, 1996, p. 27)

Senge (1990) concludes that "we usually don't see the structures at play much at all. Rather, we just find ourselves feeling compelled to act in certain ways" (p. 94). That sounds like a pretty good definition of addiction. Individuals and organizations seem compelled to self-destruct—through paradigm-created means.

Examples of real-life mental maps that restrict human dignity are described in the next section. The issues are described briefly, and hints are suggested for the transformation processes.

Application to Reality

Substance addiction is acknowledged as destructive and sometimes illegal. So governmental response to illegal drug use generally has been to increase the penalties, make mandatory prison sentences, and exert more power-over muscle. This paradigm that created addiction can't heal it. A paradigm shift is needed to tackle the root issue of denial of human dignity. Although that seems like a simple answer, those who have undertaken system change know it is hard and slow work. But transformation happens; toxic systems can be changed.

A family has a crisis situation. Parents say to children that if it was good enough for us, it's good enough for you. Our way, or no way. This situation is resolved for now. But this power-over approach breeds

resentment and destructive behaviors. The control paradigm of taking orders and obeying doesn't teach independent judgment nor nurture the soul. This family as the first organization for the children teaches how to operate under authority. Their experiences teach them how to act in an authoritarian school or later with the top-down management on their first job. But how will an individual be able to adjust and operate in self-directed teams in the new workplace? Or develop an equitable relationship with a spouse?

At election time citizens decide that all they have to do is just elect the right people, then everything will be OK. But the system paradigm wasn't changed; addiction to power continues the same kind of control. People blame legislators when they are also part of the problem. The abusers are not all "out there."

A family and consumer sciences unit blames the university administration for manipulating, for attempting to destroy it. It is obvious that a power-over system is operating. But powerful systems cause everybody to behave addictively. Senge states that "structures of which we are unaware hold us prisoner" (1990, p. 94). The way to free ourselves is to examine the structures within which we operate personally and organizationally so that we can change them.

The family and consumer sciences profession continues to struggle with specialization and integration. Among the views is one that believes specialization causes fractionation of knowledge, and another view is that specialization strengthens the conceptual framework of the profession and gives it credibility. The paradigms at work will not change until systems thinking reveals the structures that create reality. The need is to recondition perceptions so as to see structures at play and to see the long-term effect of those structures.

Adolescent crime and gang violence have created the mind-set that greater penalties and treatment as adults will lower the crime rate and increase public safety. These control-paradigm responses demonstrate the power-over approach. Whatever the problem, getting power over it is the solution. Thus the symptom, not the root issue, is the rationale for action. A paradigm shift is required for system change and long-term reduction of crime.

Although some of the welfare reform rhetoric refers to system change, the response of legislation has been mostly the power-over approach. Control is meted out in rules, and mothers, single-parent families, and adolescent pregnancy are blamed for the problem of welfare. The blaming game attempts to get the rest of us off the hook. The sick paradigm of society has to be claimed by all of us, not just the legislators and victims. Paradigm shifts are needed for individuals and the social system.

A community is experiencing racial divisiveness over a police matter. The Mayor and his staff, the City Council, and the Police Department are besieged; feeling abused the critics make demands, march, and remain unconvinced that their rights have been honored. Although there have been attempts to listen and act responsibly, each of these four groups has felt the effect of the power-over approach and denial of human dignity. Changes in procedures and other actions have attempted to resolve the problem. But treating the symptoms will not create a harmonious community—a community with soul. A paradigm shift is needed to deal with the root issue of denial of human dignity.

All of these examples are representative of addictive social systems and the control paradigm behind them. Change is necessary to all of life, not to just a piece of it.

Summary

"What we don't like, we can conspire to change" (Breton & Largent, 1996, p. 39). When we have decided that the "enemy is us," we can make a choice to stop denying, idealizing, avoiding, and looking the other way. In order to shift paradigms we need to consider four elements: assumptions, strategies, responses, and goals—all operating as one seamless process. If all elements are not changed, it is no change at all. It's just the old paradigm with new gimmicks.

Breton and Largent propose that there are three questions to the process of shifting paradigms:

1. Where are we, and where are we going? This question confronts the pain of the abusive social structures.
2. How do we get from here to there? This question involves the means of converting to a soul-centered paradigm from a control centered one.
3. How can we make the shift and go for change? This question challenges us to withdraw our contribution to the old model and to demand restructuring.

To respond to these challenges then we will need to reclaim our innate creativity and welcome the pain and hard work of shifting our paradigms, our mental maps.

References

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Linkage with the Membership

One of the responsibilities of the Board of Directors is to connect to the Society Ownership—to communicate periodically on its stewardship. The Board has developed a schedule for this linkage with the membership. Annually the Chair shall publish a State of the Society report in Kappa Omicron Nu FORUM, including a statement of values, an overview of programs and activities, and an accounting of its financial resources. A complete financial report is distributed to the official delegates at Conclave. Feedback will be gathered through annual grassroots surveys, biennial surveys at Conclave and through Dialogue, and a mail questionnaire and focus group survey every five years.

1997 Dialogue Survey

Two questions regarding membership benefits drew the following feedback:

Membership in KON helps me to . . .

- 1st: Broaden my horizons
- 2nd: Stay well informed about critical issues (tied with) Renew my commitment to excellence
- 3rd: Find valuable information
- 4th: Improve my professionalism
- 5th: Contribute to succeeding generations

The following KON Benefits are valuable resources for members:

- 1st: Scholarships, Fellowships, Grants
- 2nd: Dialogue
- 3rd: Kappa Omicron Nu FORUM

In addition to the formal opportunities to give feedback, members are encouraged to communicate at any time. In addition to mail and telephone, the Posting Board on the Kappa Omicron Nu Web Site offers a continuing opportunity to make suggestions or raise concerns.

1997 Kappa Omicron Nu Election

Nominees for Board of Directors are needed for the office of:

Vice Chair/Finance (two-year term)

Nominees for Committees are needed for:

Editorial (three-year term)
Nominating (two-year term)

Any KON member who would like to suggest a candidate or apply is urged to contact the National Office for an application form (see masthead on page 8 for address).

The members of the Nominating committee are: Betty Church, Chair; Judy K. Brun; Karen E. Craig; Charlotte Edwards; E. Katrina Rivers; Anne M. Weiner.

AAFCS Luncheon

The Kappa Omicron Nu Board of Directors cordially invites you to attend the

Joint Honor Society Luncheon held in conjunction with the AAFCS Annual Meeting

Sheraton Washington Hotel,
Washington, DC

on Sunday, June 22, 1997
at 12:00 noon

The program will include an update on honor society activities and a presentation by the Recipient of the

Coordinating Council of Honor Societies Undergraduate Paper Award Program:

Katherine Boward
of Iowa State University

Reservations for the luncheon can be made through the AAFCS Registration Form.

Further information can be obtained from

(517) 351-8335.

Call to Conclave

Fourth Kappa Omicron Nu Leadership Conclave

Hyatt DFW, Dallas, Texas
August 7-10, 1997

Theme:
Leadership for the
New Millennium

Join Kappa Omicron Nu in the BIG D for the biennial meeting of the organization. KON members from across the nation will study leadership, renew commitment to the honor society, enjoy fellowship and fun, and learn from each other. Conclave is a dual purpose meeting: it fulfills governance obligations of official delegates and offers leadership development for students and professionals.

The Conclave will begin Thursday evening and conclude with the closing banquet Saturday evening—all for a registration fee of \$185.00 (including leadership Workshops, Texas Barbecue, beverage breaks, two breakfasts, Saturday banquet, tour, and a memento).

The lodging rate is \$85 + tax for single or double rooms and \$105 + tax for triple or quad rooms. Registration and room reservation forms are available on the KON Web Site (<http://www.kon.org>). The deadline for room reservations will be June 25, 1997 to ensure confirmation in the headquarters hotel at the advertised rate. (See address of national office on the masthead, page 8.)



1998-99 Fellowships and Grants

Master's Fellowship:
application deadline April 1

Eileen C. Maddex Fellowship , \$2,000—awarded annually from an endowment in the Omicron Nu Fellowship Fund in honor of her contributions as Omicron Nu Executive Director.

Doctoral Fellowships:
application deadline January 15

Hettie M. Anthony Fellowship , \$2,000—awarded annually for doctoral research from an endowment in the Kappa Omicron Phi Fellowship Fund in honor of her as founder of Kappa Omicron Phi at Northwest Missouri State University.

Maude Gilchrist Fellowship , \$2,000—a new fellowship awarded annually for doctoral research from an endowment in honor of her as leader of the founders of Omicron Nu at Michigan State University.

Patsy Alexander Elmore Fellowship, \$2,000—awarded for doctoral study from the Kappa Omicron Phi Fellowship Fund in honor of her service as National President, 1982-86.

Dorothy I. Mitstifer Fellowship , \$2,000—awarded from the Named Fellowship endowment in the Kappa Omicron Phi Fellowship Fund in honor of her service as Executive Director of Kappa Omicron Phi and targeted primarily to chapter advisers for graduate or postgraduate study.

Omicron Nu Research Fellowship , \$2,000—awarded annually for doctoral research from the Omicron Nu Fellowship Fund.

Research/Project Grants:
application deadline February 15

One or more grants are awarded annually that meet the criteria of the Kappa Omicron Nu research agenda. Cross-specialization and integrative research is the research priority for the honor society. Multi-year proposals will be considered.

National Alumni Chapter Grant , \$500—awarded annually as a project of the National Alumni Chapter.

New Initiatives Grant , \$3,000—awarded annually from the Kappa Omicron Nu New Initiatives Fund.

Applications and further information about may be secured from the Kappa Omicron Nu National Office, 4990 Northwind Drive, Suite 140, East Lansing, MI 48823-5031. Telephone: (517) 351-8335; Facsimile: (517) 351-8336. Applications may be downloaded from the Web Site (www.kon.org).

1997-98 Fellowship Recipients

Fifty-six Grants for Chapter Scholars

Kappa Omicron Phi/
Dorothy I. Mitstifer Fellowship

Sylvia M. Asay
University of Nebraska—Lincoln

National Alumni Fellowship

Andrea Clark
University of Alabama at Birmingham

Omicron Nu/
Eileen C. Maddex Fellowship

Jessica Mills
University of Wisconsin-Madison

Kappa Omicron Phi/Hettie
Margaret Anthony Fellowship

Sharon M. Nickols-
Richardson
University of Georgia—Athens

Kappa Omicron Phi/
Alice Koenecke Fellowship

Pauline M. Samuda
University of Maine

Omicron Nu Research
Fellowship

Jonathan G. Sandberg
Kansas State University



Order Form Kappa Omicron Nu Monographs



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Deliver to: _____

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Daytime Telephone: _____ Date: _____

Remit form to: **Kappa Omicron Nu Honor Society**
4990 Northwind Drive, Suite 140
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Call for Papers

for publishing in
**Kappa Omicron Nu
 FORUM**
 the journal of Kappa Omicron Nu
 Honor Society

Topic:
 Advanced Information
 Infrastructures: Realizing their
 Potential

Guest Editor:
 Dr. Virginia M. Moxley

Objectives:

This theme will

Delineate the social, economic, and
 cultural impacts of the uses of
 advanced information infrastructures.

How have advanced information
 infrastructures changed the way
 people learn, work, and relate?

How can the costs and benefits of
 using advanced information
 infrastructures be measured by
 individuals, businesses, educa-
 tional institutions, and human
 service providers?

How will use of advanced
 information infrastructures
 change the culture of universi-
 ties, of the workplace, of families,
 and of communities?

What ethical dilemmas do the
 emerging information infrastruc-
 tures pose and how can good
 judgment be brought to bear on
 them?

Describe models for using advanced
 information infrastructures to
 improve human services, education,
 and research in family and consumer
 sciences.

Forecast how advanced information
 infrastructures are likely to impact
 service and information provision and
 acquisition, teaching and learning,
 and time use and productivity.

Overview:

Advanced Information Infrastruc-
 tures: Realizing the Potential focuses
 on the social, economic, and cultural
 impacts of advanced information
 infrastructures. Authors are invited
 to examine the human dimensions of
 the rapid advances occurring in the
 information infrastructure. Informa-
 tion is a critical resource for families,

businesses, educators, and service
 providers. Its acquisition and
 management is the principle activity
 of most professionals. Understanding
 the potential of information infra-
 structures to undergird (or to
 undermine) the work of educators,
 researchers, and other professionals
 can contribute to improved outcomes
 for the professional provider and for
 the clientele.

Information and Deadline:

Kappa Omicron Nu FORUM is a
 refereed publication outlet for both
 members and nonmembers. Manu-
 scripts are due January 15, 1998.

**For further information or to
 obtain a copy of "Guidelines
 for Authors," contact:**

Dr. Dorothy I. Mitstifer, Editor
 4990 Northwind Drive, Suite 140
 East Lansing, MI 48823-5031

Telephone: (517) 351-8335
 Facsimile: (517) 351-8336
 e-mail: dmitstifer@kon.org
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 (see Publications)



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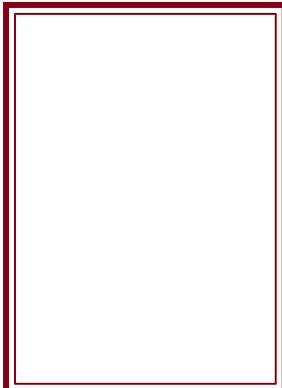
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Message from Janelle Walter

Chair, Board of Directors

Greetings. It is with delight and humility that I serve as your Chair for 1997. Working with Kappa Omicron Nu is such a rewarding experience. One of the neatest things

about being on the national board is the opportunity to meet and work with such fine, hard-working individuals, so committed to quality programs and service. I encourage others of you to give it a try.



Our organization continues to offer leadership to the profession in a number of ways. Through our encouragement, undergraduate writing continues to be nurtured and rewarded.

Collaboration among several groups within our profession has facilitated the workshop, "Taking Charge of Change." As a Board we continue to be concerned about the success of the whole profession and the development of leadership to ensure its future.

The Board has identified "affiliation networks that empower leaders" as a top priority of our organization. Thus nurturing membership remains our number one emphasis in the use of time, money, and energy. Also ranked as top priorities are promoting scholarship, research, and leadership; supporting the Leadership

Academy; and promoting unity and teamwork within our profession. Among other priorities are increasing association and dialogue among students, faculty, and alumni and encouraging communications among chapters.

Communication has been enhanced by our web site, and we trust that the new Posting Board will add an important dimension. Students, alumni, and faculty may communicate about issues which concern chapter development, membership development, and networking with national officers. We are delighted to offer electronic contact with the national office and officers to express concerns and, yes, give praise for jobs well done.

We can be proud of our tradition of excellence. May our efforts be contagious and have a ripple effect. Consider your effect. Consider your ripple.

Drop a pebble in the water: just a splash, and it is gone; But there's half-a-hundred ripples circling on and on and on,

Spreading, spreading from the center, flowing on out to the sea. And there is no way of telling where the end is going to be.

James W. Foley