A

SOCIAL

CHANGE

MODEL

OF

LEADERSHIP

DEVELOPMENT

GUIDEBOOK

Version III

Higher Education Research Institute, University of California, Los Angeles

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We have developed this *Guidebook* in collaboration with the other members of The Working Ensemble[1]. Their names (with institutional affiliations) appear in alphabetical order.

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Many other persons contributed to the *Guidebook* and to the thinking of the Ensemble. KC Boatsman, of UCLA was a member of the original Ensemble and a contributor to Versions I & II. Lisa Tsui, also of UCLA, began working with the ensemble during the development of Version III. Gloria Bonilla-Santiago (Rutgers State University) participated in the early stages of the Ensemble's work and Julie Ramsey served as a liaison from Gettysburg College, a member institution with a project that is also funded by the Eisenhower Leadership Program.

We also want to acknowledge Susan Denker, Deborah Golder, Marcy Levy, and Tracy Tyree, graduate students at the University of Maryland who provided assistance to members of the Ensemble throughout the project.

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[1] We chose the label ensemble to indicate that we viewed ourselves as a group that strives to function like a musical ensemble—different instruments and different players performing different parts but seeking to create a harmonic whole—the "music" (our leadership model)—that none of us could create individually.

The first version of the *Guidebook* was presented to a group of professionals and undergraduate students who participated in a working conference at Airlie House in the Fall of 1994 (see Appendix for a list of names). Their suggestions and comments were invaluable to the Ensemble as we set about revising the original *Guidebook* into Version II. We are indebted to the Airlie Conference participants for their thoughtful critiques and suggestions. Version II was subsequently presented at a number of preconference workshops around the country in Spring 1995: NASPA, ACPA, NACA, AAHE, and the 1995 summer National Leadership Symposium held in Rhode Island. Again, our appreciation to all of these workshop participants whose thoughtful comments have helped us with the revisions that appear in this third version of the *Guidebook*.

Also, our thanks to Cheryl Jenkins (NCCPA) and Lyn Jakobsen (ACUHO) who shared with us the results of the presentations of the model that they made to members of their respective organizations.

To our many colleagues in the field who read the *Guidebook* and gave us their reactions and to those who have used the model and written to us about their experiences with it, we extend a very special thanks for your good words and support of our work.

The work of the Ensemble and the development of this *Guidebook* was funded in part by the Eisenhower Leadership Program of the U.S. Department of Education. Donald N. Bigelow, Director of the Program, was always a strong supporter and constructive critic. He challenged us to do our best and we thank him for this.

As with Versions I and II, we see this Version III of the *Guidebook* as a living document that can change and improve as it is being used and tested with various groups of students.

To make this possible, two national organizations have kindly agreed to serve as repositories for the *Guidebook*:

(a) National Clearinghouse for Leadership Programs
University of Maryland-College Park
1135 Stamp Student Union
College Park, MD 20742-4631
(contact person: Alison Breeze)

(b) National Society for Experiential Education
3509 Haworth Drive,
Suite 257
Raleigh, NC 27009
(contact person: Gita Gulati-Partee)

We were fortunate in that one of our own ensemble members, Kathy Shellogg, decided to use the model in her own Eisenhower Program project. Basically, her project has evolved into an **application** of the Social Change Model described in this *Guidebook*. The principal product from her project, <u>An Application Guidebook for the Social Change Model of Leadership Development</u> (St. Norbert College), has also been deposited with the same two organizations listed above. A brief description of the Application Guidebook can be found in the Appendix to this *Guidebook*.

We encourage you to try out the model presented in this *Guidebook* in your own work. If you use or develop any related training materials or documents in connection with your attempt to apply the Model, and if you feel these materials could be used by others, please deposit copies with the Clearinghouses so that others can benefit from your knowledge and experience.

While the *Guidebook* is copyrighted, you have our permission to copy parts of it for noncommercial educational purposes, with the proviso that you make the appropriate attribution of authorship and share with the Clearinghouses any resulting documents that might be produced.

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January, 1996

One of the major dilemmas confronting any modern democratic society is how to reconcile the twin values individualism and community. The leadership model proposed in this *Guidebook* confronts the same dilemma: it is basically collaborative in approach, yet it purports to value individual diversity. It is easy to say that we "honor and celebrate" diversity and the "uniqueness and individuality" of each person, but quite another thing to make it work in a collaborative group setting. Is it really possible to achieve true collaboration within a highly diverse group without sacrificing the individuality of its members? Is it possible that collaboration can even be enhanced by diversity within the leadership development group?

In thinking about these questions we have tried to search for real-life examples of successful collaborative efforts that also value and celebrate individuality. The field of human endeavor that immediately came to mind was music. Practically all forms of music, from rock to country to jazz to classical—afford us an opportunity to see not only how collaboration and individualism can coexist, but also how these two values can be mutually enhancing. It goes without saying that good ensemble music requires collaboration. Yet, a successful musical ensemble not only "celebrates" the individuality of its members; it requires it. The very essence of beautiful music is that it simultaneously combines uniquely different sounds. These sounds are diverse not only with respect to rhythm and pitch but also with respect to the quality of sound produced by each different instrument or voice. Imagine how awful an ensemble would sound if everybody played or sang the same notes or played the same instrument in exactly the same way. And even when we have people playing the same notes with the same instrument, as, for example, in a violin section of a symphony orchestra, the richness and beauty of the overall sound depends upon the diversity of tones produced by the different violinists. If every player in a violin section produced exactly the same quality of tone, the subjective effect would be boring, if not unpleasant.

Practically every type of ensemble music can also "showcase" individual virtuosity. In classical music the concerto form celebrates the virtuoso pianist or violinist, while grand opera celebrates vocal virtuosity. The individual virtuoso is, of course, supported by the larger ensemble as part of the "community effort." In that uniquely American musical form that we call improvised jazz, we often find a more "democratic" showcasing of virtuosity, where each member of the jazz ensemble is afforded an opportunity to solo while the other members provide accompaniment.

Another way of using this music metaphor is to see any piece of music as consisting of melody (the individual) and harmony (the group or "collection" of individuals). The musical effect of an individual melodic line can be enhanced or enriched if it is "accompanied" by one or more other melodic lines that complement ("harmonize with") it. Similarly, we could say that the musical value or effect of the "accompaniment" would be substantially reduced if we eliminated the "melody." The key element here is that the two or more melodies that create the "harmonic effect" can be in some way **different** from each other (i.e., pitch, time, voice, instrument, or tone quality). The unique beauty of ensemble music **requires** such differences.

Does the metaphor of ensemble music provide us with any clues as to how we might create a genuinely collaborative leadership development group while still celebrating the individuality of each member? Some insight into how this might be answered can be gained by examining just how it is that musical ensembles are able to function effectively. To begin with, there must be some agreement among the musicians as to just what music is to be played, in what key, and at what tempo. This basic agreement is clearly analogous to the shared values that we seek to discover in forging a **common purpose** for the group. Unless the group members can agree upon what the basic purpose and function of the group should be, it will be very difficult to develop any real collaboration. Not only must there be some sure understanding of what the purposes and functions of the leadership group are, but each member must understand what his or her particular part or contribution will be (the "division of labor"). These understandings are analogous, of course, to the agreements that musicians must reach about what music is to be played, what the proper tempo should be, and who will play which instrument or sing which part.

Next we have the very important issue of technical competence. Unless the individual musicians have achieved a certain level of **technical competence** in singing or playing their instruments, they can become a drag on the rest of the group and detract from the overall performance of the ensemble. Technical competence in the functioning of small groups is an issue that has received far too little attention in the literature on collaborative leadership. While our educational system helps most students acquire adequate technical skills in reading, writing, and speaking, it provides very little formal training in listening, not to mention empathy, tolerance, teamwork, mediation, and other group skills that members need to collaborate effectively. Could it be that many students avoid getting involved in collaborative efforts to effect social change because they feel they would not really be very good at it? Could it be that students would value and enjoy becoming social change agents more if they understood more about how to function effectively in small groups? Clearly, most students have had little formal opportunity to develop the critical skills which are needed for collaborating in small groups. If they

were more skilled at group work, perhaps they would find it far more appealing to become "leaders" or active participants in social change efforts.

A close correlate of individual technical competence in a musical ensemble is **self-knowledge**. Each musician must have a good understanding of his or her technical competencies **and** limitations. In this way, the musicians can avoid tackling music that is too difficult or, if the ensemble decides to play such music, either drop out or practice sufficiently to acquire the level of skill needed to play the music competently. Clearly, if you are participating in a leadership development group, it is important not only to know what knowledge and talents you can contribute to the group effort, but also to be able to acknowledge areas where you lack the requisite knowledge and skill and, if necessary, to be willing to exert the effort needed to acquire the needed competence in these areas.

Knowledge of self, of course, is closely aligned with **knowledge of others**. Any competent musician knows that good ensemble work depends in part on knowing each other's skills and proclivities. Such knowledge is important not only in deciding what music the ensemble should play but also in enabling each musician to help other musicians play their parts with maximum effectiveness. The parallel with leadership development groups is obvious: knowing the other group members' values, passions, talents, skills, and limitations is of critical importance in attempting to define a common purpose that is achievable and to which all the members can commit themselves. Furthermore, each member can provide critical **feedback** to other members as a means of enhancing their self-knowledge.

Another necessary ingredient in an effectively functioning musical ensemble is that the individual players or singers must **listen** to each other. In some ways this is the most fundamental requirement of all. Imagine how absurd a musical ensemble would sound if the players were either unwilling to listen to each other or unable to hear each other. The analogous requirement in leadership development would to be the willingness and ability of each student to understand and empathize with other group members. As long as the students see the group merely as a forum for expressing their individual views, there is no need to "listen" to each other. Unless students are able and willing to understand and listen to each other, it will be very difficult to create any real sense of collaboration.

Still another requirement of a good musical ensemble is that each musician must have a **sense of the whole**. It is not enough just to know your part and to play it well, but one must also have a sense of how the entire ensemble sounds and of how the performance of each musician contributes to the whole. In a leadership development group, it is equally important for each participant to have a similar "big picture": How are we doing?

Are we clear about our common purpose? Are we making real progress toward realizing that purpose?

The final criterion might be called **respect**. Each ensemble player or singer intuitively realizes that every other member of the ensemble performs a key role in creating the overall community effort. Respect comes not only from understanding that each performer contributes importantly to the whole, but also from the realization that other performers have acquired the technical competence needed to play their parts at a high level of excellence. The parallels here for a leadership development group are obvious.

It goes without saying that these seven criteria that have been abstracted from our musical metaphor—shared values, technical competence, self-knowledge, knowledge of other group members, the ability to listen, a sense of the whole, and respect—are closely interdependent. Thus, your interest in listening to and understanding your group peers will be greater if you have mutual respect for and understand each other, and if you believe that you and they share similar values. At the same time, to identify these areas of shared or common values, you must first take the trouble to listen to and understand each other. Finally, neither self-knowledge, shared values nor a willingness to listen to each other will be sufficient to form an effective collaborative effort. You and the other members will need to acquire the knowledge and technical competencies to carry out the tasks required by a leadership development activity aimed at social change.

In making the best use of this *Guidebook*, it is important to understand the perspective from which you are reading it. Do you fit one or more of these categories?

A college administrator, faculty, or staff member who:

▲ is interested in initiating a leadership development project for students

▲ is already engaged in leadership development programs for students

▲ is already engaged in service-learning/community service projects with students

▲ wants to train student affairs colleagues in leadership development for students

▲ values a nonhierarchical leadership process and is comfortable with collaborative strategies

A student who:

▲ is involved (or wants to get involved) in a leadership development project

▲ wants to initiate a leadership development/community service project among fellow students

▲ is trying to understand the meaning and application of leadership as a concept

Any other person who:

▲ is interested in the concept or practice of leadership

▲ is promoting leadership development programs

▲ is developing leadership competencies as vehicles for social change

▲ is experimenting with a reflective, collaborative effort to address an issue

▲ is contributing new perspectives to our understanding of leadership

▲ is mobilizing others on behalf of social change

SOMETHING TO CONSIDER BEFORE YOU GET STARTED

A central concept in our approach to leadership development is **collaboration**. Our experience as a "working ensemble" convinces us that your own understanding and appreciation of the ideas presented in this *Guidebook* will be greatly enhanced if you also approach the task in a collaborative fashion.

Rather than simply trying to wade through this *Guidebook* on your own, we recommend that you engage one or more friends or colleagues simultaneously in the same task. Reading and discussing the materials in the *Guidebook* with others can be extremely useful not only in understanding the various concepts underlying our approach, but also in generating creative ideas about how these concepts can be **applied** in your daily work.

A SPECIAL NOTE TO ADMINISTRATORS

Although the primary purpose of the materials presented in this *Guidebook* is to facilitate the development of programs for student leadership development on the campus, we recognize that the life of the typical academic or student affairs administrator is already so busy and full that he or she may not be able to afford the luxury of embarking on a major new effort. For this reason, we believe that there are other applications of the principles underlying this model that might indeed relate directly to the regular activities of student affairs or academic administrators.

The daily routine of many practicing administrators in colleges and universities is driven by items from the "in box." These items cover an enormous range of problems and challenges on virtually every aspect of the students' academic and social life. We believe that many of elements of the leadership "model" presented later on in this *Guidebook* may well be applicable to the practicing professional's daily work, especially work that may involve trouble shooting or dealing with crises. *Remember: Anyone can use and practice the principles outlined in this Guidebook.*

The approach to student leadership development outlined in this *Guidebook* was initially developed by a 15-person "Working Ensemble" that has met together for more than 50 hours since the Fall of 1993. An unique feature of the Ensemble's leadership development model, which is described in detail beginning on page 18, is that it is based in part on research on effective leaders and student peer groups. The model also incorporates a number of key assumptions:

▲ "Leadership" is concerned with effecting change on behalf of others and society.

▲ Leadership is **collaborative**.

▲ Leadership is a **process** rather than a position.

▲ Leadership should be **value-based**.

▲ **All students** (not just those who hold formal leadership positions) are potential leaders.

▲ **Service** is a powerful vehicle for developing students' leadership skills.

In short, the approach proposed here differs in certain basic ways from traditional approaches that view "leaders" only as those who happen to hold formal leadership positions and that regard leadership as a value-neutral process involving positional "leaders" and "followers."

THE EISENHOWER PROJECT

In 1993 UCLA's Higher Education Research Institute received a grant from the Eisenhower Leadership Development program of the US Department of Education to undertake a project aimed at the development of a model of leadership development for undergraduate college students. The grant proposal, entitled "Empowering The Next Generations: New Approaches to Leadership and Leadership Development," had as its unique feature the collaboration of campus-based professionals in the field of student affairs in the design and field testing of the model. A major assumption underlying the project was that leadership is ultimately about change, and that effective leaders are those who are able to effect positive change on behalf of others and society.

The conceptual basis for the leadership development model was provided by several recent studies of leadership and college undergraduates. Helen Astin and Carole Leland's

recent study of 77 successful leaders, <u>Women of Influence, Women of Vision: A Cross-generational Study of Leaders and Social Change</u> (1991), suggests a conception of effective leadership which emphasizes collective action, shared power, and a passionate commitment on the part of the leader to social justice. Empowerment and collective action emerged as the cornerstones of these women's approach to leadership. Collective action was represented in the synergistic behavior of sharing responsibilities and distributing tasks according to each group member's unique talents, knowledge and expertise. Empowerment was the process by which groups developed and functioned collectively.

The conception of leadership that emerged from this study and which helped to shape our thinking about the model presented in this *Guidebook* represents a nonhierarchical form of leadership, where the "leader" functions as a catalyst and facilitator in enabling the group to act collectively in accomplishing the common vision. Moreover, the leadership behavior of the women in the study was embedded in clear values: trusting, maintaining one's integrity, and being committed to equal rights and justice. Power was expressed in relational terms, as typified by a quote from one of the women leaders: "we had power jointly as a group...none of us had power individually. But when you put it all together we had a lot of power and the reason was that we had a lot of information and we had one another."

<u>Women of Influence, Women of Vision</u> is based on an in-depth study of 77 women leaders whose passion for justice and equality helped to bring about substantial changes on behalf of women during three decades spanning the onset and the early years of the women's movement. Based in large part on insights provided by this national study, the leadership development model presented here is designed to emphasize **clarification of values**, the **development of self-awareness**, **trust**, and the capacity to **listen** and **serve** others, and through **collaborative work** to bring about **change** for the **common good**.

In their 1980 book <u>Maximizing Leadership Effectiveness</u>, Alexander Astin and Rita Scherrei compared the effects of different approaches to leadership on faculty and college student outcomes. Findings were consistent with many of the results from the H. Astin-Leland book: favorable faculty experiences and student outcomes were associated with institutional leaders who were "egalitarian" in their approach and whose overall administrative style was characterized as "humanistic." The most negative outcomes were associated with hierarchical administrations and bureaucratic leadership styles.

More recent longitudinal research by A. Astin in <u>What Matters in College?</u> (1993) suggests that **peer group** constitutes a potentially powerful source of influence on the undergraduate college student's development. More specifically, the single most potent

source of influence on leadership development among college undergraduates appears to be the amount of interaction that students have with each other. Enhanced leadership skills are associated with participating in volunteer work, tutoring other students, and working on group projects with other students.

While our own previous research and writing was very critical in shaping the development of the model, recent work by other scholars has reinforced our belief in the importance of re-imagining leadership for the 21st Century.

Some of the key ideas proposed recently by other scholars in the leadership field include interdependence and collaboration, the importance of educating and developing the **self** as an essential first step in enhancing group relationships, the expression of equality as a central value, and the personal qualities of empathic listening, trusting and integrity. See, for example: The 7 Habits of Highly Effective People (Covey, 1989), Learning to Lead, (Bennis & Goldsmith, 1994), Leadership for the Common Good, (Bryson & Crosby, 1992), Stewardship: Choosing Service Over Self-interest, (Block, 1993), Collaborative Leadership, (Chrislip & Larson (1994), Empowerment in Organizations, (Vogt & Murrell, 1992), The Leader Within, (Haas with Tamarkin, 1992), and others.

In sum, the proposed model is designed to make maximum use of student peer groups to enhance leadership development in the individual student. Consistent with this peer group emphasis and with the definition of effective leadership identified by H. Astin and Leland, the model views leadership primarily "as a collective effort, rather than in terms of a single person (leader) with specific attributes, a person who leads others." Based on this conception, the proposed model explains and outlines in detail a "leadership process" that maximizes the principles of equity, inclusion and service. The ultimate aim of leadership development programs based on the proposed model would be to prepare a new generation of leaders who understand that they can act as leaders to effect change without necessarily being in traditional leadership positions of power and authority.

THE WORKING ENSEMBLE

Work on this project began in January 1994. The Working Ensemble is comprised of five UCLA staff (the two co-principal investigators, three UCLA doctoral students in higher education) together with ten leadership specialists/student affairs professions from across the country (see the "Contributors" section for the names and institutional affiliations). The Ensemble members were selected by the UCLA staff in collaboration with the heads of key national student affairs associations. They represent a diverse group located at a diverse sample of higher education institutions. The goal was to identify

people in the field who could participate fully with the UCLA staff in the development of the model and in its dissemination.

Student Affairs educators have a long history in academe of fostering leadership development among students. They also are the ones responsible for campus functions that offer excellent possibilities for encouraging and shaping leadership potential in students (e.g., residential facilities, student clubs and organizations, fraternities, sororities, and community service programs). Student affairs educators have for many decades been committed to inclusion, to the empowerment of diverse students, and to the goal of developing students' full talents and potential (see, for example, the early work by Esther Lloyd Jones reflected in the volume Student Personnel as Deeper Teaching, 1937; and Student Leadership Programs in Higher Education, ACPA, 1981).

Since Fall 1993 the Working Ensemble has met six times in two-day working sessions. Regular between-meeting communications have been maintained through telephone, E-mail, FAX and correspondence. From the beginning we have tried to exemplify in our own group the same values, behaviors, and processes that undergird the student leadership model. The following personal reflections from Ensemble members illustrate some of our own struggles in trying to go beyond our preconceived notions about leadership and leadership education.

> *I have learned that leadership as a group process can be very difficult, especially because we must, as individuals, also change in order to make it work. We must un-learn standard and traditional ways of leadership, which involve positional leaders and followers. We must, instead, learn how to work cooperatively instead of competitively, either stop assuming that we have to do it all ourselves, or learn to take individual responsibility instead of expecting others to do all the work.*

> *Leadership and service means that leadership has a meaning beyond individual gain. It means that leadership has a greater purpose, that of somehow making the world a better place.*

> *It has been difficult for us to break our old patterns of norms and expectations that inhibit our true involvement as partners in this process, even though we have tried to create new norms and expectations for that involvement. We were all lacking the ability to take the necessary risks in creating new meaning for leadership, based on our years of experiences working with students. Therefore, I am struck by the difficulty of changing group process and the difficulty of personal risk-taking in the group process.*

I believed we were trying to breathe new meaning into the process of leadership that would result in a greater understanding that leadership without service will not change or build a better future for all.

DEVELOPMENT OF THE *GUIDEBOOK*

What we present here is a *Guidebook* that reflects our collective work during this past 24 months. As indicated earlier it is intended primarily as a resource and guide for professionals who are engaged in leadership development activities with students or for persons who intend to begin such a leadership program. It can also be used by students who are interested in starting their own leadership projects, for faculty or staff development, or by anyone who may be interested in looking at a new approach to leadership. Some of the Ensemble members have already found aspects of the model to be of value in their day-to-day dealings with students and colleagues.

As indicated earlier, a preliminary draft of this *Guidebook* (Version I) was presented to a retreat that was held at Airlie House Conference Center in Virginia on October 27-29, 1994. In addition to the Working Ensemble, participants included students selected from diverse institutions across the country, representatives of national student affairs and higher education associations, and several consultants (see Appendix for a listing of the Airlie House participants). Feedback from this retreat proved to be extremely helpful in developing Version II of the *Guidebook*. Further revisions and refinements were possible as professionals in the field had the opportunity to examine, discuss and practice the model. It is our hope that Version III of the *Guidebook* will remain a living, working document which reflects the latest knowledge, expertise, and experience in developing leadership for social change.

ORGANIZATION OF THE *GUIDEBOOK* VERSION III

The rest of the *Guidebook* begins with a preamble that outlines our conception of leadership and leadership development, followed by the model. In this model we spell out our basic assumptions and values and the personal qualities that would ideally characterize any group of students that are participants in a leadership development program. We have also included several case studies to illustrate activities and group processes that reflect leadership education as espoused in the model. The case studies include marginal notations to identify specific values and behaviors contained in the leadership model.

Following the presentation of the model we have included seven essays that describe in somewhat more detail each of the seven key elements in the model. Each essay includes some examples of activities for the teaching of each value and brief annotations of books that provide further insights into the concepts.

In the last section of the *Guidebook* we have included a list of relevant resources. These include: organizational resources; a bibliography; video tapes; and three examples of actual application of the model.

Higher education has a vital role to play in educating each new generation of leaders. Effective leadership is an especially acute issue in modern American society, given its increasing complexity and the fluidity and its myriad social, economic, political and educational problems. These problems and pressures faced by our institutions call particularly for transformational leadership. The diversity of people and institutions in higher education provide us with the challenge and the opportunity to expand our notions about leadership and its development based on a model embedded in values and collective action.

Colleges and universities provide rich opportunities for recruiting and developing leaders through the curriculum and co-curriculum. Co-curricular experiences not only support and augment the students' formal classroom and curricular experience, but can also create powerful learning opportunities for leadership development through collaborative group projects that serve the institution or the community. These projects can be implemented through residential living, service learning, community work, and student organizations, or through groups created to meet the challenges of our present situations (task forces, ad hoc study groups, etc.).

A leader is not necessarily a person who holds some formal position of leadership or who is perceived as a leader by others. Rather, we regard a leader as one who is able to effect positive **change** for the betterment of others, the community, and society. All people, in other words, are potential leaders. Moreover, the **process** of leadership cannot be described simply in terms of the behavior of an individual; rather, leadership involves collaborative relationships that lead to collective action grounded in the shared values of people who work together to effect positive change.

The notions of leader as change agent and of leadership as collective action to effect social change suggest that a conscious focus on **values** should be at the core of any leadership development effort. We believe that any new program in leadership development should focus not only on the value implications of any proposed social change, but also on the personal values of the leaders themselves. While some academic colleagues may be uncomfortable with our advocacy of a "values-based" approach, we feel strongly that any educational program is inevitably based on values, and that there is a need to embrace common human values such as self-knowledge, service, and collaboration to guide our common civic agendas. A similar viewpoint has recently been expressed in the national report, <u>An American Imperative, Higher Expectations for Higher Education</u> (Wingspread Group on Higher Education Staff, 1993).

We dedicate ourselves to the design and dissemination of a value-based leadership development model which will assist student affairs staff, faculty, and other campus educators in their efforts to prepare a new generation of effective leaders for social change. We believe that we must transform the way we conceptualize and practice leadership as we move to confront the challenges of the 21st Century.

The **model** described in the next section attempts to summarize and integrate the key concepts about leadership development that have evolved through the Working Ensemble's many hours of discussion and deliberation. As already indicated, the current version of the model has also been shaped in substantial ways by participants at the Airlie House Conference, in the preconference workshops of NACA, ACPA, NASPA, AAHE, and participants at the 1995 National Leadership symposium in Rhode Island. To provide a context for understanding the model, we shall first review certain basic assumptions on which it is predicated.

In understanding the leadership model presented here, it is necessary to assume that a "leadership development group" has been formed, and that the group intends to engage in some form of change-action project[2] as the primary vehicle for developing leadership skills. (Issues related to the formation of such a group and identifying appropriate service projects are discussed later.)

BASIC PREMISES

▲ This model is **inclusive**, in that it is designed to enhance the development of leadership qualities in all participants—those who hold formal leadership positions as well as those who do not—and to promote a process that is inclusive and actively engages all who wish to contribute.

▲ Leadership is viewed as a process rather than as a position.

▲ The model explicitly promotes the values of equity, social justice, self-knowledge, personal empowerment, collaboration, citizenship, and service.

▲ "Service"[3] provides a powerful vehicle for developing student leadership capabilities in a collaborative environment. Learning happens by "making meaning" of life experiences.

▲ While the model was initially designed to assist professionals in the field of student affairs who are engaged (or wish to engage) in facilitating leadership development among students, we have come to realize that it can also be useful to faculty and academic administrators or to students who are interested in undertaking leadership development projects on their own.

▲ The model is only one of many possible models of leadership development. It is presented as a working framework that is subject to regular revision and refinement based on the experience of those who use it. Practitioners and students may well find certain elements in the model to be more applicable or relevant than others. Moreover, different types of institutions may need to make some modifications in accordance with their institutional missions.

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[2] We use the terms "service" and "change-action" interchangeably.

[3] Our use of the term "Service" in intended to describe activities that serve the common good.

▲ The model has two primary goals:

1. To enhance student learning and development; more specifically, to develop in each student participant greater:

   ▲ **Self-knowledge:** understanding of one's talents, values, and interests, especially as these relate to the student's capacity to provide effective leadership.

   ▲ **Leadership competence:** the capacity to mobilize oneself and others to serve and to work collaboratively.

2. To facilitate positive social **change** at the institution or in the community. That is, to undertake actions which will help the institution/community to function more effectively and humanely.

Since our approach to leadership development is embedded in collaboration and concerned with fostering positive social change, the model examines leadership development from three different perspectives or levels:

The Individual: What personal qualities are we attempting to foster and develop in those who participate in a leadership development program? What personal qualities are most supportive of group functioning and positive social change?

The Group: How can the collaborative leadership development process be designed not only to facilitate the development of the desired individual qualities (above) but also to effect positive social change?

The Community/Society: Toward what social ends is the leadership development activity directed? What kinds of service activities are most effective in energizing the group and in developing desired personal qualities in the individual?

The connections among these three levels can be illustrated schematically in Figure 1.

Arrow "a" indicates that the nature of the group process depends in part on the personal qualities of the individual "leaders" who make up the leadership development group. Arrow "b" symbolizes the reciprocal effect of the group on the individual. Much of what happens in any leadership development effort (and much like the work of a musical ensemble) is that it involves a continuous feedback loop between the group and the individual (a —> b —> a, etc.). Arrow "c" symbolizes the service activity ("music"), where the group focuses its energies in an effort to effect positive change in something outside of itself. Arrow "d" indicates that how the outside community (i.e., service recipient or "audience") responds will inevitably affect the group process. The feedback loop suggested by arrows "c" and "d" thus symbolizes the byplay between the group and the
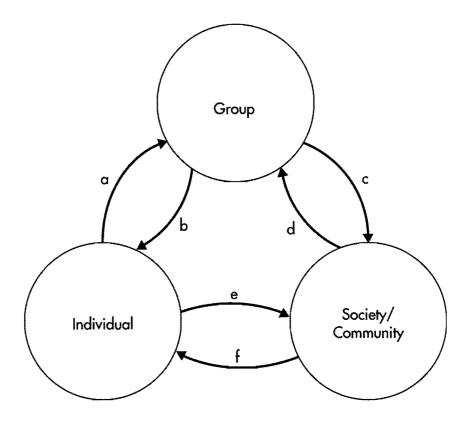
Figure 1. Three components of the leadership development model

community that necessarily occurs during any leadership activity which is designed to effect change.

Arrow "e" symbolizes the direct engagement of the individual in the service activity. The final arrow ("f") indicates that the individual can be directly affected by engagement in the change-action project. However, some of the most important community feedback to the individual occurs indirectly, where individual students are able to compare their own direct experience of the service activity (arrow "f") with that of other group members (arrows "d" and "b")[4].

In our many hours of discussion and debate, it became clear to each of us in the Ensemble that **values** were at the core of what we considered to be the critical elements in our leadership development model. In addition to **Change**, the "hub" around

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[4] Some of us wanted to draw the circles as overlapping in order to emphasize the interactive and reciprocal nature of the model. After a few such attempts, however, we decided against the idea because the resulting diagrams looked too cluttered and confusing.

which our evolving model was being developed, there were seven other critical values about which we could agree:

▲ Collaboration

▲ Consciousness of self

▲ Commitment

▲ Congruence

▲ Common Purpose

▲ Controversy with Civility

▲ Citizenship

Since it happens that there are seven values in this list and they all begin with the letter C, we dubbed these as the "7 C's" of leadership development for social change. These values, in turn, can be organized within the three levels of the model (Figure 2), as follows:

Individual Values

▲ Consciousness of self

▲ Congruence

▲ Commitment

Group Process Values

▲ Collaboration

▲ Common Purpose

▲ Controversy with Civility

Community/Societal Values

▲ Citizenship

▲ CHANGE

CHANGE, of course, is the value "hub" which gives meaning and purpose to the 7 C's. Change, in other words, is the ultimate goal of the creative process of leadership—to make a better world and a better society for self and others.
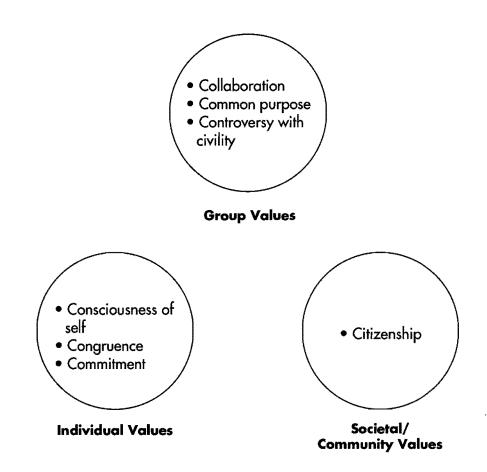
Group Values
- Collaboration
- Common purpose
- Controversy with civility

Individual Values
- Consciousness of self
- Congruence
- Commitment

Societal/Community Values
- Citizenship

Figure 2. The 7 C's organized by level of focus

Following are brief definitions of each of the "Seven C's." (See pp 31-69 for more extended essays on each "C"):

Consciousness of self means being aware of the beliefs, values, attitudes, and emotions that motivate one to take action.

Congruence refers to thinking, feeling, and behaving with consistency, genuineness, authenticity, and honesty toward others. Congruent persons are those whose actions are consistent with their most deeply-held beliefs and convictions. Clearly, personal congruence and consciousness of self are interdependent.

Commitment is the psychic energy that motivates the individual to serve and that drives the collective effort. Commitment implies passion, intensity, and duration. It is directed toward both the group activity as well as its intended outcomes. Without commitment, knowledge of self is of little value. And without adequate knowledge of self, commitment is easily misdirected. Congruence, in turn, is most readily achieved when the person acts with commitment and knowledge of self.

Collaboration is to work with others in a common effort. It constitutes the cornerstone value of the group leadership effort because it empowers self and others through trust. Collaboration multiplies group effectiveness by capitalizing on the multiple talents and perspectives of each group member and on the power of that diversity to generate creative solutions and actions. Collaboration empowers each individual best when there is a clear-cut "division of labor."

Common Purpose means to work with shared aims and values. It facilitates the group's ability to engage in collective analysis of the issues at hand and the task to be undertaken. Common purpose is best achieved when all members of the group share in the vision and participate actively in articulating the purpose and goals of the leadership development activity. Recognizing the common purpose and mission of the group helps to generate the high level of trust that any successful collaboration requires.

Controversy with Civility recognizes two fundamental realities of any creative group effort: that differences in viewpoint are inevitable, and that such differences must be aired openly but with civility. Civility implies respect for others, a willingness to hear each other's views, and the exercise of restraint in criticizing the views and actions of others. This is best achieved in a collaborative framework and when a common purpose has been identified. Controversy (conflict, confrontation) can often lead to new, creative solutions to problems, especially when it occurs in an atmosphere of civility, collaboration, and common purpose.

Citizenship is the process whereby the individual and the collaborative group become responsibly connected to the community and the society through the leadership development activity. To be a good citizen is to work for positive change on behalf of others and the community. Citizenship thus acknowledges the interdependence of all who are involved in or affected by these efforts. It recognizes that the common purpose of the group must incorporate a sense of concern for the rights and welfare of all those who might be affected by the group's efforts. Good citizenship thus recognizes that effective democracy involves individual responsibility as well as individual rights.

In order to better understand the potentially complex connections among the individual, group, and community values, let us consider each possible pairing of these three sets of values.

Figure 3 shows the interactions between the individual and the group. Arrows "a" and "b" symbolize the "feedback loop" between the group and the individual: the group is affected by the characteristics of its individual members, and the group "chemistry" affects each individual.
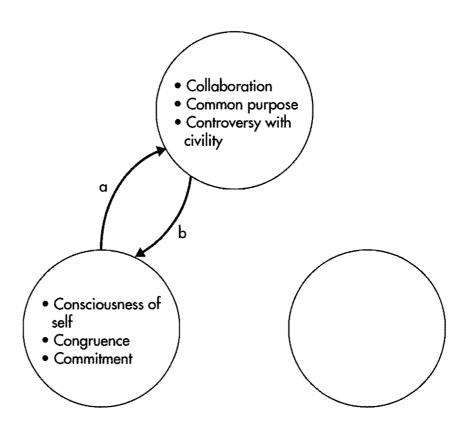
Figure 3. Interaction between the individual and the group

Arrow "a" suggests that group processes are facilitated when individual participants are conscious of self, committed, and behave in ways that are congruent with their personal values. Consciousness of self, of course, is a critical ingredient in forging a common purpose for the group: What are our shared values and purposes? Similarly, the division of labor that is so basic to true collaboration requires an understanding of one's special talents and limitations. Likewise, the kind of "civil controversy" that can often lead to innovative solutions requires both congruence (that individuals be willing to share their views with others even when there is a good chance that others may hold contrary views) and commitment (a willingness to "stick to it" in the face of controversy).

Arrow "b" symbolizes the effect of the leadership development group on the individual. It suggests that this feedback from the group is most likely to enhance the individual qualities of consciousness of self, commitment, and congruence when the group operates collaboratively with common purpose and accepts controversy with civility. For example, an individual will be most likely to learn (enhance consciousness of self) when critical feedback (controversy) is presented with civility and respect. It is also much easier to "hear" critical commentary when it occurs in a collaborative (rather than competitive) context. Similarly, when the individual is a member of a collaborative group that has identified a common purpose, it is much easier ("safer") to behave congruently.

Collaboration with common purpose also enhances individual commitment because it serves as a reinforcer: like-minded people working together toward common goals strengthens each other's individual commitment toward that goal.

Figure 4 focuses on the relationship between the group and the community that it is striving to serve. Arrow "c" suggests that responsible citizenship and positive change are most likely to occur when the leadership group functions collaboratively, with common purpose, and encourages civility in the expression of controversy. Conversely, the group will find it very difficult to be an effective change agent or to fulfill its citizenship or community responsibilities if it functions competitively, if it cannot identify a common purpose, or if it pursues controversy with incivility.

Arrow "d" signifies the feedback to the group that is generated by its efforts to serve or effect change. If the group enjoys some initial success in its effort to serve (i.e., if positive change occurs), collaboration and common purpose are reinforced. The "feedback loop" formed by arrows "d" and "c" symbolizes the "group learning" process that occurs whenever any group endeavors to effect change. Early successes and failures are processed by the group ("d"), and it revises its approach accordingly ("c").
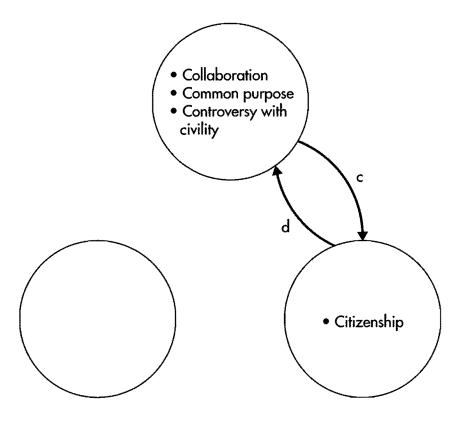

Figure 4. Interaction between the group and the community/society

Figure 5 portrays the interaction between the individual and the community. The "feedback loop formed by arrows "e" and "f" portrays the individual learning that occurs when an individual is directly engaged with the community/society in an effort to effect positive change. Arrow "e" signifies the direct effect of the individual's actions on the community. It suggests that the community is most likely to respond positively to an individual's efforts to serve if these efforts are rooted in self-understanding, integrity, and genuine commitment. Responsible citizenship, in other words, is based on self-knowledge, congruence, and commitment.

Arrow "f" signifies the direct effect that active engagement in any service effort can have on the individual. Since the person "learns through service," consciousness of self is enhanced through the realization of what one is (and is not) capable of doing. Commitment is also enhanced if the individual feels that he or she can "make a difference." And congruence is enhanced as the individual comes to realize that positive change is most likely to occur when individual actions are rooted in one's most deeply held values and beliefs.
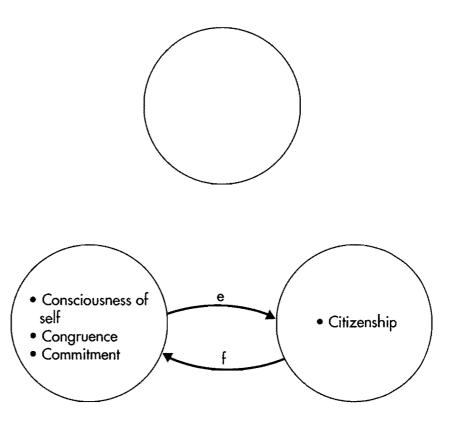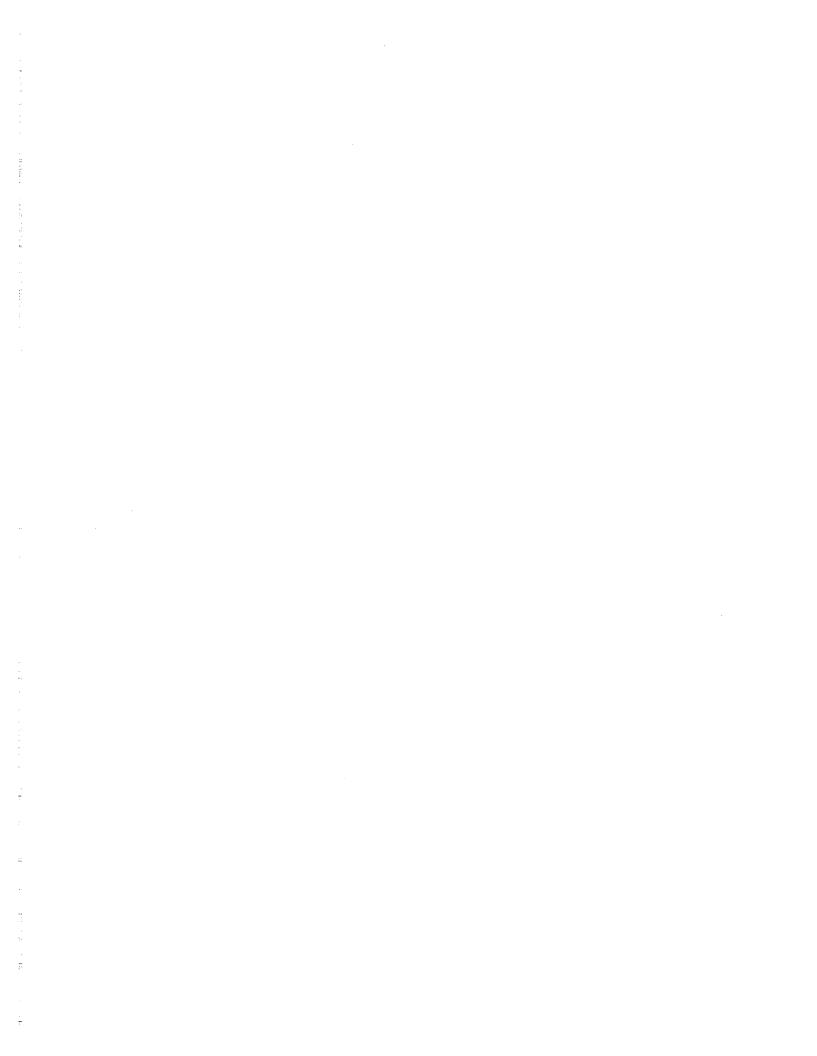

Figure 5. Interaction between the individual and the community/society

This model is designed to be used, tested out, modified and refined by anyone engaged in leadership development efforts on campus. It is designed to engage students in activities and experiences that will help them not only to clarify their current values, but also to integrate the specific values, attitudes and behaviors that undergird the model into their own leadership practices. In other words, to apply the model in practice is to encourage students not only to exemplify the **individual** values in their own lives, but also to incorporate the **group** values in their interactions with others.

We believe that knowing and appreciating oneself is essential to one's ability to appreciate and trust others, a critical element in collaborative work. We also believe that learning about and practicing collaboration are essential to bring about change that serves others—the essence of our model. This conception of leadership and leadership development provides a perspective which we hope will encourage others to question more traditional definitions and practices of leadership. This perspective emphasizes the **relational** aspects of leadership and proposes a process that moves from self-reflection to collaboration and then to more self-reflection, a continuous cycle of reflection followed by active learning that results in increased involvement and action.

Thus, the model emphasizes both the personal and interpersonal dimensions of leadership. By "personal" we mean self-awareness and congruence: understanding one's salient values, talents and other individual characteristics, personal integrity, self-renewal, openness to learning, and establishing a personal focus or purpose. The "interpersonal" dimension includes communication skills, coalition building, honesty, respecting others, openness to differing views, collaborating, listening, and empowering others.

We believe that activities that serve the institution and/or the larger community provide an especially rich and appropriate context for engaging students and for developing collaborative action strategies that benefit others. This model does not purport to be appropriate for all purposes or tasks. That is, it is **action oriented** with a goal of helping the institution or community to function more effectively and humanely.

THE

"SEVEN C'S"

One who knows others is wise. One who knows oneself is enlightened.

—*Lao - Tzu*

Consciousness of self means to know oneself, or simply to be self-aware. As it is used in our Social Change Model for Leadership Development, Consciousness of Self has two different but closely related aspects. First, it implies an awareness and an acknowledgment of those relatively stable aspects of the self that go to make up what we call "personality": talents, interests, aspirations, values, concerns, self-concept, limitations, and dreams. Second, self-awareness implies "mindfulness," an ability and a propensity to be an accurate observer of your current actions and state of mind. In other words, a person with a highly developed capacity for consciousness of self not only has a reasonably accurate "self-concept," but is also a good observer of his or her own behavior and state of mind at any given time. Clearly, these two capacities are closely intertwined, since being able to sketch an accurate portrait of one's being depends in part on the capacity to be a good observer of one's behavior and mental states over a period of time.

The following Chinese proverb underscores the importance of self-awareness in leadership development:

> *If there is light in the soul, there will be beauty in the person.*
> *If there is beauty in the person there will be harmony in the house.*
> *If there is harmony in the house, there will be order in the nation.*
> *If there is order in the nation, there will be peace in the world.*

SELF-AWARENESS AND LEADERSHIP

Consciousness of self is a fundamental value in our Model because it constitutes a necessary condition for realizing all the other values in the Model. The leadership model thus seeks to develop a person who can **collaborate** with others, who can become a committed participant in the shaping of the group's **common purpose**, who can help to resolve group conflict/controversy with **civility**, and who can behave as a responsible citizen. To be that kind of person requires self-awareness.

Being of service to others and being an effective member of a leadership group that works toward social change necessarily begins with self-awareness. Enhanced self-awareness facilitates the group process not only because it leads to a better understanding

of others, but also because it aids in the development of trust, an essential ingredient in effective collaboration. To enhance consciousness of self each group participant needs to explore questions such as the following: What are my values? What kinds of social changes do I really care about? What are my skills, strengths, and talents? How can I best contribute to the group's common purpose, to the leadership process, to social change?

Covey (1989) defines self-awareness "as the ability to think about your very thought process" (p. 66) and he continues,..."self-awareness enables us to stand apart and examine even the way we 'see' ourselves—our self-paradigm [which] affects not only our attitudes and behaviors but also how we see other people. It becomes our map of the basic nature of mankind (sic)" (p. 67).

Thus, consciousness of self is a key element in being able to develop consciousness of others. Unless we can be aware of ourselves, our values, our way of thinking and doing—our very essence of being—we will lack the skills we need to understand others in the group, to identify common purpose with the group, and to engage group controversy with civility. Self-awareness is especially important when it comes to personal limitations, because unaware people tend to project on to others their own limitations and unacceptable beliefs and thus deprive themselves of the ability to see and hear others as they really are.

Self-awareness and collaborative work are mutually reinforcing. The personal work involved in developing consciousness of self enhances the group process, and the group process—especially the reflective work of the group that focuses on its own process—enhances individual self-awareness.

DEVELOPING SELF-AWARENESS

Transpersonal psychologists and eastern philosophers have written extensively about mindfulness, or the **process** of being self-aware. Mindful meditation involves paying attention to thoughts, feelings and actions. Kabat-Zinn (1994) provides us with useful tools for practicing mindfulness that can assist greatly in the development of self-awareness. He reminds us that mindfulness has to do, above all, with attention and awareness, qualities we tend to take for granted and don't think of developing systematically in the service of self-understanding and wisdom.

Kabat-Zinn believes that each of us needs to be able to stop merely "doing" and become more in touch with what is actually happening at the moment. This kind of moment-to-moment awareness can help to prevent us from creating problems that have

their roots in deepseated fears and insecurities. He calls for us to see ourselves in a balanced way, because by not being "mindful in the present" we can become stuck in wounds from painful childhood experiences that can prevent us from seeing our strengths.

Mindfulness, in short, is the skill of being present. Senge et al. (1994) in The Fifth Discipline Fieldbook, outlines a very simple exercise (moments of awareness in action, or Ma, p.217), to help with becoming mindful. Ma is an exercise for engaging a person in real-time reflection, "stopping in the moment and taking a quick reading of the current reality." Basically, you stop yourself and pose to yourself questions such as the following: What is happening? What am I doing? What am I feeling? What am I thinking? What do I want right now, for myself? Mindfulness, in other words, is training yourself to be in constant touch with what is happening and what you are experiencing. Senge et al. suggest that one needs to stop every so often and take account of one's feelings and of what is happening in the moment.

The practice of mindfulness—being consciously aware of one's thoughts, feelings and current experiences as they occur—can be extended to the leadership development group, which can in turn play a very important role in the development of individual self-awareness. Haas and Tamarkin (1992, p.72) discuss how the group helps by becoming a "looking glass self." The looking-glass self describes the process of finding one's identity by attending to one's self image as it is reflected back through the reactions of others around us. The way others see us provides us with accumulated impressions that give us a view or perspective of ourselves which broadens (and perhaps even modifies) the perspective we gain from individual work.

In A Way of Being (1980), Carl Rogers argues that the reason to strive for greater self-awareness is that "with self-awareness a more informed choice is possible (p.127)." In an earlier book, On Becoming a Person (1961), Rogers also discusses how the group assists the individual in becoming whatever she wishes and means to be. Rogers believes that, once the group has developed trust, it can provide an environment in which the individual can be herself, discover aspects of self, become better integrated, and in turn become more understanding and accepting of others. He tells us that the process of becoming rests on the ability to listen to oneself and to experience what is going on within the self.

There are at least three ways that each participant in the leadership development group can work toward becoming more conscious of self: (1) by stopping the self from merely "doing" in order to examine the feelings, thoughts and experiences at the moment (Ma); (2) by receiving feedback from the group (the leadership group), and

(3) by keeping a personal journal. The personal journal is a particularly powerful vehicle for developing consciousness of self because, by recording significant events of the day and the feelings that accompany those events, you can reflect back to the happenings of the day. As you jot down the experiences of the day, ask yourself what themes do you see? What strengths are apparent? What reactions did you have? How did you deal with the challenges you confronted?

Additional methods for enhancing self-awareness include activities that individuals can engage in as members of the group:

▲ Prepare your own eulogy—How would you describe yourself? What aspects of the self should others remember you by? Read it to the group and get their reactions.

▲ Role playing—ask someone from the group to play you in an activity or conversation. This can help you see yourself as others see you.

▲ Blindfold yourself and ask difficult questions of others about yourself and just listen to their responses.

▲ Write down your personal creed (I believe...) and share it with the group.

▲ Work with various self-assessment instruments (e.g., Myers-Briggs) and engage the group in discussing and comparing each other's profile.

> *What lies behind us and what lies before us are tiny matters compared to what lies within us.*
>
> —*Oliver Wendell Holmes*

ANNOTATED REFERENCES

Ambrose, D. Leadership: The journey inward. Dubuque, Iowa: Kendall/Hunt Publishing Company.
Although most books about leadership focus on the journey outward, this book emphasizes the journey inward. It explores how inner struggles, self-knowledge, and resulting personal choices may be linked to leadership. This book deals with the capacity of ordinary people to exercise leadership in everyday situations, at work or at home, in the community or in personal endeavors.

Bennis, W. & Goldsmith, J. (1994). Learning to lead. Reading, Massachusetts: Addison-Wesley Publishing Company.
The workbook format includes more than 30 exercises designed for both personal and group use, offering multiple avenues for developing one's leadership skills. Major topics include: leadership for the 90s and beyond, managers vs. leaders, leadership myths, how to translate previous leadership failures into springboards of creativity, how to develop

an organizational vision and communicate it successfully to others, the ethics of leadership, and how to harness the power needed to achieve to achieve personal leadership goals.

Haas, H. (with Tamarkin, B.) (1992). <u>The leader within</u>. New York: Harper Business.
Based on more than 150 interviews with the country's top CEOs, and a distillation of the literature on leadership, Haas and Tamarkin define leadership for a new generation and analyzes the steps that CEOs can take to progress beyond management in order to gain the trust and commitment needed to truly lead their organizations.

Kabat-Zinn, J. (1994). <u>Wherever you go there you are</u>. New York: Hyperion.
In this book the author maps out a simple path for cultivating mindfulness in one's own life; how to reclaim the richness of one's moments. Kabat-Zinn provides numerous examples and exercises to help one become aware of his/her own being. It is designed to expand, deepen, and reinforce the commitment to a life of greater awareness and insight.

Rogers, C. (1961). <u>On becoming a person</u>. Boston: Houghton Mifflin Company.
Written by a pre-eminent American psychologist, this is considered a classic study of personal growth and creativity. This philosophical and provocative book challenges many concepts and attitudes of traditional psychology, and poses such fundamental questions as: What is the meaning of personal growth? Under what conditions is growth possible? How can one person help another? What is creativity and how can it be fostered?

Rogers, C. (1980). <u>A way of being</u>. Boston: Houghton Mifflin Company.
In this book the founder of the human potential movement expands his ideas on personal growth and shares the evolution of his ideas during the 1970s. In a direct and personal style, Rogers reveals the growing, changing aspects of his way of being and thinking in chapters covering such topics as his personal experiences in growing older, various aspects of his expanding professional concepts, and his experiences in facilitating learning. In the last section, Dr. Rogers looks at the drastic transformation that faces our culture in coming years, and offers a vision of life in the new world.

Senge, P., Roberts, C., Ross, R., Smith, B. & Kleiner, A. (1994). <u>The fifth discipline fieldbook</u>. New York: Currency Doubleday.
Recognizing that a "new type of management practitioner" is emerging today, a person who is willing to combine his or her own personal learning with broader collective action in an organization, this field book describes the experimentation, research, writing, and invention of hundreds of people and includes exercises throughout the book to help the reader achieve a better understanding of the various topics. Chapter themes include "Systems Thinking," "Personal Mastery," "Mental Models," "Shared Vision," and "Team Learning."

What I am is good enough if I can just be it.

—*Carl Rogers*

Congruence refers to thinking, feeling, and behaving with consistency, genuineness, authenticity, and honesty toward others. Congruent persons are those whose actions are consistent with their most deeply-held beliefs and convictions. Clearly, personal congruence and consciousness of self are interdependent. "Congruence means simply that your words, actions, and feelings all match or are consistent" (Cornier and Hackney, 1993).

INDIVIDUAL CONGRUENCE

Developing a clear **consciousness of self** is a critical element in being congruent. Being clear about your values, beliefs, strengths, and limitations is especially important. It is, therefore, imperative to understand your most deeply felt values and beliefs before congruence can consciously develop. Who are you *as an individual?* How are you alike and different from your family and your peer group? What are the boundaries of your individuality? How does it feel when you act incongruently, when your behavior is inconsistent with your beliefs and values? Does your behavior really reflect your true self and your innermost values, or are you merely playing a role or exhibiting a facade? What are the authentic truths of your life? When you act in ways that are contrary to your core values and what you truly think, feel, or believe, how does this affect your feelings of wholeness and authenticity?

ARE YOU ACTING WITH CONGRUENCE?

It can be a real challenge to "test" your own level of congruence. There are many ways to do this. Let's say that you believe that "all people are created equal," or that all people are "deserving of respect." Do you treat all those with whom you come in contact with the same degree of respect? Are there differences in how you behave toward your secretary and your boss? Between how you treat a friend or an acquaintance?

Do "circumstances" change your willingness to be congruent? When you seek a favor, do you behave differently from when someone asks you for a favor? Do you smile at someone toward whom you feel resentment? Do you readily acknowledge when you think you have made a mistake?

Divided No More

In his essay, "Divided No More," Parker Palmer (1992) tells us that change does not always occur when leaders try to manipulate the organizational structure, but that it occurs instead when individuals decide to be congruent. It is not necessary, of course, to be aware of the concept of "congruence;" you can induce change merely when strong conviction determines your behavior. Palmer uses Rosa Parks as an example of how change was set in motion when one woman acted with congruence, despite the very real threat of personal harm. Ms. Parks "sat at the front of the bus because her soul was tired of the vast, demoralizing gap between knowing herself as fully human and collaborating with a system that denied her humanity (pg. 12)."

Rosa Parks decided to behave in a manner that was consistent with her beliefs, and that simple, courageous, and rebellious act gave others the strength to follow her example by no longer suppressing commonly felt feelings over the social inequities they had to endure. As a result, a powerful movement for social change was unleashed by an unlikely source, in the person of a small woman who acted upon her convictions.

Group Congruence

Social change is most likely to occur when a leader works within a group that comes together around a common concern and for a common purpose. Movement toward change can begin with a Rosa Parks, or with an adult student who feels marginalized on a residential campus and who wishes to be more integral to the mainstream of the collegiate experience. The leader within each of us begins with a feeling. When that feeling is translated into behavior that is congruent with our views, we find it easier to identify or recognize others who hold similar beliefs or concerns. Thus, a collective congruence can begin a movement for social change.

There are times, however, when being congruent creates special conflicts and challenges. What of those times when your values and beliefs are at odds with the ebb and flow of the group, when your heart tells you that the group is heading in a wrong direction? How do you balance your need to be congruent with your need to be a collaborative partner in the decision-making process? Sometimes it appears that you are in a "lose-lose" situation: should I be congruent and confront the group with my dissenting perspective, values, and views (risking alienation from the group and, worse, disruption of the collaborative process), or should I support the group's decision or dominant direction, and suppress my true feeling? How do I decide whether or not to verbalize differences and risk disrupting the group?

An often unrecognized problem in such situations is your earlier failure to recognize "early warning" signs and to share them with the group. That is, it is seldom, if ever, the case that a **major** discrepancy between the group's direction and your own deeply felt values will suddenly emerge full-blown with no advance indication. Most often there will be early indications that certain group members are tentatively considering directions that appear to deviate from your own personal values. The mistake is in allowing yourself to remain passive (incongruent) in the face of such discrepancies in the interest of being "collaborative," or being a "team player." By sharing your early concerns openly with the other group members, you put the group on notice that at least one member is not supporting or is questioning what is being proposed. You also enable other group members to examine your dissenting arguments before they have become firmly committed to the opposing view.

Several useful purposes can be served by such "early congruence": (1) Perhaps you can alter the group's direction by encouraging the other members to question the wisdom of what's being proposed before it becomes a "bandwagon" phenomenon; (2) By subjecting your dissenting views to the critical scrutiny of others, you may discover flaws in your own position; (3) You will help to build trust by being willing to risk group criticism in the interest of being personally congruent. (Clearly, however, the **controversy** generated by your dissent needs to be treated **with civility**.); and (4) The resulting discussion and debate may well lead to an approach which is superior to either your own initial view or the early view to which you voiced objection.

None of this is possible, of course, unless members of the group achieve **consciousness of self** and are **committed** to behaving congruently in the group setting. Perhaps the existence of differences within the group is less significant than a willingness to air these differences and to hear the views of others with an open mind. It is important, however, to resist disrupting the group's collaborative flow simply to air every single point about which you might disagree. "Congruence" of this kind can amount to nihilism. Personal reflection from moment to moment will help determine whether or not the group's direction is seriously in conflict with your own basic values and beliefs, and whether in the interest of remaining congruent you should share your dissenting views.

Following are a few practical suggestions for maintaining personal congruence in a collaborative group:

▲ Talk about yourself: share your personal views and beliefs with others.

▲ Ask yourself regularly: do others see me as I see myself?

▲ Look for different ways to generate feedback for yourself and provide feedback to others in a supportive environment.

▲ Encourage journal-keeping and/or other reflective activities that regularly include questions about whether your group behavior is congruent with your values.

▲ Consider introducing moral dilemma activities (e.g., choices for survival exercises/ shipwreck selections) in the group as a means of discussing issues of congruence.

▲ Be mindful of your own behavior in the group and reflect on it: Is my group's behavior congruent? Do the others really know what I think and believe?

▲ Ask others for feedback: Am I being too contrary? Do you know where I stand?

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Cormier, L. & Hackney, H. (1993). <u>The professional counselor</u>. Boston: Allyn and Bacon.
This book is both a conceptual and practical guide to the helping process. It provides an overview of basic principles and issues in counseling and describes five major stages of the counseling process. It is designed as a primary book source for students, and a reference for counselors.

Eisenhower Working Ensemble (1995). <u>A call for student leadership: collaborative approaches for responsible change</u>. Los Angeles: Higher Education Research Institute.
Document briefly discusses a new paradigm of leadership development for students. This model proposes to foster the development and implementation of seven values that are held to be essential to the practice of leadership for social change: Consciousness of self and others through self reflection, Congruence, Commitment, Collaboration, Common Purpose, Controversy and Civility, and Citizenship.

Palmer, P.J. (1992). Divided no more: A movement approach to educational review. <u>Change</u>, 24, 10-17.
Parker Palmer explores how one person can begin to make a difference in challenging organizational approach to change. Four states of a movement are defined as they relate to creating social change. At the core lies the integrity of the individual. Mutual support from others, however, is vital if the individual is to be sustained in order to move his/her conviction to the next level—defining a movement which impacts on organizational bureaucracy.

One can never consent to creep when one feels an impulse to soar.

—*Helen Keller*

Commitment involves the purposive investment of time and physical and psychological energy in the leadership development process: helping the group to find a common purpose and to formulate effective strategies for realizing that purpose, sustaining the group during times of controversy, and facilitating the actual realization of the group's goals.

Commitment implies intensity and duration. It requires a significant involvement and investment of one's self in the activity and its intended outcomes. It is the energy that drives the collective effort and brings it to fruition. The Leadership Model for Social Change highlights the underpinnings of what commitment involves.

Some degree of commitment is essential to accomplish any change. Intense commitment may be needed for profound change. You might agree to be involved in a change effort because you have a sense of responsibility to others in your group or because you have a passion for the target of change, but it is your heart that must drive your actions. The connection to your heart and to your values comes in part from **Consciousness of Self** and in part from **Congruence**. Unless a fit can be found between who you are and what you do in the group leadership activity, you will find yourself doing the minimum, making a lackluster, half-hearted attempt, and relying mostly on others instead of actively engaging yourself. "The one thing leaders of every ilk share is commitment" (Haas, 1992, p. 31).

Commitment comes from those affective, subjective places in our hearts and souls and is expressed in statements that begin with "It's critical for me to" or "I really want to." Ultimately, commitment is grounded in one's values and passions. Our view of commitment would not be reflected in statements such as "I should" or "I am obligated to" or "It's my job to." "Desire is a close and necessary partner to commitment. Without passion and desire, our commitments are dry and do not enliven anyone, including ourselves" (Bennis & Goldsmith, 1994, p. 149).

Commitment, in short, originates from within. No one can force you to commit yourself to something, but organizations and colleagues can create and support an environment that resonates with your heart and your passions. Organizational purposes, directions, and values can energize your own sense of involvement, and can help you to express and channel your commitments, but clearly the "system may produce control but

does not produce commitment. Commitment is a personal decision made by individual organizational members" (Fairholm, 1994, p. 32). In essence, commitment in not delegated; it must come from within.

True Commitment Springs From An Inner Sense Of Self

Commitments help us define ourselves. The things that are important to us deserve our attention and our time. John Gardner (1990) writes "Your identity is what you have committed yourself to—whether the commitment is to your religion, to an ethical order, to your life work, to loved ones, to the common good, or to coming generations. Today we have to build meaning into our lives, and we build it through our commitment" (p.1). Through your **Consciousness of Self** and your desire to live in ways that are **Congruent** with your beliefs and values, **Commitments** help us make decisions. Given all the things that you might invest your time and talent in doing, the question of commitment can help you make these critical choices: What can I really **commit** myself to?

A recent cartoon in the New Yorker magazine showed a man sadly saying, "Over 63 years I've learned a lot, but unfortunately most of it is about aluminum" ("An Interview with William Sloane Coffin", 1993, p. 36). While the cartoon implies that the man's knowledge of aluminum has left his life empty and meaningless, it could also be that the man had developed a passionate commitment to the use of aluminum to advance the exploration of outer space, to make medical equipment, or to improve the economy of a developing country. In other words, that same specialized knowledge, coupled with commitment to a transcendent cause, would enable the man to experience greater meaning and purpose in life. "Commitment is part of the leadership identity that recognizes a higher ideal" (Haas, 1992, p. 32).

If knowledge is connected to something that you really care about, you will be more likely to act on it. "Commitment is a decision of the heart and mind to follow one course of action rather than another" (Fairholm, 1994, p. 122). It is both liberating and limiting. To decide to be an English major means you will likely never be a biologist. If you loved both fields of study, a commitment to one means grieving over the inability to devote energy to the other.

COMMITMENT MEANS TAKING ACTION

Our commitments to action are usually predicated on our most deeply felt beliefs. Consider how your beliefs can influence your behavior. For example, because you believe that people should treat each other with dignity and respect, you might volunteer to be on an interfraternity task force group on hazing. Because you believe deeply in social justice and equality, you might sign up for the study group on campus admissions policies. Because you believe that inner city children lack many of the opportunities that other children take for granted, you may volunteer weekly to tutor young children. "Commitment is a personal attitude or value that excites us to do whatever needs to be done because we see the need. More than mere identification of intent, commitment is *doing*. The attitude of commitment flows out of our beliefs and values and is part of our definition of who we are" (Fairholm, 1994, p. 121). It is important to link our motivated actions back to an articulation of our beliefs: "I have decided to do this, because I feel profoundly about that."

What we commonly call "follow-through" is an attribute frequently correlated with leadership effectiveness. One can "go through the motions" of social involvement and perhaps accomplish some change, but "without commitment and desire, no action can be effective" (Bennis & Goldsmith, 1994, p. 148). Expressing your commitment in action brings a perseverance and tenacity to stick with something, especially when the going gets tough. Commitments therefore have both a content dimension (what you are committed to and why) and a process dimension (how you will manifest that commitment through action).

Our model of Leadership for Social Change encourages group participants to identify their fundamental beliefs and attitudes so that they can act with commitment. The most clearly held commitments are ones we cannot compromise. We know that to deny or compromise those values would lead us away from ourselves and make us incongruent. "Leaders are clear about their commitments and are willing to declare them and demonstrate them in their actions. Commitment is the fuel that drives leaders. It links them to their values, makes others respect them, and motivates them to achieve their goals" (Bennis & Goldsmith, 1994, pp. 32-33).

Religious and civil rights leader William Sloane Coffin understands the many forms that commitment can take. This former Yale University chaplain tells the story of his Buddhist monk friend who became interested in and ultimately committed to nuclear disarmament. "We talked a lot about it. He said he made a resolution to talk about the arms race to every single person he met. When he got on a bus, he turned to the person next to him and said 'Excuse me. Could I ask you, do you have children?' She said yes.

'Let me ask you something. Do you worry about the arms race?' He got good conversations going" ("An Interview with William Sloane Coffin," 1993, pp.34-35). The commitment evidenced in that story was not just about how the monk's concern about nuclear war turned bus ride meetings into conversations where he could share his convictions, but also about how people were actually **changed** by these encounters. One woman, for example, was so committed to a safe life for her children—undoubtedly her passion and her loves—that she listened and opened herself to the idea of nuclear disarmament in ways that she had never done before.

The actions that spring from commitments may be as spontaneous as discouraging a friend from telling a sexist joke because you find it hurtful or as deliberate as working toward a change in campus newspaper advertising policy to reject sexist ads. In either case you do something that is **congruent** with your beliefs. Those actions might go unnoticed by others, but they might also have a greater impact than you realize.

COMMITMENT LEADS TO DEVELOPING COMMON PURPOSE

Commitment can be illustrated both for individuals in the expression of their personal passion and for groups as they seek to realize their common purpose. Individuals can play a variety of roles to effect change: moral positional leader, persuasive author, and talented teacher. What makes that change happen, however, is the connection of the listener to the motivating speech of the positional leader or teacher, or the connection of the reader to the ideas of the author. In both instances there are common values and **common purposes** that link the listener or reader to the message. One's own latent motivation to effect change has been kindled into action by the passion and common purpose of the speaker or writer or positional leader. Further, the resulting action can become infectious by it building new credibility and commitments among others.

Commitment goes hand in hand with trustworthiness. Trust involves a certain amount of risk, since it takes some degree of initial trust to join with others before a **Common Purpose** has been clearly defined. That initial trust can be sustained only through commitment, and commitment is strengthened in turn as trust is established and common purpose is defined. Commitments openly shared thus build commonality and trust, and commonality and trust reinforce commitment. "People trust those whom they honestly believe to be committed to the common purpose. Everyone knows committed people and can tell the difference between them and those on the fringe of the organization" (Fairholm, 1994, p. 121).

The process of making commitments begins within the individual but must transcend individualism (Boyd, 1992) to link with others. **Collaboration** leads to **Common Purpose** which in turn supports individual group members in translating values into particular actions and their shared "visions". These shared visions "inspire enthusiasm and encourage commitment. They widen the leader's support base by reflecting the needs and aspirations of many stakeholders, transcending differences in race, age, gender, and other demographic characteristics, and drawing stakeholders into a community of concerns about the future of the organization" (Nanus, 1992, p. 29).

A CAUTION ON THE DOWNSIDE OF COMMITMENT

Individual commitments must be shaped to fit within the community of others seeking to accomplish change. Individual commitments too tightly held can lead an individual or a group to become zealots or fanatics—closed to the input from others and to the principled reasoning of intentionality. "Unfortunately, in too many of us (passion) turns into drive" (Bennis & Goldsmith, 1994, p. 149). A "mindful" commitment is one that is based on **consciousness of self** and **congruence**. It is thus critical to differentiate between the mindless commitments that lead to cults, zealots, bigotry, and other pathologies, and "the freely given commitments of mature individuals" (Gardner, 1990, p. 190). An inherent danger in single-mindedness without clear moral purpose and a grounding in ethical practices is the subversion that comes through hidden agendas. Those who push their own passions in an organization without connecting to build common purpose can end up subverting group action instead of contributing to meaningful change. This is where **citizenship** comes into play, by discouraging any tendency toward jealousy or fanaticism and by connecting the group in a responsible manner to the larger society.

DESCRIPTORS OF COMMITMENT

When commitment emanates from **Consciousness of Self** and **Congruence**, it can help shape the group's **Common Purpose**, provide the energy for working Collaboratively, and create the goal-oriented perspective needed for handling **Controversy with Civility**. The following three qualities might best summarize the basic elements of commitment. *Knowing* refers to the group purpose; defining what the target or goal of the commitment is. *Being* reflects a sense of personal, value-based engagement inherent in the commitment. *Doing* is the behavior and action driven by the commitment. Here are some possible descriptors of each quality:

Knowing: something needs to be done; there is a gap between what is and what ought to be; change is needed; a pledge to effect change; a promise to help; a need to be fulfilled; something of importance/with priority

Being: the emotional component; passion; motivated from the heart; this is a voluntary commitment, done willingly and gladly; more than from sense of obligation; beyond "should" to "want"; "I care, this matters"

Doing: involvement; tenacity; enthusiastic engagement; perseverance; devotion; disciplined approach; willing to devote time and energy as personal resources

You can, of course, add your own descriptors to these list.

COMMITMENT CAN BE DEVELOPED

Various tools—including incomplete sentences, card sorts, and case studies—can be utilized as values clarification exercises by individuals or groups. The incomplete sentence exercise (e.g., "I really care about...") is an especially powerful way to identify possible areas where the individual would be willing to make a strong commitment. Another tool is the card sort method, where all members of the group record their most strongly felt values on separate file cards, after which each individual sorts the cards in order of priority. Another useful approach is to review case studies or stories of those who do or do not persist with their goals (e.g. Silkwood, Norma Rae, Ghandi). Finally, groups might engage in values ranking activities around topics of common interest to determine the nature and level of their commitments to different problem areas (e.g. the environment, literacy, childhood nutrition, racism, home care, the elderly), the results of which could be applied in defining a common purpose. The point of using these and other tools is to assist each individual and the group to set priorities and to identify issues and values about which they feel strongly.

Annotated References

An interview with William Sloane Coffin. (1993, May/June). <u>New Yorker</u>, 69, 33-37.

Bennis, W., & Goldsmith, J. (1994). <u>Learning to lead</u>. Reading, MA: Addison-Wesley.
Bennis is an established leadership scholar and former university president. This workbook helps an individual explore his or her own leadership potential and is particularly effective with activities that identify personal priorities and link them to organizational purpose and group mission.

Boyd, C. (1992). <u>Individual commitment and organizational change: A guide for human resource and organization development specialists</u>. New York: Quorum Books.
This book presents a compelling evolution from individualism to ownership commitment. Designed for the business sector, there are interesting chapters on barriers to commitment within and outside organizations. The author presents strategies for organizations committed to change in society focusing on the family, government and politics, organized religion, and education.

Fairholm, G. W. (1994). <u>Leadership and a culture of trust</u>. New York: Praeger.
Gilbert Fairholm's other books have focused on values leadership and organizational power politics. In this book he focuses on "developing unified cultures characterized by high trust, for without a unified trust culture, leadership as it is now defined is impossible" (p. vi). His culture-lens is insightful. He writes knowledgeably about voluntary associations where followers are not employees, but must be motivated by their commitments.

Gardner, J. W. (1990). <u>On leadership</u>. New York: Free Press.
Gardner understands leadership. This book was the culmination of a five year study and explores the nature, tasks, and heart of leadership. His emphasis on moral dimensions, community, renewal, and human possibilities are insightful. His views on commitment focus on how commitment adds meaning to life and motivation for actions.

Nanus, B. (1992). <u>Visionary leadership</u>. San Francisco: Jossey-Bass.
The book consists of three parts. Part One of the book outlines a definition of vision and discusses its connection to an organization's missions, goals, and strategies. Part Two describes the mechanics of the vision-forming process by offering guidelines on assessing current vision and how to formulate alternative visions. Part Three concludes with a discussion on the process of implementing one's visions.

ALSO RECOMMEND:

Bethel, S. M. (1995). Servant-leadership and corporate risk taking: When risk taking makes a difference. In. L. C. Spears (Ed.), <u>Reflections on leadership</u> (pp. 135-148). New York: John Wiley & Sons.
In this chapter, Sheila Bethel proposes an interactive model linking commitment—> competence—>confidence to aid in handling the risks and challenges inherent in change.

Jaffe, D. T., Scott, C. D., & Tobe, G. R. (1994). <u>Rekindling commitment: How to revitalize yourself, your work, and your organization</u>. San Francisco: Jossey-Bass.
This book explores revitalizing yourself, your work, and your organization. It proposes that "commitment is the glue that binds us to our organizations" (p. xii) and refers to empowerment as "the process that builds commitment" (p. xiii). The imperative to rebuild trust necessitates that organizations and people in their change and work more effectively together. This book is written for employees, not just managers, who must revitalize themselves and their organizations.

All of life is a collaboration. The destiny of men and women is to create a new world, to reveal a new life, to remember that there exists a frontier for everything except dreams. In history, there are no solitary dreamers—one dreamer breathes life into the next.

—*Sebastião Salgado*

Collaboration must be a central value in any model that views leadership as a group process. It multiplies group effectiveness because it capitalizes on the multiple talents and perspectives of each group member and the power of that diversity to generate creative solutions and actions. Collaboration underscores the relational aspect in the model. It is about human relationships, how people work together, and how they value and relate to each other. Collaboration mobilizes and enhances the power of the group through the members' commitment to the common purpose.

What, specifically, do we mean by collaboration? How does any group succeed in its efforts to collaborate? What individual competencies (i.e., awareness, knowledge, and skills) are necessary to be an effective collaborator?

DEFINITIONS

Generally, collaboration means working together toward common goals by sharing responsibility, authority, and accountability in achieving these goals. Collaboration is thus intimately connected to common purpose, since the latter gives shape and direction to any collaborative effort. We find Mattessich and Monsey's (1992) definition of collaboration to be a helpful one. "A mutually beneficial and well defined relationship [that] includes a commitment to: a definition of mutual goals; a jointly developed structure and shared responsibility; mutual authority and accountability for success; and sharing not only of responsibilities but also of the rewards" (p. 7). Some experts (Chrislip & Larson, 1994; Winer & Ray, 1994) believe that collaboration differs from cooperation in the sense that collaboration is based on a relationship that tries to achieve mutual goals, while cooperation is based on a relationship that helps each party to achieve its own individual goals. Collaboration, in other words, is directed toward some "common purpose" that transcends mere individual goals. As Chrislip and Larson have observed, "the purpose of collaboration is to create a shared vision and joint strategies to address concerns that go beyond the purview of any particular party" (p. 5).

Some may ask, is collaboration antithetical to competition? Isn't competition necessary to provide a motivational force to excel? We concur with Kohn's (1986) conclusion that competition ordinarily sets up a win/loose, zero-sum situation which necessitates the existence of "losers." This competition paradigm can, in turn, be detrimental to self esteem, productivity, feelings of responsibility, social relations, and individual learning. Does this noncompetitive view of collaboration conflict with the value of Civil Controversy? Is not controversy inherently competitive? We recognize that controversy can indeed be (and often is) competitive, but controversy, in the context of our model, is the natural and inevitable airing and discussing of different points of view that must occur if individuals are to behave congruently in the group situation and if the group is to identify a common purpose and to work collaboratively. The key point is that the controversy is not viewed as a competitive exercise in which each individual strives to "win," but rather a vigorous exchange of ideas with the ultimate aim of forging a group consensus around the best ideas and approaches. A diversity of viewpoints is usually needed in order to arrive at the most effective and creative solutions to problems.

Our approach to leadership development views collaboration as more than merely coming together around a predetermined vision or approach. Rather, we see collaboration as being most centrally about how people value and relate to each other across differences in values, ideas, affiliations, visions, and identities (e.g., race, gender, culture, religion, sexual orientation, class, etc.). Collaboration is not only an efficient and effective way to get the 'task' accomplished, but also a powerful way to learn about ourselves and others in the process.

True collaboration requires that individuals come together with open minds to better understand and incorporate the ideas and perspectives of others. When individuals work together to build collaborative relationships, everyone involved is affected or changed by the process, and consciousness of self is enhanced. However, collaboration is not about "compromise" in the traditional sense of the word. Compromise has traditionally meant that you have to "give something up" for the greater good. We prefer to see true collaboration as requiring each participant to hear and consider the ideas, values, and perspectives of others with the ultimate aim of expanding or redefining individual beliefs and viewpoints.

These issues have been extensively explored in the feminist literature, where there has been an on-going dialogue about "working across" differences. Molina (1990) identifies the difference between building coalitions (otherwise known as collaboration in non-political circles) and alliances. According to Molina, coalitions focus on the goal of the group rather than the individuals involved. Once the task or goal has been accomplished,

the group no longer needs to be together. In coalitions people must sometimes set aside their own ideas and needs in order to pursue the larger group cause. Alliances, on the other hand, are about the relationships people form in trying to understand each other and build something that respects and embraces the views of all participants. Molina describes alliances as being about "shared visions of a better society for all of us" (p. 329). This focus on learning about self and others is why collaboration requires Consciousness of Self, Commitment, and Controversy with Civility as identified elsewhere in our approach to leadership. In order to collaborate, most people must learn and thereby enhance their interpersonal and intrapersonal competencies. (For more information on feminist definition of collaboration, coalitions, and alliances, c.f., Anzaldua, 1990; Albrecht & Brewer, 1990, Lorde 1984).

COMPETENCIES

Collaboration ultimately requires that group members possess certain personal and interpersonal competencies. Beyond developing the specialized knowledge and technical skill required by the actual group project, participants must also be committed to doing personal or self-work, keeping an open mind, being empathetic, building trust, and communicating clearly. "Personal work" involves examining and clarifying one's values and vision; being open to learning about other group members' values and perspectives; being willing to redistribute power and at the same time take responsibility for and ownership of the group process and its outcomes; being authentic and congruent; and being willing to take risks. In our approach to leadership, this self-awareness and self-development process includes **Consciousness of Self, Commitment**, and **Congruence** (the individual aspects of the model). These individual qualities, in turn, enable the group to **Collaborate** by identifying its **Common Purpose** and by experiencing **Controversy with Civility**.

Keeping an open mind and cultivating the ability to be empathic are vital to building collaborative relationships. Without openness and empathy, individuals can become too easily focused on their own ideas and perspectives. Letting themselves "walk in other people's shoes" creates further opportunities for enhancing self-knowledge.

Building and maintaining trust is viewed as the essence of sustaining the collaborative effort. In their book, **Collaborative Leadership**, Chrislip and Larson (1994) identify two ways that a group can first build trust and then sustain it (p. 90). First, the group needs to engage in informal exploration of different members' interests and to share perspectives on the problem at hand. This exploration can include a discussion of the members' values in general, as well as of values that are particular to the situation or leadership

activity. Second, to sustain the collaborative group process, the group needs to find ways to celebrate its success and the progress it has made toward achieving its goals. Chrislip and Larson further suggest that, together with such celebrations, the group should also find ways to strengthen its common bonds (e.g., through some type of outward bound activity).

The formation of collaborative relationships also requires basic communications skills, especially active listening, feedback, and clarity in self-expression. If individuals are effective communicators, they will be able not only to express themselves in meaningful and constructive ways, but also to provide important feedback to others by virtue of being good listeners and observers of group process. Good communication skills allow the individuals to implement or act on their ideas, a vital component to effective collaboration.

The literature on leadership highlights some additional elements regarding collaboration that complement these ideas of competence. Chrislip and Larson (p. 52) identify five elements for ensuring a successful collaboration that are closely aligned with our model:

▲ The members of the group have identified a clear need to be addressed by the group

▲ There is a broad-based involvement

▲ The process is credible and open

▲ Members of the group work at overcoming mistrust and skepticism

▲ Members have agreed upon group norms and ground rules.

In their Handbook on Collaboration: Creating, Sustaining & Enjoying the Journey, Winer and Ray (1994) provide other useful perspectives on the meaning of collaboration and how to establish collaborative group efforts. They define collaboration as "a process that gets people to work together in new ways" (p. 9) to achieve a common goal. Collaboration requires that the group members jointly secure resources and share in the results and rewards. Other key elements in collaboration include building trust, organizing the effort, and evaluating the results. Winer and Ray believe that a collaborative activity often begins with one or more persons who initiate the activity. These persons have a vision and they reach out to others. From the beginning, trust is the essential ingredient. Conflicts that arise have to be resolved, and the original vision needs to be revisited and reconfirmed.

Winer and Ray also outline many useful steps on how to build and sustain trust, how to address conflict that arises, and how to enhance communication among the group

members. In building trust they suggest that the group members jointly work at defining terms such as trust, respect, and responsibility. Members of the group can brainstorm about specific behaviors that might lead them to conclude whether there is trust or lack of it. Their handbook suggests five strategies for resolving conflict: (1) revisit the destination: ("If we want to achieve these results, what must we do about this conflict?"); (2) decide who will facilitate the process of resolving the conflict; (3) separate the conflict from concepts of right and wrong (avoid personalizing the issues); (4) make sure that everyone is heard; and (5) don't burn bridges. To further facilitate the collaboration they strongly recommend that the group needs to devise a communication plan so that all members are kept informed. Useful feedback is essential. In their terms the most valuable feedback **describes**, but does not **evaluate**.

Mattessich and Monsey (1992) reviewed 133 studies of factors that influence successful collaboration in their monograph Collaboration: What Makes it Work. They identify several factors that determine the success of any collaborative effort (see pp.12–14), including membership characteristics (e.g., mutual respect, understanding and trust, appropriate cross-section of members); factors that relate to process/structure (e.g., members share a stake in both process and outcome; multiple layers of decision-making), open and frequent communication; attainable goals and objectives; and a shared vision.

To summarize, the literature suggests that the following activities can enhance collaboration:

▲ Members of the group jointly explore their values, the reasons for their interest in the project at hand, and any problems they may foresee in implementing the project.

▲ The group agrees to make time for informal and celebratory occasions to strengthen their common bonds.

▲ Group members actively seek to identify mechanisms to maintain open communication and to share information.

▲ The group agrees to establish and maintain trust (the essential ingredient in collaboration), not by avoiding controversy or conflict but instead by dealing with it openly and with civility.

▲ Trust is established in part by jointly engaging in conversation about what it means to have trust and by discussing what specific behaviors illustrate it.

▲ Procedures are established to make sure that everyone in the group is being heard.

▲ Group members learn how to give feedback that describes rather than evaluates.

ANNOTATED REFERENCES

Albrecht, L. & Brewer, R.M. (Eds.). (1990). Bridges of power: Women's multicultural alliances. Philadelphia: New Society.
This edited book offers a wide range of perspectives and theories about oppression and alliances among diverse women struggling for social change. Many of the authors involved attempt to offer strategies to encourage alliance building and conflict resolution. Includes a section on women's leadership and power.

Anzaldua, G. (1990). Making face, making soul—Haciendo Caras: Creative and critical perspectives by women of color. San Francisco: Aunt Lute.
This anthology of writings by women of color addresses issues of race and gender. It offers a critical analysis of political realities and personal experiences from a variety of perspectives of women of color.

Chrislip, D.D. & Larson, D.E. (1994). Collaborative leadership: How citizens and civic leaders can make a difference. San Francisco: Jossey-Bass.
The focus of the book is on how to deal with major community challenges. It reviews recent approaches in collaborative problem solving. It presents exemplary cases of collaboration; identifies the skills and tools that are necessary for collaboration, and reports the results of such collaborative efforts. The "intangible" results of successful collaboration include a sense of interdependence and a deeper connection with others, two fundamental building blocks of community.

Kohn, A. (1986). No contest: The case against competition. New York: Houghton Mifflin Company.
In a philosophical style, Kohn systematically debunks popular myths about the benefits of competition: that it is an inevitable part of human nature, that competition enhances productivity, and that it builds character and is more enjoyable. Instead, Kohn cites other literature which shows that cooperation can be much more beneficial to groups than competition. He concludes that whenever and wherever there is competition, some will always loose.

Lorde, A. (1984). Sister outsider: Essays and speeches. Freedom, CA: Crossing Press.
This collection of essays and speeches by Audre Lorde constitutes a powerful analysis of various societal conditions and issues, including racism, lesbianism, sexism, oppression, and sexuality, from a personal and political perspective. While the various chapters are each individual essays or speeches, their perspectives are unified around issues of institutional and social power, and personal responsibility and power.

Mattessich, P.W. & Monsey, B.R. (1992). Collaboration: What makes it work. St. Paul, MN: Amherst H. Wilder Foundation.
The purpose of this monograph is to review and summarize the research literature on factors involved in successful collaboration. Nineteen factors that influence collaboration are identified and grouped into six categories: environment, membership, process/structure, communications, purpose and resources. The third chapter includes for each of the nineteen factors, a description, a list of implications, and an actual illustration. The final

chapter helps the reader understand how to use the information and apply it to real situations.

Nair, K. (1994). <u>A higher standard of leadership: Lessons from the life of Gandhi</u>. San Francisco: Berrett-Koehler.

This book uses the philosophy and life of Gandhi to examine and redefine leadership in terms of encouraging service and developing a consistent moral standard in all aspects of a person's life. It illuminates the teachings of Gandhi and makes them accessible and applicable to those interested in leadership. This book is a valuable resource and a meaningful tool.

Winer, M. & Ray, K. (1994). <u>Collaboration handbook: Creating, sustaining and enjoying the journey</u>. St. Paul, MN: Amherst H. Wilder Foundation.

This handbook expands upon Mattessich and Monsey's <u>Collaboration: What Makes It Work</u>. It addresses collaboration in four stages, moving from individual-to-individual, individual-to-organization, organization-to-organization, and organizations-to-community. Using the metaphor of a journey, the workbook takes the reader through the process of collaboration from definition to application. The authors introduce a case study at the beginning of the handbook and draw on examples from the case throughout the following chapters.

Tell me and I'll forget; show me and I may remember; involve me and I'll understand.

—*Chinese Proverb*

Common Purpose means to work with others within a shared set of aims and values. Having these shared aims facilitates the group's ability to engage in collective analysis of the issues at hand and the task to be undertaken. Common purpose is best achieved when all members of the group share in the vision and participate actively in articulating the purpose and goals of the group's work. Recognizing the common purpose and mission of the group helps to generate the high level of trust that any successful collaboration requires.

CREATING COMMON PURPOSE

One way to generate common purpose within a group is for one person to form a provocative and engaging vision and then persuade others to adopt this vision as their own. Block (1993) characterizes this approach as "enrolling" others to support a vision that has already been formulated (often by a positional leader). Block contrasts this "selling" or "persuading" approach with what he calls "engaging," where the group members work together in order to define their common purpose (Block also calls this second approach "partnership." "Engaging" is probably more collaborative than enrolling because it provides each individual with an opportunity to develop some sense of personal ownership over the group's common purpose).

It is possible to conceive of a continuum with "enrolling" at one end and "engaging" at the other. In our model, enrolling occurs when a positional leader or some other individual (or a small group) develops a vision which is used to recruit others, who may voluntarily join the group by accepting the vision or common purpose that has already been defined. At the other extreme of the continuum, a group of individuals is "engaged" to work together to determine a common purpose or vision which has not as yet been defined. In this latter case we have a completely "grassroots" process where individuals freely share their needs and dreams for the group as they search for a common goal or purpose. In between these two extremes, we would find a group that forms initially around a general idea or concept that has been developed by one member but which need to be further defined and shaped through collaborative

deliberation. In such groups it may well be that the final common purpose bears little relationship to the initial concept.

Is there any real difference, for the participant, between embracing an already-defined vision and participating in the formulation of that vision with others? Isn't the real issue how effectively the group is able to pursue and achieve its common purpose, however defined? Will the individual pursue someone else's vision with the same degree of enthusiasm or commitment? What is it that motivates us when we adopt another's vision? Is it the vision itself that determines each individual's level of commitment, or is it those other things that accompany the fulfillment of that vision—working for social change, feeling a sense of accomplishment, or being in a collaborative relationship with others? While one can never be sure of the answers to such questions, it seems obvious that group members will be more likely to develop a strong commitment to the group effort if they have played a part in helping to shape the group's common purpose. For this reason alone it is important to encourage a newly-formed group to discuss and evaluate its common purpose, even if that purpose has been previously articulated by a single "leader" and even if "buying in" to that purpose was a precondition for joining this group. No common purpose, in other words, should be "set in stone" without extensive group discussion.

We have devoted so much attention to these two approaches to the development of common purpose because both are possible within the "Social Change Model of Leadership Development." Sometimes the common purpose can be defined by one or a few individuals who feel passionately about some problem or outcome, in which case the vision is used to recruit other group members; in other cases, the group is first assembled and then charged with the responsibility for defining its task or common purpose. In either case, however, it is essential that all participants be engaged actively in discussing, refining, and revising the group's common purpose.

The Place of Common Purpose in the Model

Common Purpose is intimately connected to the other "C's" in the Social Change Model of Leadership Development. In certain respects it serves as a "bridge" among the three sets of values: individual, group, and community/society. For example, while "common purpose" is a group value, it connects individuals to the group because it requires that each individual ultimately embrace a similar conception of what the group is trying to accomplish. At the same time, common purpose necessarily connects the group and its individual members to the community/society since "common purpose" is ordinarily defined in terms of some hoped-for change that will benefit or serve others.

Common purpose is, of course, predicated on the three individual values—**consciousness of self, congruence**, and **commitment**—since it is difficult for any group to define a common purpose if the individual members are not self-aware (i.e., know their own values, desires, passions, and hopes) and/or unable or unwilling to share their values with each other (be congruent). Also, without the energy provided by the commitments of the individual members it will be very difficult to implement the group's common purpose. Indeed, even defining a common purpose will be a difficult task unless there is a level of individual commitment sufficient to sustain the group through its initial deliberations.

At the group level, common purpose not only provides the form and direction for the **collaborative** effort, but also helps to sustain the group during **controversy** and to insure that the controversy is engaged in with **civility**: "Let's not allow our differences to divide us; remember why we are all here working together."

Finally, at the level of the community/society, a clearly delineated common purpose represents a collective statement of how and why the group's hoped-for social change will be of benefit to others (**citizenship**). In this connection, it should be mentioned that, in the absence of any "citizenship" considerations, a group that has common purpose combined with strong commitment can pose a serious hazard to society. Most examples of zealotry and fanaticism throughout history have involved groups that are bound together by strong commitment to a common purpose that is antisocial. Citizenship, in other words, is that value that steers common purpose in directions that are socially responsible and life-enhancing.

Sample Activities for Understanding and Developing Common Purpose

At least two kinds of dilemmas can arise in trying to establish a common purpose within a leadership group. The first type develops when an individual has formulated an idea or vision, but is having a difficult time enrolling or engaging others. Often this problem occurs because the initiator is unwilling to "bend" sufficiently from the original conception to attract other participants. The other kind of dilemma arises when the group seems unable to define a common purpose for itself. The following suggestions may be helpful in learning how to deal with both types of dilemmas.

▲ **Hypothetical cases:** You may want to create a relevant case study based on your own experience or on issues that are similar to current campus problems. Students can even write their own case studies. A leadership development group can then

be formed to "role play" the different group members portrayed in the case study, with the ultimate aim of trying to forge a common purpose.

▲ **Real situations**: A slightly more "real" approach would be to have students brainstorm a variety of local campus or community issues about which the students have concerns. The group would be charged with the responsibility for defining and rationalizing a common purpose for subsequent leadership development work. One difficult problem that is likely to arise in this situation is the wide range of issues and problems that the group will have to wade through. A likely outcome in such a situation is that there will not be unanimity about the choice of the issue, in which case some students may drop out. The remaining students could then be encouraged to "flesh out" the common purpose in terms of specific strategies, division of labor, and so on.

▲ **Resolving competing demands**: The major reason why common purpose is sometimes hard to achieve is that different participants have concerns, values, and competing interests. Again, a role playing situation could be devised to show how students could work together to find a common purpose, in spite of their competing demands. The process to be used here would be one of negotiating toward "yes." Before there is any discussion of diverse views, an agreement would be made that all those participating would stay with the process until a common view and mutually beneficial vision of working together is established. Such an exercise is an excellent opportunity to develop students' mediation, listening, and negotiating skills.

ANNOTATED REFERENCES

Block, P. (1993) Stewardship: Choosing service over self-interest. **San Francisco: Berrett-Koehler Publishers, Inc.**
This book is focused on for-profit organizations but has useful insights for those studying leadership in a variety of organizations. Block defines what "reengineering" could really be—the empowerment and engagement of all the talents of collaborators in determining what is worth doing together.

Drath, W.H. and Palus, C.J. (1994). Making common sense: Leadership as meaning-making in a community of practice, **Greensboro, NC: Center for Creative Leadership.**
This resource sets forth a new vision of leadership and discusses the paradigm shifts that are occurring in the leadership development field. The booklet is short and too the point but provides considerable material to digest and discuss.

Be calm in arguing: for fierceness makes error a fault, and truth discourtesy.

—*George Herbert*

Disagreements are inherent in almost any social interaction or group development process. They can occur in personal friendships, in student government associations, in classrooms, in residence halls, in service learning activities, in employment situations, and in virtually every other situation which involves human beings in interaction with one another. Most individuals who find themselves involved in leadership development groups want to learn how to approach disagreements to resolve them fairly and to improve the quality of interpersonal interactions. Resolving controversies with civility makes it easier for all group members to be congruent and to work more effectively with one another.

CAN CONTROVERSY BE CIVIL AND BENEFICIAL?

Controversy with civility acknowledges, first, that there will be important and potentially creative differences in viewpoint within any leadership development group and that these opposing views can be aired and eventually resolved through cooperative, open, and honest dialogue which are satisfying or beneficial to all. It is a value whereby different views are expected and honored with a group commitment to understand the sources of the disagreement and to work cooperatively toward common solutions.

It is easy to see the problems inherent in the airing of significant disagreements: group time spent "unproductively," interpersonal antagonism, and the risk of losing sight of the group's common purpose. But what are the possible benefits of trusting the group process to resolve issues? Writing from the perspective of a business organization, Tjosvold (1993) sees "cooperative conflict" as providing us with a means to "integrate personal needs for individuality and fulfillment with organization's requirements for productivity and innovation" (p. 5). He argues that by agreeing to approach resolution of differences in a respectful (civil) manner the group encourages the expression of a range of personal and potentially useful views and ideas. At the most basic level, this type of group process encourages problem awareness, improved solutions and productivity, by engaging group members in discussions which highlight the real issues. These discussions facilitate creative responses to problems and ultimately make more efficient use of resources. The group process also facilitates personal development (consciousness of self) by making individuals aware of their impact on others, knowledge and creativity, (improved cognitive

abilities that come from listening and gaining information from others) and awareness (understanding each member's cherished values and how each reacts to different interpersonal styles). Individuals also develop psychological maturity, becoming less egocentric by considering the reactions of others. Group members exhibit increased morale, as they release tension and gain trust in a process which provides a productive way to voice their personal concerns. Most importantly, the process makes organizational change possible by creating an atmosphere which enables group members to challenge the status quo.

CONTROVERSY VS. CONFLICT

Although much of the organizational literature labels the disagreement and controversy which inevitably occurs within any problem-solving group as "conflict," we want to emphasize that there is a subtle but critical distinction in terminology that needs to be stressed. In the Social Change Model for Leadership Development, **controversy** refers to the disagreements and disputes which arise when those holding contrasting perspectives and opinions are encouraged to share their views with the other group members. By committing themselves to understand the nature of the disagreement and to seek a satisfactory resolution "with civility," the group provides a "safe" environment for acting with **congruence** and for enhancing **knowledge of self and of others**. Group members can respect and value the diversity represented in their team and find **common purpose** by identifying those issues that are truly important to the group. In this trusting atmosphere individuals will find it easier to **collaborate**, to strengthen their personal **commitment**, and to reach beyond their individual agendas to create positive change for the betterment of others (citizenship). Controversy, in short, is viewed as an inevitable part of group interaction which can reinforce the other values in the Model if it occurs in an atmosphere of civility.

By contrast, the term conflict has more of a negative connotation and suggests competitiveness, hostility and other negative emotional states and, in the extreme, violence. Whereas controversy suggests a process that may be resolved positively—with a solution that is beneficial to all—conflict implies either irreconcilable differences or "winners" and "losers."

In order to produce positive outcomes from controversy, individuals must be willing to discuss their differences openly and to understand the true nature of their disagreements. Being in "conflict," on the other hand, implies an unwillingness to negotiate and to "hear the other side" because conflict is inherently competitive and emphasizes "winning" more than problem solving. The process of discussing opposing views with civility and

respect for all perspectives voiced is much more likely to lead individuals to reach common understanding on the real issues; mere conflict will not. In this sense, controversy with civility provides group members with a means to gain more extensive understanding not only of each other, but also the complexity of the issues being discussed.

What Tools are Needed to Resolve Controversy with Civility?

Effectively resolving opposing views and opinions requires an understanding of the individuals involved: their assumptions, their values, and their goals (Avruch, 1991). Cultural differences, how power and authority are understood, and the specific socio-cultural context of the disagreement must also be considered to gain insight and resolution of the controversy. In order for controversy with civility to exist as a group process value, a significant understanding of both individual and group values must also occur.

But controversy is not merely to be resolved; rather it should be seen as an integral part of the group's attempt to find the most effective means of implementing its common purpose. It can also be a critical part of the process of defining a common purpose.

Researchers have suggested several means to build skills in civil controversy, including negotiation, role playing, and listening strategies (Rahim, 1986; Covey, 1989; and Tjosvold, 1993). Exercises which help an individual to develop better listening skills (to really **hear** another's opinion) makes it possible for group members to go beyond their personal agendas and to understand what motivates others in the group. Simply spending a few moments to "repeat and recall" ("I believe you said this") during group discussions can help eliminate misunderstanding and tension.

Additionally, any exercise which helps individuals to consider how their actions and words will influence the reactions and behaviors of others can build skills for resolving differences in a productive fashion. Understanding how your statements and actions make others feel may help to "censor" the expression of anger and other emotionally-charged language and behavior. Similarly, having strategies available to control strongly emotional reactions in interpersonal instructions help group members to "take time out," reflect, and ultimately to interact with one another in a reasonable and civil manner. Techniques can range from briefly distancing oneself from emotionally-charged situations (via humor, taking "time out," or briefly leaving the room) to engaging group members in reflective ("processing") discussions about their reactions and behaviors in the group. Such discussions, honestly engaged, can help to build an atmosphere of trust and respect. Since no honest dialogue is likely to occur if individuals fear retaliation from others with

differing opinions, the group may initially want to "level the playing field" by setting ground rules for acceptable conduct and interactions during group meetings. Once these guidelines are agreed upon, the group will have, in effect, a civil "code of conduct" which will guide the airing of controversy.

Building Community through Civil Discourse

It is not surprising that disagreements are more likely to be resolved with civility in groups that have a strong sense of community. According to Peck (1987), the three characteristics of true community are inclusivity, commitment, and consensus. When opposing views emerge in organizations characterized by a commitment to community, there are no "sides" of feelings or competitiveness. Members are:

> *...skilled at listening and understanding, where they respect each others' gifts and accept each others' limitations, where they celebrate their differences and bind each others' wounds, where they are committed to a struggling together rather than against each other [Peck, 1987, p. 71].*

In The Spirit of Community, Etzioni (1993) calls for a return to social virtues, concerns, and responsibilities. Community must be a place in which people know and care for one another. Controversy, when it occurs in a community, is more likely to be civil if it is inspired by the virtues of shared values (common purpose), concern for one another and personal responsibility (commitment and congruence). Disagreement occurs without contention because individuals focus on the issues, not the individuals involved. Individual members reach a higher level of understanding and awareness by showing concern for other's viewpoints and exhibiting an attitude of care toward one another.

Banfield (1992) defines civility as "a solicitude for the interest of the whole society, a concern for the common good" (p. 1). Particularly in the case of real communities, civility as a philosophy and way of acting respectfully toward others is an ever-present value. In fact, for disagreements to be discussed in a reasonable manner, civility must be an explicit organizational value. Community members share a collective self-consciousness based on the collaboration of individuals with diverse dispositions. Banfield (1992) calls civility an attitude and a mode of action.

Controversies and Reality: An Evergreen Process

In the "real world" disagreements cannot always be resolved through peaceful or cooperative approaches. Some individuals avoid conflict altogether, while others use highly aggressive and confrontive approaches to controversy. The major barriers to resolving disagreements with civility include strong self-interest, strongly held values which the individual refuses to express or acknowledge, an unwillingness to cooperate with others, defensive communication, a fear that something will be lost or given up, and a lack of a cooperative or "win-win" philosophy among group members. All of these barriers, it should be emphasized, can be lowered through adherence to the other values in the model, especially congruence, consciousness of self, commitment, common purpose, and collaboration.

As framed by Covey (1989), opposing viewpoints may be resolved to positive ends by adopting a "win-win" philosophy. As he describes it, the win-win approach is:

> ...a frame of mind and heart that constantly seeks benefits in all human interactions. Win-win means that agreements or solutions are mutually beneficial, mutually satisfying [Covey, 1989, p. 207].

In conclusion, to invite and value controversy with civility expresses an attitude or philosophy which helps to foster healthy and honest group relations which can ultimately produce the most creative and mutually satisfying outcomes. This process can facilitate innovation and change, lead to better decisions, and encourage consideration of new ideas and approaches. The process also transcends the work environment to result in better social relations within communities, across governments and on a global scale. Both individuals and the group as a whole will learn and grow from approaching differences with an integrative and collaborative philosophy based on values of cooperation and mutually satisfying outcomes.

Annotated References

Avruch, K., Black, P.W., & Scimecca, J.A. (Eds.) (1991). <u>Conflict resolution</u>. New York: Greenwood Press.
In most of the chapters found in this anthology are case studies about how specific non-Western, nonindustrial societies resolve or fail to resolve their internal conflicts. It is argued that sometimes conflicts can be beneficial and that "harmony" is not always the ideal. The authors identify cultural principles that transcend specific conflicts. Relevant empirical data and analyses are reported.

Covey, S.R. (1989). The 7 habits of highly effective people. New York: Fireside.
This book outlines seven habits which can be used to approach and solve problems from a principle-centered perspective. Habit four in the book describes thinking from a win-win approach and principles of interpersonal leadership. Covey advocates a win-win philosophy or mindset to approaching problems or conflicts. Stories, anecdotes, and visual imagery are used to illustrate how the seven habits are applied in real situations.

Etzioni, A. (1993). The spirit of community: The reinvention of American society. New York: Touchstone.

Etzioni discusses why the critical institutions of American society (e.g., family) are in crisis. This perspective is based on the principles of the communitarian movement, an environmental movement dedicated to the betterment of the moral, social, and political environment of the nation. Principles such as shared values, mutual understanding, and responsibility are deemed as integral to restoring a national sense of community.

Peck, M.S. (1987). The different drum: Community-making and peace. New York: Touchstone.
Peck explores the meaning of community and provides an outline for developing community. Utilizing anecdotes and scenarios related to various communities he has personally explored, Peck identifies the essence of community. The primary characteristics which inspired a sense of community, as well as the stages of community-making are described in detail.

Rahim, M.A. (1986). Managing conflict in organizations. New York: Praeger.
The author describes conflict as "an interactive state manifested" in disagreements and difference. Conflict may be viewed as a continuum from cooperative to competitive conflict. Cooperative conflict involves all parties reaching satisfactory outcomes, whereas competitive conflict results in zero-sum outcomes (someone gaining at someone else's expense). "Cooperative conflict" implies resolution of disagreements with civility, while "competitive conflict" as simply conflict where views are not reconcilable.

Shils, E. (1991). Civility and civil society. In E.C. Banfield (Ed.), Civility and citizenship in liberal democratic societies (pp. 1-15).
This book is a compilation of perspectives on civility and citizenship. Relating his perspective to an inclusive collective self-conscious, Shils explores the dynamics of developing civility for an entire society. Based on such basic principles as courtesy and temperate speech, Shils promotes civility as an essential component of working effectively with conflict.

Tjosvold, D. (1993). Learning to manage conflict. New York: Lexington Books.
Through case analysis and discussion Tjosvold defines elements of cooperative conflict theory, suggesting that the adoption of a cooperative framework to resolve conflict results in positive outcomes for individuals and their organizations. Here again, we see the author's use of "cooperative conflict" as analogous to what we call "controversy," where there are possibilities to resolve opposing views. Tjosvold suggests that in mediating disagreements, individuals should analyze their cooperative and competitive goals, decide how they can promote mutual goals, develop open discussion strategies, and reflect and learn from these experiences to improve their mediation and discussion skills.

Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.

—Margaret Mead

Since "citizenship" can have several different meanings, it is important to understand the special sense in which it is being used as a component of the Social Change Model of Leadership Development. To speak of an individual as a "citizen" requires us to think in terms of multiple **communities**, large and small, to which the individual belongs. But "citizenship," in the context of the model, means much more than mere membership; rather, it implies **active engagement** of the individual (and the leadership group) in an effort to serve that community, as well as a "citizens mind"—a set of values and beliefs that connects an individual in a responsible manner to others. Citizenship, in other words, implies social or civic responsibility. It is the value that responsibly connects the individual and the leadership group to the larger community or society. At a more basic human level, citizenship is about another "C," the value of **caring** about others.

The value of citizenship thus anchors the Leadership Development Model in all forms of community and society of which the leadership development group is a part. It serves to underscore the fact that the "social change" toward which any leadership activity is directed is ultimately intended for the betterment of others and of the larger community/society.

WHAT IS CITIZENSHIP?

In searching for formal definitions of citizenship that reflects its intended use in the model, we came upon the following:

> <u>Citizenship</u>: *the character of an individual viewed as a member of society...* *

Dictionary definitions of citizenship typically speak of "rights" and "privileges" as well as "duties." While our conception of citizenship clearly emphasizes the duties (responsibilities) of citizenship, we also believe that being able to serve others or to serve one's community is one of the "privileges" of citizenship.

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* The Random House Dictionary of the English Language, 1966, p. 270.

Citizenship and Higher Education

Citizenship is an especially relevant value for leadership development in a higher education setting, since most colleges and universities explicitly espouse educational goals for students such as "social responsibility" and "preparation for citizenship" in their catalogues and mission statements. Most institutions also include "public service" or "community service" (along with teaching and research) as one of the core aspects of their overall mission.

In the United States, citizenship is inextricably connected to the concept of democracy, whereby "power is vested in the people" who, in turn, pool their wisdom, talent, and resources in order to govern themselves. Given that higher education educates most of the professionals and future positional leaders in this country, including all of the teachers and administrators in the lower schools, it has enormous potential to improve the overall quality of American democracy through its curriculum and cocurriculum. Nevertheless, given the marginal condition of democracy in the United States—most citizens do not vote, many are ill-informed about the political process, and alienation from "government" is at an all time high—it is time for higher education to take a hard look at how effectively it prepares students for citizenship:

> *The most critical demand is to restore to higher education its original purpose of preparing graduates for a life of involved and committed citizenship...* **

Citizenship and the Other "C's"

While the practice of citizenship is usually associated with "external" behaviors such as public service, political discussion and debate, and campaigning and voting, none of these behaviors is likely to occur in the absence of appropriate "internal" conditions: an understanding of how democratic government is supposed to function, an appreciation of one's personal responsibilities under such a form of government, and a willingness, if not a determination, to be an active participant. These "internal" traits, which are closely aligned with the Model's individual values—Consciousness of Self, Congruence, and Commitment—are precisely the kinds of qualities that educational institutions are in an ideal position to foster.

** <u>Newman Report on Higher Education</u>, Princeton, N.J.: Carnegie Foundation for the Advancement of Learning, 1985.

In many respects the group values underlying the Social Change Model of Leadership Development are equally critical to good citizenship and an effectively functioning democracy. The "Common Purpose" of citizens in a democracy, for example, is well stated in the Preamble to the U.S. Constitution:

> ...establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity...

At the same time, democracy is, at root, a "Collaborative" form of government where citizens work together cooperatively to secure mutual benefits that they cannot obtain individually. This collaborative spirit is also captured in the Preamble:

> We the people of the United States, in order to form a more perfect union...

Finally, in a highly diverse society like the United States, open political discussion and debate is an absolute necessity, especially if there is to be any hope of identifying the common purpose toward which citizens can work collaboratively. Such openness clearly requires that citizens not only be willing to engage in "Controversy," but also be able to do it "with Civility." In many respects the "town hall" meetings that characterized early American democracy exemplify this last value. In this connection, it is interesting to examine the dictionary definition of "town hall": "a hall or building...used for the transaction of the town's business, for public **debate**, [*emphasis added*] etc."

In short, the Social Change Model for Leadership Development can, in many respects, be viewed as a means for providing students with direct experience in "participatory democracy" and with an opportunity to experience "citizenship in action."

CITIZENSHIP IN PRACTICE: LEADERSHIP FOR SOCIAL CHANGE

In our Social Change Model of Leadership Development, **Citizenship** is the value which "puts flesh on the bones of social change." In one sense, it is the desired **outcome** of the group's efforts. The leadership effort is thus directed toward change which benefits and serves others. Who, then, are these "others"?

In the most basic sense, the practice of good citizenship must begin at the level of the leadership development group, where each individual assumes responsibility for enhancing the experience of every other member and the functioning of the group as a whole. At the individual level, you (the participant) can strive to help other participants to be **congruent**, to enhance **consciousness of self**, and to strengthen their **commitment**

to the leadership development effort. At the group level, you can work together with other participants to help identify a **common purpose**, to experience **controversy with civility**, and to **collaborate** on behalf of the overall group effort. In other words, the practice of good citizenship at the level of the leadership development group is to cultivate and honor the **other** "C's" in yourself, in others, and in the overall group effort.

If the leadership development group is convened under the auspices of a college or university, then the practice of "good citizenship" necessarily takes into account the group's effect on other students, faculty and staff, and the institution in general: does the group effort serve or otherwise enhance the experience of others within the academic community? Of course, if the group's chosen service project is "internal" (that is directed toward effecting change within the institution), then the practice of "good citizenship" within the institution is of central importance.

Ultimately, by embracing the value of citizenship, each group member becomes committed to insuring that the group effort serves and benefits the service recipients themselves, the local community, and the society at large. A critical consideration here is how the service recipients (whether they be internal to the institution or residents of some outside community) view their own needs and problems. "Service" that is neither requested nor desired can often backfire, despite the best intentions of the leadership group. For this reason, it is risky for any group to develop its common purpose, without at least some intensive consultation with those individuals who will be affected by the service activity. Citizenship, in other words, requires that each of us takes some time and trouble to learn about our fellow citizens.

One way to visualize these different "levels" of citizenship is to imagine a set of concentric circles, with the smallest (most interior) circle representing the individual, the next large one representing the group, the next larger the institution, and so on, with the largest (most exterior) circle representing the society at large. Considerations of "good citizenship" should ideally intersect all circles in the set.

ANNOTATED REFERENCES

Barber, B.R. (1992). An aristocracy of everyone. New York: Ballatine Books. The premise of this book is that the existence of a true democracy is largely contingent upon citizens who are educated with the knowledge and competence to govern their lives. In the author's words, "education is the enabler of democracy." Attention is given not only to the relationship between education and democracy but also schools and political institutions, and classrooms and civil society. Of special interest is the chapter devoted to teaching democracy through community service.

Boyte, H.C. (1989). <u>Common wealth</u>. New York: Free Press.

This book takes a historical look at the American political tradition of active citizen politics. Boyte examines the causes that have eroded this tradition through most of the twentieth century, and explores the present conditions that necessitate the return of active civic life. The author also provides a theoretical critique of current citizen organizing efforts.

<u>The Constitution of the United States of America</u>.

A program of leadership development based on the model described in the preceding sections can be conceived and initiated by any individual or group. However, a critical precondition is that the initiator(s) (and especially the student participants) perceive that **something needs to be done**.

We believe that such a perception occurs when the student recognizes an **incongruence** between his or her own personal values and some condition or circumstance in the institution or community. This incongruence provides the impetus or "calling" to action. For this reason, our model focuses on values clarification and values development within the individual student (consciousness of self) and on the identification and development of **shared values** (common purpose) among the various student participants.

While our model emphasizes collaboration, empowerment, and shared responsibility, we also recognize that any collaborative group effort to effect change needs to be **initiated** and then **sustained**. While the initiation process will often involve the efforts of an individual administrator or faculty member, we hope that the *Guidebook* will also stimulate individual students and student groups to initiate projects on their own. Indeed, one of the most effective ways to initiate a project would be to discuss the *Guidebook* materials in a group setting—classroom, staff meeting, student organization meeting—with the aim of developing initial plans for a student leadership development project.

How to sustain a project that has already gotten under way requires at least as much creative thought and planning as initiating the project. All too often the individual who initiates the project also feels compelled to assume major responsibility for keeping it going. Our collaborative model suggests that this is **not**, in general, a good idea. On the contrary, the model suggests that the "division of labor" (see below) which is so crucial to any truly collaborative and empowering project should apply equally to the administrative tasks involved in sustaining that project. Thus, we recommend that these "sustaining" activities—scheduling meetings, keeping records, sending communications, chairing/facilitating meetings, etc.—be allocated as broadly as possibly among the different group members.

Any group leadership development project for social change can be conceived of as comprising at least seven major features (the order in which these features should be addressed can vary):

▲ Physical Setting

▲ Preliminary Task Definition (what is the problem or service need?)

▲ Involvement/recruitment of Student Participants

▲ Task Research/Redefinition

▲ Division of Labor

▲ Mode of Group Functioning (knowledge and skill development, assessment and feedback)

▲ Legitimizing the Project

PHYSICAL SETTING

Leadership development programs can take place in many different physical settings, e.g.:

▲ Institutions of higher learning (residence halls, classrooms, student organizations, etc.)

▲ Community (religious institutions, schools, businesses, community agencies, etc.)

▲ Work (business, internships, staff meetings, etc.)

PRELIMINARY TASK DEFINITION

▲ What is the need/problem? What changes are needed?

▲ How can students best serve/solve?

INVOLVEMENT/RECRUITMENT OF STUDENT PARTICIPANTS*

▲ Identification of personal and shared values; discussion and shared perception of need

▲ Aim for inclusiveness: seek students with diverse talents/backgrounds

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*For certain kinds of grassroots projects initiated by students, preliminary task definition and involvement/recruitment would occur simultaneously.

Task Research/Redefinition

▲ What additional information about the task or problem is needed? What are the available resources for gathering information?

▲ How should the task/problem be redefined in light of this information?

Division of Labor

▲ What special skills/knowledge are needed to undertake the task or address the problem?

▲ Which student participants possess the needed knowledge/skills?

▲ Are there other participant skills that could be utilized if task were modified?

▲ Which new knowledge/skills must be acquired by participants?

▲ Each participant assumes some defined role/responsibility in the project

Mode of Group Functioning

Most social change projects will involve a combination of group meetings and outside field activities. Debriefing, reflection, and feedback focused on both group meetings and outside experiences should be essential elements of the training process.

Role of individual group members ("leaders"):

▲ Each member of the group strives to facilitate the collective group action

▲ Each member strives to be as congruent as possible and to encourage others to do the same

▲ Each individual participant strives to bring out the best in every other participant

Collaborative skills to focus on:

▲ Listening with understanding

▲ Communication (writing, speaking) with clarity and congruence

▲ Clarifying and refining the groups common purpose and keeping it in the forefront of group discussion

▲ Understanding of part/whole relationship in leadership project (i.e., appreciation/understanding /respect of the role played by each member)

▲ Modeling the service ethic in the group ("serving" each other)

▲ Encouraging controversy with civility

▲ Learning from the experience and acknowledging the reciprocal nature of service (i.e., service providers can learn and benefit as much as those being served)

Assessment and Feedback:

▲ Leadership group meets regularly and processes group activities

▲ Emphasize appreciation, openness, honesty and tact in critical feedback

▲ Focus on development of greater values clarification, increased self-knowledge, and enhanced group facilitation skills

LEGITIMIZING THE PROJECT

▲ Active Involvement of the community for whom change is intended and from whom much is to be learned

▲ Keeping the community informed

▲ Evaluation of program impact

As someone who may be interested in implementing A Social Change Model of Leadership Education, you may wish to consider the following: The Model encourages highly participatory, non-hierarchical leadership, yet you as an administrator, faculty member, or other "authority" will by perceived by most students as being in a position of power and status, although you may not think of yourself in this way. This puts you in a difficult position, being perceived as a person with power, control and status who is promoting concepts such as inclusion, consensus, and reciprocity. We suggest that you acknowledge this discrepancy up front, and let students know that your aim is to be a catalyst and an aid in their leadership development, and that you envision all participants, including yourself, to be equal partners in learning and in the group process.

Your challenge is to "model the Model" in working with students. This entails empowering students to have equal say in how the leadership program proceeds. You need to see yourself as an integral part of the process. It requires you to spend time reflecting on your own self-development, and on the service you are providing to students by acting as a vehicle for their leadership development. Additionally, students will probably look for congruence in what is being taught and what is being practiced. We encourage you to use these principles in your own leadership work. A Social Change Model of Leadership Education is designed for **all** participants, including you as the catalyst.
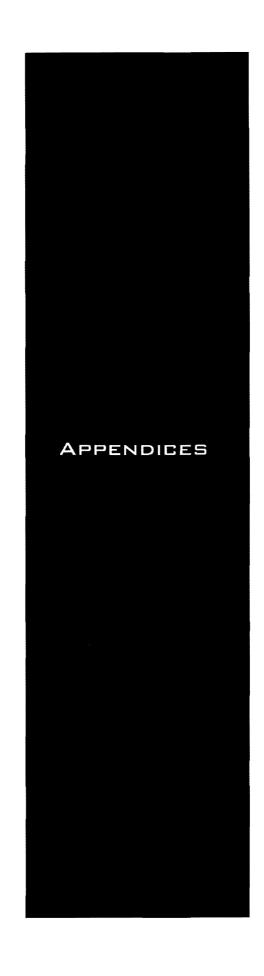
In our various presentations of the model we have been repeatedly asked certain questions. Below are some of the most common questions asked and some answers.

Q1. How does one use/apply this model —which is avowedly nonhierarchical—within the a traditional college or university, which is typically structured in hierarchical fashion?

A1. ▲ To try something different it requires us to **let go** of the big C (control).

▲ Find like-minded (nonhierarchical) colleagues (**all** institutions have them) to work with you.

▲ We need to trust our students, their own good sense and creativity.

▲ We are preparing students for a new world, for a transformed and transforming work place that is trying to function in a nonhierarchical fashion.

▲ Remind potential critics and skeptics that one of the most competitive and hierarchical fields—corporate business-is now emphasizing collaboration and participatory decision making at all levels.

Q2. In what context can I apply this model? Or can you suggest where can the model be used/taught.

A2. ▲ With volunteer/service or almost any other student organization.

▲ With service-learning components of regular courses.

▲ As part of student affairs retreats with students.

▲ Design a leadership development course as part of orientation.

▲ Use the model in giving guidance to students for group class projects.

▲ Design a seminar/proseminar/class for undergraduates around the model. Most institutions have structures for offering innovative new courses that do not exist as part of the regular curricular.

Q3. In applying the model do I have to completely adhere to the framework as it is described in the *Guidebook?*

A3. The model provides a guide and proposes values that frame leadership for social change. We recommend that you review this framework and adapt the model within your own particular context. You are the best judge as to what elements in the model best fit your context. But we underscore the fact that since the "7 C's" do seem to work well as a package we recommend that you make every effort to use them all in whatever application of the model you choose to make.

Q4. What is the path by which one learns the model? Must one learn the concepts first, and then apply the model? Or does one learn the concepts by applying the model?

A4. ▲ The concepts of the model often become clearer through experiential learning; group exploration of the model can be pursued through various hands-on exercises and activities that exemplify the concepts of the model. A face-to-face meeting of the leadership development group is an especially powerful vehicle for learning about the model, not only through discussion of the concepts but also through demonstrations of the concepts as illustrated through group interactions.

▲ Since reflection time for individuals as well as for the group is an essential part of learning the model, it ought to have a central place in the process of learning about of the Model.

▲ Individuals need to begin by re-examining their own notions of a "leader" and "leadership," and be open to re-conceptualization. Moreover, one must be willing to challenge the traditional normative definitions. Individuals should recognize that leadership is a group process, not merely the behavior of individual "leaders."

Q5. Many students today are so busy that they can't find time for such a project. Many other students are apathetic. How do I get students involved with the model?

A5. The model can "sell itself" to students who take the time to explore it. The challenge then, is to find **structures** that will engage students sufficiently long enough to familiarize them with the model (see A2, above, for a partial listing of such structures.)

Q6. How appropriate is it to use a collaborative, noncompetitive model in preparing students for the "real world," where competition is so fierce? Isn't this a particular problem for positional leaders, who often gain their positions by being good competitors?

A6. "Effectiveness" in the "real world" is not merely achieving wealth or position (where competition would presumably be paramount); rather, it is being able to **make things happen**, to effect positive social change, to make the community and the society better places to live. The point of the model is thus to help students acquire the skills and perspectives that will enable them to become effective change agents, regardless of their actual position or level of affluence.

Appendices

CASE

STUDIES

Teaching by the case study approach has been used extensively in the training of professionals in business, law, medicine, social work and clinical psychology. More recently, the American Association for Higher Education (AAHE), as part of its "The Teaching Initiative" Program, developed a monograph entitled "Using Cases to Improve College Teaching," (Hutchings, 1993). The AAHE monograph illustrates how case studies can also be used in faculty development efforts. Cases can facilitate faculty discussion on pedagogy and in the classroom and can also be useful devices for engaging students in active learning.

The case studies included in this *Guidebook* are illustrative of leadership activities that can incorporate elements of the model. Through reading and discussing these cases, participants can review the key concepts of the Leadership Development Model.

Case studies can serve at least three purposes:

▲ Suggest examples of how you can organize and process a project that attempts to develop student leadership as described in our model.

▲ Serve as a focus for discussion by you and your students/colleagues to facilitate familiarity with the model.

▲ Stimulate you to write new cases using elements in the model as a means of furthering understanding of the model.

A useful metaphor to clarify the differences between the three approaches is that of a play. In the first instance, you act in the play. In the second instance, you read the play and analyze its content and merit. In the third instance, you write your own play. Our hope is that trainers interested in our model of leadership development will employ all three approaches to the use of case studies.

The *Guidebook* cases represent only a very small fraction of the many types of leadership development situations that students and practitioners encounter in their daily lives. We encourage you to write your own case studies from actual leadership activities and experiences. Our interest is to expand the case study section with new materials as colleagues in the field gain experience using the model.

How to Read and Use the Case Study Materials

in The *Guidebook*

This section of the *Guidebook* includes four case studies. Cases 1 and 2 (pp. 86-93) describe student projects that illustrate the leadership development process as conceived in the model. Case 1 focuses more on the internal group process, while Case 2 focuses more on the external service project. Case 3 (p 94) illustrates a typical situation confronted by a student affairs professional, and Case 4 (p 98) presents an actual case abstracted from Women of Influence, Women of Vision.

We have made some marginal notations to identify the constructs in the model in order to guide the reader through the case study materials. Each case is designed to reflect certain key elements of the leadership model. However, when you read a case study, do not limit yourself to what we have noted on the margins. As you are reading through the case study allow yourself to add more notes that you believe reflect aspects of the model. We suggest that you read the case study first. Once you have gained an understanding of the case, go through it again and refer to the notes on the margins.

We have also included 10 vignettes (pp. 101-107) that you can use to generate ideas for possible leadership development activities. Another possible use of these vignettes is as a starting point to write up more full-blown case studies to further your understanding of the model.

As indicated earlier, we also recommend that you work with an interested colleague in reviewing the model and in writing and reflecting on any case study that you wish to develop. (Collaborate!)

Guidelines for Preparing Case Studies

If you wish to write your own case study we suggest that you include at least four sections:

▲ **Setting** (This provides the context)

▲ **Task Definition** (What is the need/problem?)

▲ **Process** (This describes the group meetings and the other activities that are so critical to an effective service project, including such things as how the problem is defined, goals that are set, the division of labor within the leadership team, identification of relevant resources, barriers encountered, plans of action generated and how the actions were legitimized).

▲ **Outcomes** (These include what the community results were, changes that were achieved, unrealized outcomes, plus reflections and plans for further action)

MARGINAL NOTATIONS

We recommend that in writing your own case studies you also include marginal notations that can help identify the key elements of the leadership model. These notations could include process elements and values imbedded in the model.

Process Elements to Keep in Mind

▲ Note that the Model represents **nonhierarchical** leadership. Decisions are made collectively; there is a division of labor based on individuals' talents and expertise; and everyone assumes responsibility for the success of the project (**Common Purpose**).

▲ There should be a great deal of introspection, individual and group reflection (**Consciousness of Self**)

▲ **Collaboration**

▲ Giving and receiving **Feedback** throughout the process

Values Underlying Effective Functioning of the Group

▲ Trust (faith in others)

▲ Honesty (being open; integrity; **Congruence**)

▲ Empathy (listening; understanding)

▲ Commitment (willingness to become involved; to invest the time and energy needed to see a project through)

▲ Citizenship (caring, serving, becoming involved in the community; being socially responsible)

▲ Inclusivity (respecting differing viewpoints; valuing diverse talents; making decisions as a group)

SETTING

The setting is the campus of a major public research university. Student affairs staff have been sponsoring a series of brainstorming sessions involving small groups of upper division undergraduates who are participating in a leadership development project. One of these groups, comprising ten students from diverse backgrounds, has decided to focus its discussions on possible projects that would improve the quality of the undergraduate experience.

Preliminary task definition

After some deliberation the students decided that they would undertake as their leadership project a program **to improve the student evaluations of instruction as a means of strengthening undergraduate teaching and learning.**

PROCESS

Recognition of incongruence

The major precipitating event that prompted students to consider such a project was the failure of a highly popular faculty member to get tenure. The students concluded that this event was merely a symptom of a much larger institutional problem. There was a good deal of disagreement, however, about the meaning of this action and about what needed to be done. Students were encouraged to air these differences openly and to respect each member's right to be heard. The students were encouraged to think creatively and explore any avenues they could think of to learn more about and address the problem. In their early discussions they identified the following **shared beliefs**:

Controversy with civility

Collaboration

Common purpose

▲ Information about faculty teaching effectiveness, as revealed in student evaluations of instruction, is not taken seriously in reviewing faculty for promotion and tenure.

▲ Student evaluations have little, if any, effect on the quality of teaching in the classroom.

▲ Many students do not take these ratings seriously, which contributes to a growing sense of powerlessness.

Division of labor

Consciousness of self

As part of the collaborative leadership model that guided the group's activities, each individual member was obliged to take individual responsibility for one or more "tasks" that would contribute to the overall group effort. Students assessed their own and each others' talents and experiences to see what each could contribute to the group. They agreed that

their first task was to verify the shared beliefs listed above by means of in depth interviews with persons directly involved in the evaluation process. Several students agreed to conduct personal interviews with small groups of faculty, administrators, and students.

Based on what they learned from these initial interviews, the students agreed upon the following specific goals for the project:

Common purpose

▲ To improve the **quality** of information produced by student evaluations of instruction.

▲ To increase student involvement and interest in the evaluative process.

Citizenship

▲ To increase the likelihood that faculty will actually use and benefit from the student evaluations.

▲ To make student evaluations of instructors weigh more heavily in the review process.

Change

▲ To improve communication between students and classroom instructors.

▲ To decrease reliance on the traditional lecture method and encourage the greater use of innovative pedagogical methods (e.g., cooperative learning, student-initiated projects).

Another major task of the leadership team was to identify available resources for the improvement of student evaluations. After some discussion, at least three possible sources of guidance and information were identified: (1) The Center for Instructional Development at the university; (2) the scholarly literature that focuses on methodologies for assessing instructional performance and effectiveness; and (3) individual faculty at the university who may be employing innovative methods of course evaluation.

Division of labor

Five students agreed to assume responsibility for each of these three areas of information and to report back relevant findings to the group. Two of these students agreed to visit the Center for Instructional Development and to interview key staff. Another student volunteered to embark upon an extensive library search of the literature, while the two remaining students agreed to survey the heads of each academic department to identify faculty members who might be using interesting course evaluation techniques.

Legitimizing the project

Before developing a specific plan of action, the students decided to explore barriers and areas of resistance. Accordingly, they invited several outstanding teachers from the instructional faculty and a members of the staff of the Center for Instructional Development to discuss possible obstacles to any attempt to strengthen student evaluations and enhance their effectiveness. Resistance on the part of individual faculty members to the use of student ratings and strongly held **beliefs** about the quality of information

Task research redefinition

produced by such ratings were identified as being among the strongest barriers. As a result of these discussions, the students concluded that their eventual strategy must seek to generate student feedback that challenges these beliefs. More specifically, they decided to try to modify the rating system so that it would provide information that was more useful to faculty.

An unexpected barrier was that the ratings could be viewed by other faculty. Some faculty believed that certain professors "went easy" on the students in order to "look good" to their colleagues in the ratings. Examples of such reactions would be not to assign homework, lax grading, and avoidance of difficult material. There was also a concern that some students avoided real criticism in their ratings because they were concerned that the professor's career might be put in jeopardy. The group finally decided that students should have an opportunity to generate at least some feedback for the "eyes only" of the professor.

Three specific changes in the student rating system were proposed by the student working group:

1. Modifications in the standard rating to reduce the purely judgmental content ("good," "poor," etc.), to be replaced by more items focusing specifically on technique and content, and more open-ended questions.

2. The addition of a supplementary form for the "eyes only" of the professor.

3. The use, on a limited trial basis, of "teaching consultants," i.e., outside experts on pedagogy or trusted colleagues who would visit the class on the final day of the term and, in the absence of the professor, conduct a "seminar" with the class that focused on the strong and weak points of the course. The consultant would subsequently "debrief" with the professor: "Here's what I heard."

Division of labor

After these plans were made the leadership group divided itself again into three teams (one for each strategy, above). The first two teams decided to work closely with individual professors and staff from the Center for Instructional Development to revise the standard rating form and to develop the "eyes only" form. The third team recruited a small group of interested professors to try out the "teaching consultant" idea in their classes. Each of the three subgroups also agreed to debrief the students and professors who would be involved in trying out these new approaches.

Provide and receive feedback

Legitimizing the project

In the process of developing its plan of action, the group frequently expressed concern that their project might fail because few persons in positions of authority—faculty leaders or administrators—would take it seriously. Accordingly, the plan of action was expanded

to include a "legitimization" component which would focus on promoting the new evaluation process, explaining why and how it was developed.

Thus, two students decided to work together to develop a series of articles about the project for the publication in the student paper and the alumni magazine. Four other students began working on a presentation about the project to be made before the academic senate and the trustees. The other four students began to develop plans for a series of campus open forums where the goals, strategies and outcomes of the project would be presented and discussed before the campus community at large.

Division of labor

Collaboration

The ten students met regularly throughout the course of the project to share their findings and experiences from the tasks they undertook. In the spirit of a leadership development project which would focus on self-development (including self-understanding) as well as on the project's service goals, these group meetings involved **processing** as well as debriefing.

Commitment

Consciousness of self

Processing involved candid give-and-take feedback sessions where the performance of one or more individual members was discussed by the other group members. Particular attention was given to the conduct of individual members during the group meetings. The purpose of these debriefing and processing sessions was not only to help students develop better group skills, but also to enhance their **self knowledge** concerning how their actions and behaviors were affecting other group members.

A CASE OF "EXTERNAL" SERVICE

SETTING

The Context is a research university in Camden New Jersey. Camden City, with a population of 87,492 in nine square miles, is considered an economically deprived urban center with an untrained labor pool. The City has recently received considerable attention in the media for being the second poorest of American cities. Camden is on the State of New Jersey's list of Higher Distress Municipalities and has been identified as a Special Needs School District by the New Jersey Department of Education. With such distress and deprivation, there is a critical need for decent and affordable housing, education, job training, health care, reduced welfare dependency, reduced drug and alcohol abuse, appropriate and professional child care, community and economic redevelopment, transportation, and new businesses and investments.

Camden was struck by all the ills of urban decay. Over the past generation, Camden's population has fallen by some 35,000 residents. As middle class whites, industries, and jobs moved to the surrounding suburbs, African Americans, Latinos, and poor whites were left behind in a jobless, decaying city that lacked an economic base. Thus, these families increasingly turned to public assistance and entered a poverty life cycle. Forty percent of the 87,492 residents of this city live below the poverty level. Two-thirds of Camden's adult population depends on public assistance as their main source of income.

TASK DEFINITION

Recognition of the problem

Citizenship

Collaboration

Legitimizing the project

As the only campus of the State University of New Jersey in southern New Jersey, Rutgers-Camden takes seriously its mission to bring needed resources, including educational enhancement, to this area. Faculty, students, and administrators alike are acutely aware of Camden's many problems. Rutgers-Camden has had a long tradition of working in this urban community to address many of the high priority socio-economic problems. In this particular project, Latina college students decided to work with a faculty member in an effort to legislate for change on behalf of Latina welfare mothers in the city.

In partnership with key Camden community representatives, Rutgers-Camden faculty and administrators, and other local and state educational institutions, the Latina college

students wanted to facilitate the upward mobility and economic development of Latina women in Camden City. In particular, they wanted to organize other young Latina college students to advocate for legislation that would address the needs of poor Latina female single heads of household. They eventually ended up proposing the Hispanic Women's Demonstration Resource Center Act (1992) to the state legislature to address these needs. The case study presented here describes the student efforts in implementing this legislative initiative on behalf of poor Latinas in Camden, New Jersey.

PROCESS

Seeking effective change through the state legislature was perceived to be a difficult and tedious task. An important first goal was thus for the students to develop confidence and faith in their abilities to effect change. This task was complicated by the need to develop trust in the leadership judgment of women, to learn to seek cooperation from other women's groups when necessary, to become aware of their ability to work cooperatively with those groups, and to learn to transcend any reliance on the more power-oriented leadership styles exemplified by many male members of the Hispanic community. Conventional competitive tactics—such as being unwilling to negotiate, or defending an issue beyond the point of practicality—consumed many hours of early discussion that could have been spent more productively. Nevertheless, by encouraging all members to express their views freely and by maintaining an atmosphere of civility, the group was sustained through these early controversies. Ultimately, by defining goals, outlining a specific course of action, and exhibiting a clear and unshakable determination to make their effort "work," the Latina college group ultimately jelled into an energetic, collaborative ensemble.

Preliminary task definition

Controversy with civility

Congruence

Commitment

The group eventually came to realize that leadership requires several assets (such as accurate information, resources, and contacts) and skills (writing, speaking, organizing) that the students had or needed to develop. Most important, the members committed themselves to specific, clearly defined goals.

Consciousness of self

As the student organization became more focused and cohesive, individual members came to realize that they could work together toward the same basic goals, even though they were motivated by a variety of factors. Some students were interested in careers in public advocacy, others in achieving political power to better serve the poor, and still others in obtaining state government jobs. The group welcomed the opportunity to discuss their various needs and interests. As the meetings progressed, each member became clearer about her particular values, interests, and skills.

Common purpose

Consciousness of self

Citizenship

Division of labor

Because of the diversity of group members, meeting sites were rotated among various cities and communities throughout the state to make possible the participation of single heads of households. Non-Latina student groups who were interested in supporting the work of the Latina college students were also encouraged to participate. When the time came to get support for the passage of the legislation, the legislative committees responded favorably. In the legislative area, the students developed unique tactics, strategies and political awareness.

Consciousness of self

The Latinas college student group saw as one of its major responsibilities to become (and remain) informed about the lives of poor Latinas in the city. They also discussed openly what they really didn't understand about the issue and what additional information they needed. To this end they clearly identified various informational goals, researched all aspects of the issue, outlined the problem, and developed a plausible solution in writing. The group also gained an understanding of how any piece of legislation is designed to accomplish particular ends and the potential positive and negative consequences of enacting various types of bills, including the one that they were proposing. The particular bill that they eventually drafted was called The Hispanic Women's Demonstration Resource Center Act.

Collaboration

Citizenship

The group also assessed who the likely allies and potential opponents of this bill were, where they were likely to have influence, and how much clout they would put toward supporting or defeating the bill. The group members estimated the expenses involved at the state and local level, assessed the likely effects of passage of the legislation on New Jersey residents, and evaluated which districts would benefit most from enactment of the bill. They also provided legislative aides with factual information in the form of studies, position papers, memoranda, and testimony, so that the legislators they worked for would be prepared to refute arguments against the bill's opponents. Their focused work ultimately generated trust among the legislators and their staffs.

Division of labor

Collaboration

Legitimization of the project

Based on their knowledge of each other's interests and skills, the group identified a number of additional tasks and allocated them among the members. Some agreed to learn about both legislative houses in detail: the power politics of each house and who held key leadership positions. Others gathered information about the committees to which the bill was most likely to be assigned. Still others accumulated information about the legislators, their voting records on minority or "welfare" issues, their legislative interest, any prior public offices or occupations, education, and personal and religious affiliations. The subgroup researched legislative staff members and advisers, their relationship with local and state party leaders, and the make up of their constituencies. All of this knowledge

about the state legislature was exchanged within the total group in a series of debriefing meetings. Within a brief time a full-blown strategy emerged from these discussions.

While the bill was being introduced in the legislature, the group set the stage for raising and framing the issue. The group members created an atmosphere conductive to favorable legislative action through a massive campaign of letter writing, mailgrams, phone calls, and meetings with key legislators, media representatives and community groups. They met with key leaders of college women's organizations to disseminate information and educate the public. Media strategies used included radio public service advertisements; college media and state newspapers. To coordinate these many activities, the group met monthly.

Division of labor

Legitimization of the project

The success of these efforts to publicize the plight of Latina women was evident when major newspapers began to cover the issue in detail. Because of these efforts, other legislators supported the bill.

Throughout the legislative process the group met weekly to monitor the progress of lobbying efforts and to address other issues that arose. In addition, the group wrote early to the governor, and then kept him informed of the development and progress of the bill, its successes, and support for it. When the bill passed both houses the students contacted the governor's office to assure his support. The group also organized women support groups all over the state who were prepared to visit the governor and speak on behalf of the bill. The bill was signed into law by the governor, with each center receiving $150,000.

Commitment

Collective effort

There are three Centers operating in the state today, one of which is in the city of Camden.

Change

As dean of students at Kokomo College in rural Kansas, you have enjoyed your position largely because the campus community has seen you[a] as an effective advocate for students. Your 1,500 students are all residential, lending a sense of community charm increasingly lost on American campuses. Even Kokomo's severe financial crunch has contributed to a strengthening of bonds among faculty and students who see themselves as allies in a struggle to keep the institution out of bankruptcy. Within the past three years, the student body has decreased by several hundred.

Heavily dependent upon student tuition, there is growing concern that Kokomo may be losing its fight to remain a viable independent institution. At least Kokomo has been able to count on unwavering support from its church brethren who have been increasing their annual contributions in an effort to stem the tide of red ink and assure that Kokomo's highly conservative, values-oriented approach to higher education will remain intact for future generations.

The student government association recently made arrangements to bring to campus a prominent scholar, Professor Marsha Conner, chairperson of the Sociology Department at the flagship state university, to talk to your students about her research on sexual orientation, which has focused on the underlying causes of gay-bashing and violence toward gays on college campuses. When asked by your student leaders for "permission" to schedule Prof. Conner, you responded that administrative approval of speakers was not needed on a campus that supports academic freedom and free exchange of ideas. You also suggested that such a speaker might help students get a better understanding of society's intolerance of diverse lifestyles, in this case related to homophobia.

Congruency

Now that the date for Professor Conner's visit is three weeks away, final arrangements are being made for publicity. An early news release has been prepared for the student newspaper, and public service announcements are being aired over WKOKO, the student-run, campus radio station.

Congruency

Unexpectedly, two prominent student government representatives, Bart and Janice, have just asked to meet with you to share, in confidence, that they are extremely

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[a] This case study, which focuses on issues related to homophobia and diversity, is presented from a dean of student's perspective. It might just as easily have taken the perspective of a student, a trustee, or a faculty member. Indeed, with some imagination, one can imagine a class of graduate students simultaneously assigning different roles to each of several class members to explore ways that the values of our model may be used to deal creatively with volatile issues like this one.

pleased about Prof. Conner's visit because they are both homosexuals and are going to use this lecture as an opportunity to "come out" and begin a new student organization, "The Gay and Lesbian Student Alliance."

No sooner have Bart and Janice left your office than there is an urgent phone call that the president would like to see you immediately. In his office, President Davis tells you about a telephone call he has just received from Harlan Biggs, the chair of Kokomo's Board of Trustees. Mr. Biggs called President Davis to express his concern about an announcement he heard over WKOKO, something to the effect that there was going to be a "gay advocate" coming to the campus. Mr. Biggs communicated in no uncertain terms his opposition to what he saw as a possible "breakdown of morality." He ended the conversation by indicating he was sure the radio announcement was in error and that a follow-up disclaimer would be forthcoming.

After briefing President Davis about the position you took with the students, the president proceeds to share with you the following points:

▲ Mr. Biggs and several other trustees are unabashedly anti-gay.

▲ These trustees have been helping to keep Kokomo financially solvent by making major contributions. Their gifts may well stop if Kokomo allows Professor Conner to visit and especially if it permits the formation of a gay/lesbian organization on campus.

▲ This is just the kind of issue that has the potential to tear apart the college's sense of community by pitting faculty and students against the trustees and Administration.

President Davis concludes your meeting by indicating that he expects you to resolve this dilemma in such a way that campus harmony is not disrupted and the trustees not alienated. You are to meet with the president tomorrow with a proposed plan of action.

Rather than trying to figure out a solution on your own, you immediately gather together four trusted colleagues (2 of your key staff and 2 faculty members) and three senior students with whom you have worked closely during the past two years. You select these people in part because you know that they share your basic values: commitment to the institution, support of free speech and academic freedom, tolerance of diverse lifestyles. Together the eight of you meet late into the evening to devise a strategy for resolving the crisis. You use this first meeting in part as a way of testing and clarifying your own values and of exploring possible approaches that you could live with.

Controversy with civility

Collaboration

Division of labor

Collaboration

Common purpose

Task research/ redefinition

Assessment and feedback

Commitment

Many differences in viewpoint surface during this initial session. You encourage all members to express their views openly, and to respect opposing viewpoints. After considerable debate and discussion, the team is able to agree upon a plan of action.

Your team's preliminary plan involves several components:

▲ You, together with one of the students (who happens to hold a leadership position in student government) and one of the faculty members (who is active in the academic senate), will meet the next morning with other members of the President's Cabinet to devise a formal strategy to present to the President (the assumption being (a) that the President will be more likely to endorse a strategy that all of his Cabinet supports and (b) that the Cabinet will support the President's decision if they feel that it is also their decision).

▲ The other faculty member, who happens to be on close terms with a more moderate trustee, agrees to meet personally with that trustee to brief her on the situation and to request that she intervene with trustee Biggs (who likes and respects her).

▲ All eight team members of the team agree to use these meetings as an opportunity to gather more information about the issues involved, to identify other members of the campus community who may have interest and expertise to bring to bear on the problem, to test out and refine preliminary strategies, and possibly to identify new strategies.

▲ The eight team members agree to meet the following day to exchange information about the Cabinet's preliminary plan, the President's response, and the outcome of the meetings with the gay students and the trustee. The team also agrees to continue meeting until a satisfactory plan is devised and successfully implemented.

These continuing efforts eventually led to a presidential decision to permit Professor Conner to give her address, accompanied by a reaffirmation of the college's commitment to academic freedom and the free exchange of ideas. Bart and Janice's request to form a gay/lesbian student organization was not immediately granted, on the grounds that such a move might imply that the college formally "endorsed" or "sanctioned" homosexuality. Nevertheless, this negative decision, together with Professor Conner's visit, resulted in an ongoing series of well-attended campus open forums on the issues of sexuality, the campus, and the church. Bart has subsequently transferred to Professor Conner's university, and Janice has formed an "informal" gay/lesbian student organization which now has about a dozen members.

This final case study is not directly focused either on students or on student affairs professionals. We believe that leadership development can occur in almost any context, and that many of the principles underlying our model can be illustrated with case studies in other settings. This case study illustrates several key concepts in the model—especially **collaboration, common purpose**, and **commitment**. We invite our colleagues in leadership development to add their own case study experiences to this section:

This actual case, which was reported earlier in Women of Influence, Women of Vision, describes a highly successful exercise in "leadership for social change." While it is not primarily a student-oriented project, it is presented here because it illustrates clearly some of the key elements in our model.

It demonstrates how a leadership activity can be initiated and sustained and shows how essential it is to collaborate with others. By respecting and acknowledging the expertise and talents of others, actions can be undertaken to implement changes that continue to benefit students, women, and the society at large.

This case is told in the first person by one of the 77 women leaders who were the primary focus of Women of Influence, Women of Vision.

SETTING

A 1969 conference at Cornell University proved to be a critical event for women's studies and other women's initiatives. "...It was a period when there was some experimentation with the calendar and Cornell was going to try 4-1-4 and have an interterm, and my job was to solicit ideas for programs from various members of the faculty, coordinate, do up a little catalogue, then hope that students would come back. I discovered, not surprisingly, that nobody was ready to put himself or herself out for a course until they knew for sure that the students would be back. So I came up with the idea that what the administration should do is sponsor one or more large events that would guarantee some students would be back and then go out to the faculty and say, 'We're pretty sure we'll have 500 or 1,000 students. Let's see what we can offer.' In that spirit I thought through a conference idea on women. I met Kate Millett early on, saw her whole theory...and I **invited her to participate in this conference, along with Betty Friedan.**

And then another relevant development occurred which taught me a great lesson. I had generated some money for the conference because the dean had invited some one of the older community of women activists to speak, and he was afraid there would be no audience for her. Since putting on a conference in which her speech would be one event was appealing to him, he offered us the thousand dollars or so we needed to bring up Millett and Friedan and to organize the conference. **By then I'd already touched bases with a few interesting people so I was developing a core of people. I hooked up a collaborative committee to plan it,** and had the experience which

Collaboration, sharing of vision Common purpose

Need to share ideas and activities with like-minded people Collaboration Finding like-minded collaborators

I've since had many times–going around and asking if anyone was interested in this, and one thing led to another.

We were a group of 30 women, graduate students and staff, with one or two faculty women, who planned the Cornell Conference on Women for January 1969. There were so few faculty women at that time. So instead of having sessions on women and jobs, women and education, we called the first session "How Do Men Look at Women and How Do Women Look at Themselves?", which was getting in on a very profound level of image and self-image. The second session was, "Is the Woman Question a Political Question?", which generated a lot of hostility from the new lefties on campus who thought this was all marginal to politics. Next we dealt with abortion, then we dealt with lesbianism. We dealt with issues that only five or ten years later would become mainstream issues.

A month before the meeting took place, the dean announced that he wasn't sure he could fund this conference. I believe he didn't like the way it was evolving, and I experienced my first Kafka-like barrier, because what he was saying wasn't 'We won't fund it'–that **would** have been an issue–but 'We might not be able to fund it.' And if you tell that to somebody a month before the conference, it is enough to kill the conference. I suppose my first radical, feminist action was to go back to that committee of 30 and say to them that I was prepared to put $500 toward that $1,000 budget if, from the remaining 29, we could raise the additional $500. I thought we were being had by him and the only way to deal with him was to simply say we were prepared to raise the funds to go ahead with the planning.

I called Kate Millett–we were going to pay her way by air–and said, "Is there any way you can rent a car and drive up?" Each of these accommodations radicalized the conference even more. Everybody visiting the conference stayed in the same house. That meant that we rapped until 3:00 in the morning during that conference, so that it became a much more intense, intimate experience. So this dean's decision was really a lucky break. In the end he did pay, but it was also very significant for us women to sit there and look at each other, most of them married, and most of them socialized to take any of their savings and put it into their children's welfare, and say, 'Yes, I can give $75' in 1968 dollars to make sure that this thing does happen. It glued our commitment to one another.

The conference was scheduled for a room seating 90 and we had to move immediately to a room that seated 400. We think 2,000 individual people came to that conference. It went on for four days. There were four sessions a day. Nothing else was going on campus because of interterm, and it was just 2,000 people clicking, it's a roar. So it was quite spectacular. And, of course, we identified in the audience another concentric group beyond

our 30 planners. People from the audience would speak as articulately and as penetratingly as the people on the platform, so that it was not only exciting to watch the debate, but it was also exhilarating to find sister intellects all around. Everywhere you looked people would be looking up and say, 'Who's talking? Who is that person? I never knew she existed.' Also, it was just the experience of being in a majority. There were men at the conference, but by far the women were the majority...(abstracted from <u>Women of Influence</u>, <u>Women of Vision</u> pp. 101-104)

Each vignette can be used as a situation that calls for a leadership group activity. Another possible use is to take the idea and write up a full-blown case study. Finally, these vignettes can also be used to analyze a situation within the framework of the model.

These are some guiding questions for such an analysis and reflection

▲ What are the issues in this case? What are the facts?

▲ Which of the seven values of the "Social Change Model For Leadership" could you advance here in resolving this problem?

▲ What changes are needed in this situation?

▲ How will a course of action bring about change and reflect the model's seven elements?

▲ In what ways did your group model the seven C's of the leadership model?

VIGNETTE 1—VIOLENCE AND THE PTA

Lunchtime at Edgeville Community College is a lively time. Because space is tight in the lunchroom, groups of students have started eating together and some regularly now look forward to their new friends. One group of adult learners were particularly grateful to find each other.

In one discussion, they discover that they each have one or more children in the local elementary school system. The morning paper contained a frightening story of a local fifth grader who was beaten up at recess by three other children for no apparent reason. These parents all realize they each have additional stories to share that their children have told them of various acts of violence in the local schools. One says "I just thought what my little Sarah told me last week was an isolated incident. How much of this is really happening?" Another replies "Oh no, my son goes to her school and told me the same thing. He also told me of another incident the next week involving some of the same children." Chris has been listening thoughtfully and said "My husband teaches at a different elementary school and said he is really concerned that more and more violence seems to be creeping into the elementary schools. He says it's hard to get anyone's attention because they think little kids can't do much harm."

Further discussion over the next two weeks increased their alarm about the potential of increasing violence. Finally, one student said "You know, most PTAs operate in isolation— I know ours does—but we here cover about five different schools. Couldn't we do something?"

VIGNETTE 2—LIBRARY HOURS

The Academic Affairs Subcommittee of the Student Government Association at St. Mary's College has been inactive for years. St. Mary's is an undergraduate coeducational college enrolling 3,000 traditional age students, with 95% living on campus. Spurred by a spirited student government election, several devoted students volunteered to serve on this new committee. None of the students has been active in campus politics but all were motivated to be involved in academic issues.

The committee ran a half page survey in the school paper, The Torch, asking for identification of problems and issues students would like this committee to address. Only 60 students returned the surveys but over half those surveys that were returned said something like: "How can this be a college and have the library close at 5 PM every night?"; or "Why in the world is the library open on the weekend for only 4 hours on Saturday morning?—I don't even get up until 11 AM!"; One wrote "I work every afternoon and have classes every morning—when am I supposed to get to the library?" Still another wrote "My parents pay a lot of money for me to go here, services like the library should be more user friendly."

The committee decides there is a clear mandate to make modification in the library hours a high priority. One member says "Let's just circulate a petition and demand they change!" Another says "Let's go to the President and ask her to look into it!" Another says, "Now wait a minute, let's think this through."

VIGNETTE 3—FEES FOR SERVICE

Broke State University has experienced five years of severe financial cut backs. The Board of Trustees accepted a plan to phase out five majors over the next three years. Tuition has increased 8% each of the last three years and room and board charges increased 12%.

The campus paper today contains an interview with the Vice President for Administration that the BSU Board would consider several new fees-for-service starting next year.

Students already pay a medical fee and a student activities fee. The new fees will be a recreation fee and a parking fee.

Students have been fairly understanding that times are financially difficult, but the pattern of adding separate fees is new. Student Government plans to discuss the next fiscal year budget at their next meeting. Freshmen senators in Student Government are very concerned. One says "If they start adding separate fees now, there will be more and more added over the next four years. Where is all this going?" Another says "Maybe it would be better not to have some services than to pay an add on for each one. I never even use the new recreation center at all—why am I paying for it?" Another says "Why not just raise tuition another 1%—at least then it's all covered in one total concept. What do we want to do about this?"

VIGNETTE 4—REVITALIZING A YOUTH TUTORING PROGRAM

Five years ago, the membership of the Black Student Union adopted a local elementary school for a mathematics tutoring project. Men and women from the BSU met twice a week with groups of children to work on arithmetic skills, provide general mentoring, and serve as big brothers and big sisters to the children. The program was very successful and persisted for two years with consistent support from BSU students. After the primary organizers graduated, the third and fourth years of the project had sporadic attendance from the BSU students. The project is basically dead in this fifth year.

The Assistant Principal from the elementary school has called the BSU to see if the group can reinvigorate the project. She says "This meant more to our children than you may know. Some of the sixth graders now say they would not be doing so well if you hadn't helped them in second grade. PLEASE see if you can do this for us." The BSU Executive Committee is meeting to discuss this project. One member says "We are into so may other projects now, I don't see how we can manage this one too." Another says "We really need to do this. I participated two years ago and would be glad to do it again." Still another says "Does it only have to be us? How about Pan Hellenic? How about the African Culture House? One thing's for sure, these kids need attention. Can't we make sure something happens?"

Vignette 5—Transfer Articulation Agreements

"Oh no" Jim groans. "I just got my transcript evaluation and I lost 15 credits from Riverdale Community College. New State University won't accept 5 whole courses even though they are taught here too!"

"That happened to me too" classmate Jennifer chimes in. "How can they do this to us. Transfers have a tough enough time and to have to add a whole semester's worth of course work is ridiculous. I think they do it just to get our money. It's also so elitist, as if NSU is the only place that can teach those courses. Absolutely everyone I know loses credits coming here."

Both students go by to see the Director of Academic Advising in their major department after class. Jim pleads "This just is not fair, Dr. Scott! My advisor at RCC assured me all these college track courses would transfer and now I am screwed! It's not fair to me and to everyone else...What can I do?"

Vignette 6—10 AM or 7 PM?

Over the past ten years, student enrollment patterns have shifted dramatically at Bay State University. The student body had traditionally been 90% average-aged students, with equal numbers of men and women. Changes in the region and curricular offerings have led to a current student body where only 50% is of traditional age, with a big increase in older students, most of whom are part-time women.

The Education Department has historically offered its core courses during the morning hours, only one large section of most courses is offered. Residential traditional age students really like this morning model because it leaves them free for afternoon jobs or other courses. Their evenings are spent in social activities, student organization meetings, and studying. However, the growing new majority of older adult students finds this schedule very confining. One sadly noted "I just cannot afford to take classes every morning; I have two small children. I need to wait until my husband is home from work before I can come to campus. I guess I will have to drop out and wait until my children are in school." Graduate Education 220 is scheduled as usual for next Fall at 10 AM. The 80 students in the prerequisite class (Education 210) ask the professor if this could be discussed in the next class session.

Vignette 7—Asian Culture Center

Although Pacific Coast College is a fairly traditional undergraduate liberal arts college, it does put special emphasis on ethnic and cultural studies. This is because growing numbers of students come from Pacific Rim countries. A new coalition of Asian student organizations, the Asian Confederation, has requested space in the student union to become an Asian Culture Center. Once this request became the cover story in the campus paper, the Hispanic Student Association, the Mexican-American Coalition, and the Black Student Union also requested space in the student union.

The Director of the Union has consulted with the Student Union Advisory Board for guidance. One faculty member says "This is very understandable, each group has strong identity development and wants a place to be home base." A student replies "yes, but if this continues we cannot accommodate all groups. When do you stop? How do you make these decisions?" Another faculty member observes "Is the union the only space possible? What is the College's commitment to this kind of need and request?" An Asian student member of the Board says "I think some competition-thing is happening; why does everyone want space now?" The Director of the Union says "OK, how do we make meaning out of these requests and what can we do?"

Vignette 8—Controversy in Student Activity Funds

One of the major roles of the York University Student Government Association is the allocation of nearly $300,000 in annual student activity fees. Past practice and procedure has been that recognized student organizations are to file an allocation request including a plan of annual activities. SGA policies stipulate that some of each organization's events must be open to the entire student body and that least one event per semester must be of an educational or cultural nature. Each organization is given a 15 minute time slot in an open hearing to answer SGA questions about its budget and proposed plan. Any member of the student body is also invited to attend to present support or disagreement with the allocations requested.

The newly approved Lesbian, Gay and Bisexual Association has never been eligible for funding until this year. The approval of the LGB group was clearly within campus policies, but generated a great deal of campus protest and dissenting letters to the editor. The Chair of the SGA Allocations Committee anticipates a difficult budget approval process. Even some SGA representatives have said they cannot see funding this group. At a planning meeting, the Chairperson says "We better think through our process again. Are we going to have problems?" A member adds "Is there anything we can do to make this fair

and smooth?" Another says "Hey, wait a minute, you cannot change the process. It's specified in the SGA constitution and would be challenged if anything was biased or closed." The Director of Student Activities and advisor to the committee says "Good point to raise. What do you think you might consider?"

VIGNETTE 9—CAMPUS SAFETY

The Panhellenic Council's meetings are usually laid back and relaxed. Presidents from the 15 national sororities and their advisor meet to plan upcoming programs and make policy changes as needed. Tonight's meeting was a big exception.
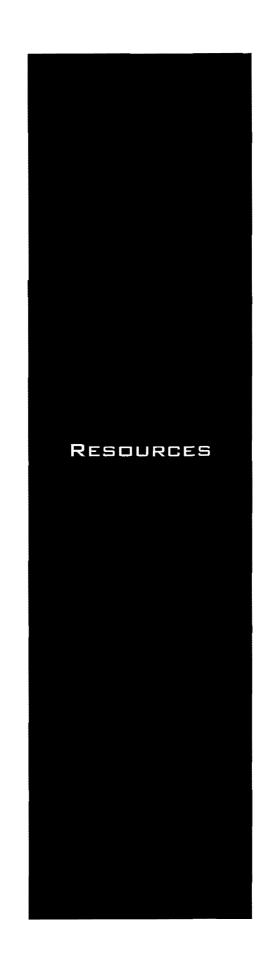
Three women students were assaulted on campus last week. The local paper reported one student was abducted and subsequently raped. Another was walking back from the library to her residence hall room at 10 PM and a man attempted to grab her from behind but she broke away and ran for help. Another was grabbed as she walked back to her residence hall from a sorority chapter meeting. There haven't been many safety incidents over the years; campus lighting is minimal and no one has been too worried about being safe. The school paper just printed a story with an interview with the Dean of Students emphatically stating that student safety is a top campus priority. She was going to work with many groups and offices on campus to raise awareness of safety and ensure safe practices. Although many Panhellenic participants are gripped with fear, one president says "We can do something about this. It isn't just theirs to solve, but we need to be part of the solution too."

VIGNETTE 10—PITIFUL STUDENT PAY

Nearly 75% of all Atlantic State University students work from 15-20 hours per week. Students have typically liked working on campus because it is closer to their classes, employers are more flexible and understanding about the demands of being a student, and they like being able to identify with the pleasant staff in most offices. However, budget problems have kept on-campus student pay at minimum wage. The Student Advisory Board in Food Services is very concerned. Off campus employers pay more money and more and more student workers who have to work to pay for school are forced to take these off campus jobs. One former student worker said "My new employer is not at all flexible; I mean it is my job to be there; but I have 3 midterms next week and my grades are dying! I wish ASU could raise their pay to make it possible to stay here." Another student said "I would much rather work on campus; but I just plain cannot afford it."

A member of the Student Advisory Board adds the question of pay increases to the agenda of the meeting. She says "We need to look into this pay situation that is forcing students who would much rather be here to work off campus. Surely there is something we could do?"

RESOURCES

SELF

AND

GROUP

REFLECTION

*This appendix suggests ways that may be useful in self reflection and in group reflection about the leadership process. it is presented in the spirit of at least three of our ensemble's "seven 'C's"—**Consciousness of Self** (through self reflection), **Congruence**, and collaboration—and with the ultimate goal of **Change** (i.e., self-change).*

The first piece "Leadership and Professional Involvement as Opportunities for Self-Reflection" is prepared as a guide for using daily work experiences for reflection and self development. It is included here to illustrate how some of the model's concepts can be used in everyday work situations. The second piece is a modified open-ended questionnaire the ensemble used in evaluating its own process. We believe that some of the questions may be helpful in assessing any leadership group's internal process.

LEADERSHIP AND PROFESSIONAL INVOLVEMENT AS

OPPORTUNITIES FOR SELF-REFLECTION

Introduction

We believe that the everyday experiences of student affairs professionals and college faculty and administrators deserve reflection and consideration and that, indeed, to regularly reflect on your experiences can be a powerful facilitator to your personal development. Reflection on your experiences will also allow you the time out to renew and reenergize for your next challenge.

The following guidelines suggest a structure for turning current experiences into learning opportunities for you and your colleagues. In the spirit of our **collaborative** model, we urge you to consider involving one or more trusted ("like-minded") colleagues in the exercise. It would be especially helpful if the colleague(s) has some direct knowledge of the situation in question. Colleagues not only provide you with a "sounding board" and "another mind" to aid in reflection, but also help(s) to "keep you honest." "Honesty" or congruence in this context means not only that you avoid minimizing or rationalizing mistakes, but also that you avoid being too self-critical or too hard on yourself ("mea culpa"). Colleagues can be involved in selecting and summarizing a situation, and a different set of colleagues can serve as reactors during the reflection process (see below).

Selecting a Situation

Reflect on your experiences in the last month. What issues caused you the greatest struggle? On what issues did you spend the greatest time and energy? What concern brought the most reaction from colleagues? What gave you the greatest joy in your recent leadership experiences? Make a list.

Select from the list a good, juicy, complex situation (**Task Definition**) and then begin to write down your recollections. Then share these recollections with your "debriefing colleagues").

Summarizing the Situation (Similar to "Task Definition" in our Model)

The general format for writing a summary of your situation should include the following:

1. How did the situation evolve? What were the causes or issues involved?

2. Be sure your description allows for open-ended responses. The case should include the possibility of legitimate alternative interpretations (colleagues can be especially helpful with this one).

3. Be as comprehensive and detailed as possible. What specific information would a colleague need to understand the case without having to ask any other questions in order to clarify important issues? (Research/Task Redefinition).

4. What are the most critical issues involved in the situation?

Now, on a separate piece of paper (also to be shared in the subsequent discourse with colleagues) respond to the following questions:

5. How did you decide to handle the situation?

6. What were the positive and negative repercussions of the way you handled the situation?

7. Did you make all reasonable effort to involve colleagues in the decision-making? (i.e., collaboration)

8. What would you do differently in this case if you could turn back the clock? Why would you do it differently?

9. Can colleagues add any other ideas to No. 8?

10. If any of your colleagues differs substantially from you in their interpretation of the event, first hear them out and then present your own version honestly but with respect (controversy with civility).

Keep responses to these questions separate from the original case description. You will want to save responses to these questions to include in your reaction to the case analysis.

Look to identify at least five critical stages in your case analysis:

1. The ethical/moral imagination is stimulated.

2. Ethical issues are recognized.

3. Analysis occurs and analytical skills are exercised and developed.

4. A sense of moral obligation and personal responsibility will emerge.

5. There is both disagreement and ambiguity, and those considering the ethical questions must learn to tolerate and/or understand each. (Callahan and Bok, 1979)

Analysis and reflections are most effective when they involve others (like-minded, trusted colleagues) actively from the start. Consider each of the following in presenting your case:

1. Be clear with each colleague about what you want them to do (Division of Labor; Common purpose).

2. Ask colleagues to read what you have written about the case in silence— 5 minutes.

3. Encourage colleagues to ask you questions in order to clarify the circumstances of the case—5 minutes.

4. Ask colleagues to discuss the case in your presence, but remain silent until they finish—30 minutes.

5. Ask participants to identify potential alternative courses of action that may remedy the situation (be sure that the group remains open to considering alternative remedies)—10 minutes.

6. Describe in detail how you dealt with the situation and compare your handling and the choices you made to the remedies identified by the participants (feedback and reflection).

7. Invite closing and summary comments to be offered by anyone who wishes—could vary from 5–30 minutes.

This process and the time allotted for discussion is not rigid and inflexible; use as much time as you need without belaboring the topic. The point is to move through the steps of analysis so that you have the opportunity to explore at least the first four goals or steps which result from your real life leadership challenges.
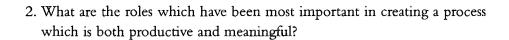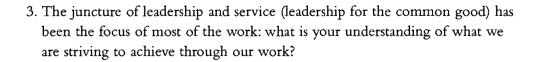
Introduction

The following suggestions are not intended to be limiting of your perspectives—simply stimulating. Please take a few minutes and think about the questions and then jot down your hand-written or typed responses.

Questions:

1. What insights have you gained about leadership and involvement from the experience as a member of a leadership project?

2. What are the roles which have been most important in creating a process which is both productive and meaningful?

3. The juncture of leadership and service (leadership for the common good) has been the focus of most of the work: what is your understanding of what we are striving to achieve through our work?

4. How can leadership for the common good make a difference in our society?

5. What have been the greatest moments of the group's work together?

6. What have been the most difficult moments of the group's work together?

7. Anything else on your mind?

SELECTED

RELEVANT

ORGANIZATIONS

Association of Leadership Educators (ALE)
c/o Katey Walker, ALE President
343 Justin Hall
Kansas State University
Manhattan, KS 66506-1401
913/532-5773
FAX: 913/532-6969

AERA SIG/LDTR
American Education Research Association/
Special Interest Group-Leadership, Development, Training and Research
Dr. Thomas Losch
University of Illinois-Chicago
2650 Lakeview—3407
Chicago, IL 61614

American College Student Personnel Association
Commission IV-Students Their Activities and Communities
Coordinator of Leadership Committee
Eva Chatterjee
University of Maryland
5401 Wilkens Ave. Hillcrest Building
Baltimore, MD 21228-5398
410/455-2591
FAX: 410/455-1085

Association for Experiential Education
Schools and Colleges Professional Group
2885 Aurora Ave., Suite 28
Boulder, CO 80303-2252
303/440-8844
FAX: 303/440-9581

Center for Leadership and Business
Bernard P. McDonough
Marietta College
Marietta, OH 45750

Campus Compact
Box 1975
Brown University
Providence, RI 02912

Center for Creative Leadership
One Leadership Place
P.O. Box 26300
Greensboro, NC 27438-6300
910/288-7210
FAX: 910/288-3999

Campus Outreach Opportunity League (COOL)
1511 K Street N.W.—Suite 307
Washington, DC 20005
202/637-7004
FAX: 202/637-7021

Corporation for National and Community Service
1100 Vermont Avenue. N.W.
Washington, DC 20525
202/606-5000

Council for the Advancement of Standards in Higher Education (CAS)
2108 Mitchell Building
University of Maryland
College Park, MD 20742-5521
301/314-8428

Jepson School of Leadership Studies
Howard T. Prince, Dean
University of Richmond
Richmond, VA 23173

National Association for Campus Activities
13 Haribson Way
Columbia, SC 29212-3401
803/732-NACA
FAX: 803/749-1047

National Clearinghouse for Leadership Programs (NCLP)
University of Maryland
1135 Stamp Student Union
College Park, Maryland 20742-4631
301/314-7174
FAX: 301/314-9634

National Society for Experiential Education (NSEE)
3509 Haworth Drive, Suite 207
Raleigh, NC 27609-7229
919/787-3263
FAX: 919/787-3381

Partnership for Service Learning
815 Second Avenue, Suite 315
New York, NY 10017-4594
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Project Adventure, Inc.
Dick Prouty, Executive Director
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Robert K. Greenleaf Center for Servant Leadership
921 E. 86th St., Suite 200
Indianapolis, IN 46240
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The University of Georgia Fanning Leadership
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EXAMPLES

OF

APPLICATIONS

"Leadership for a New Millennium: The Citizens of Change Program" was developed at St. Norbert College with grant support from the U.S. Department of Education's Dwight D. Eisenhower Leadership Program. The goal of this project is to create a replicable leadership and service program model based on an empowerment philosophy of civic responsibility to initiate needed change. The target population of the St. Norbert grant was youth and secondary school educators from the Wisconsin Lake Shore to Northeast Wisconsin.

The mission of the project was to explore how the Social Change Model of Leadership Development could be utilized as a framework for the Citizens of Change Program. The challenge was to develop application strategies to teach the model in an intensive two-day experiential format.

Five months were spent by the Director, Kathy M. Shellogg and Associate Director, Nancy Mathias, piloting experiential learning strategies to teach the "7 C's" of the Model. The Student Government Association, the Upward Bound Summer Staff of educators and paraprofessionals, and students enrolled in the "Leadership and Society" class, all at St. Norbert College, along with participants in a leadership program at Northern Michigan University, contributed to the development and evaluation of numerous application methods. As summer emerged nine undergraduates from the College, three new professionals in the field of student life, a team of three faculty consultants, a community advisory board, and the staff of St. Norbert's Department of Leadership and Service assembled to develop, 'live', implement and evaluate the Citizens of Change Program, an experiential learning application of the Social Change Model of Leadership Development.

Based on the wisdom gained from the Working Ensemble's experience, an intensive orientation was developed for the staff focusing a great deal of attention on the unique group process that must be experienced to work with the model. The orientation was intentionally created to include the following: 1) development of a staff team where members contributed equally given their gifts and talents 2) theoretical understanding of the Social Change Model 3) adolescent development and learning theory and 4) facilitation training and experiential learning as teaching methodologies. The orientation was created so that the staff literally "experienced the model," exploring the individual, group, and community values during a two week period and through the summer.

Immediately following the orientation, the staff developed work groups which were given a three-week time period to "live the model" and develop application strategies. Living

the model became a norm as well as a guide for creating teaching tools. For instance, as Group I created, tested, and revised strategies for teaching and learning consciousness of self, congruence, and commitment they were also engaged in personal work to gain greater understanding of individual values. It is believed that these more personal meanings eventually would be transmitted to other group members.

The application strategies developed and implemented with the 300 high school youth during June and July 1995 used over 20 different experiential learning methods and tools. Students were exposed to a music metaphor to learn what happens when a traditional model of leadership is turned upside down. Small group processing, a reflective journal, and public reflection boards allowed participants to reflect regularly on what they had experienced. A number of traditional "ropes course" activities were modified to create a learning core for teaching common purpose, collaboration, and controversy with civility. Perhaps the most powerful tool for understanding and reflecting on the whole model was the service project. On the second day of the program, the high school participants synthesized the most important pieces of the model and developed a short program for children ages 5-10. Over 500 children aged 5-10 in various summer child care programs experienced the high school students' version of the model. An application guidebook, which contains all of this experiential material, became available in December 1995.

As the staff reflected on the summer experience, it was never clear as to who had learned more: the staff or the student participants? Certainly the staff and the students were both engaged in teaching and learning from the participants. A pre-post evaluation, along with responses on the public reflection boards, shows that participants learned a great deal. A few key lessons emerged:

1. I can make a difference...

2. I can now help to create change...

3. Leadership is not just the leader's job...

4. We are all leaders, but with different talents and in different ways...

5. Leadership is jazz...

The staff continues to discuss its own growth and development stemming from the summer experience. A number of the student staff have written reflective articles for the Citizens of Change Chronicle describing their own understanding of the model and how they too can make a difference. The Social Change Model of Leadership Development can be taught in a variety of ways, but young people seem to respond to experiential

models. This experience suggests the use of multiple methods and strategies to 'live and learn the model'.

St. Norbert College Citizen's of Change Eisenhower Summer Staff Team

Louise Barbier	Leanne Knobloch	Kathy M. Shellogg
John Dols	Nancy Mathias	Kathie Toppe
John Dooley	Ann Marie Onesti	Jenefer Van Assche
Jeremy Fuecht	Jean Rivett	Nicole Wagner
Dawn Gibson	Bridget Scallen	Lisa Marie Walters
Shaun Jeanquart	Jason Schreiber	

Tony Chambers of Michigan State University, and Carol Cortez and Jerry Hauser from St. Norbert College served as consultants.

"...AMAZING THINGS CAN HAPPEN WHEN A GROUP GETS TOGETHER"

In Spring 1995 a group of UCLA undergraduate students organized themselves as an independent study class to review the Social Change Model of Leadership Development. The initiative came from an undergraduate woman who had been exposed briefly to the model in a graduate seminar on leadership. She recruited the other students for the independent study class.

The group of students met once a week for eight weeks. The students first set as specific class goals to review pertinent literature on leadership and to emphasize the personal and group practice of the model. The meetings in the beginning weeks were devoted to reviewing the Guidebook Version II. Students discussed the concepts, wrote brief essays on their understanding of the 7 C's, and used various in-class activities to demonstrate the C's in action. They also read parts of <u>Women of Influence, Women of Vision</u>, Covey's <u>The 7 Habits of Highly Effective People</u>, Etzioni's <u>The Spirit of Community</u>, and Manz and Sim's <u>Super Leadership</u>.

The group also decided to undertake a community (social action) project that could help them practice and learn the 7 C's. Their community project, which they labeled <u>The Art of Diversity</u>, involved an afternoon of painting five canvases that were intended to represent the meaning of diversity. The painters were other students who were invited by class members to participate in the experiment. The invitation went out to various advocacy groups on campus asking for participants who would be willing to involve themselves in an afternoon of painting their vision of "diversity." Students worked on all five canvasses at once, with several students working simultaneously on each canvas.

The paintings were exhibited at the gallery of the Student Union for one week and they are currently hanging in the halls of Moore Hall where the Graduate School of Education is housed.

The professor for this class was Helen Astin. She met three times with the class: at the beginning of the academic quarter in order to discuss students' expectations and ideas; in the middle of the quarter to listen to their discussion of the 7 C's; and at the closing of the quarter during which time they debriefed with her about their experience with the class and the project. Students were also responsible for writing a 7-10 page paper that described their experience in doing the project and the meaning of the class in their personal development.

The comments during the debriefing session included reflections on the strengths and weaknesses of the model as they practiced it, and about their group process, and personal insights and changes. Another "C," **Courage**, was seen as an essential ingredient in engaging in social action. "You can see the need to change something but it takes courage to do it." Students talked extensively about the power of the group. Courage came from the group and in trusting that the group can achieve their common purpose. "The group also helps you to persist." This was seen as the development and showing of **commitment**. Modeling from each other also helped them with the development of the other C's. They found **congruence** to be a hard C but "the fact that we all participated equally, it was very empowering." To help each other with developing congruence, they went through an exercise of talking about how they saw themselves behaving in the group—strong points as well as shortcomings. In turn the group gave each student feedback about how they were perceived.

"We were living the C's in the process of doing the activity." **Commitment** came after they were able to arrive at a **common purpose**. "...Once I was clear on the purpose, then my motivation (commitment) grew." When conflict came up they would say out loud, "remember **controversy with civility**" a technique that appeared to help them resolve each conflict much more easily and without hard feelings. They all kept journals, which proved to be helpful in developing **self-awareness** and **congruence**.

They commented that the most difficult and bothersome part of the process was coordination and keeping communication going after they had divided the labor in implementing the project.

Deciding what social action project to undertake also "was a long and difficult process." "...Our first step was to throw out ideas that personally interested us....All of the ideas had merit and supporters but they also had dissenters whose lack of enthusiasm was apparent. Of course, that was the nature of the class, and it was refreshing to witness how all of the discussions were carried out with civility." One student reflected on the importance and personal meaning of the project: "I didn't realize that the interaction and communication between different groups on campus, groups representing various racial, cultural, and other distinct segments of the UCLA population, was minimal....The benefits of interaction [through the project] are immense. Because of the various perspectives, ideas, cultures, and people, there is a potential to discover and learn. Our project had the advantage of allowing a time for members of the various groups to

meet and work together." The final section of the student's papers included their reflections and conclusions. A typical example:

> *The model provided an adequate framework for our endeavors, the major points of the model. The 7C's are necessary to facilitate the leadership process...By having everyone be an equal participant in the process our project ran smoothly from start to finish...I felt as I think everyone else did, as an equal to everyone else. This allowed all of us to have trust and faith in everyone else and greatly facilitated our efforts. Also, we all worked extremely well together because our various talents and skills contributed to making this project a success.*

Since the model has been designed in part by practicing student affairs professionals, one logical place to try it out was with a graduate class of students who were enrolled in a master's program in student affairs. The class comprised second year master's students in the organization and administration specialty of student affairs programs at the University of Maryland, College Park. This semester-long class uses readings, case studies, experiential activities including collaborative group projects, site visits, guest presenters, lectures and discussion. [*Note: throughout this essay, instructor comments appear in italic type within brackets as a modest reflection on what occurred in this class.*]

Several members of the class had been involved at an earlier phase in the development of the model through internships or independent studies in the UMCP leadership program with two ensemble members (Susan Komives and Nance Lucas). These particular students were enthusiastic about using the model with this class. Given that some class members had extensive experience with the model, the instructor designed several options for the course assignment (See Table 1). In the first course unit ("leadership") the class read and discussed such topics as paradigm shift thinking, organizational systems and organizational frames, and organizational development leading to a discussion on management and leadership in student affairs. Following a discussion on conventional and emergent paradigms of leadership in organizational settings, the class brainstormed about possible values and outcomes that would be required for the kind of leadership that could best influence responsible change. This brainstorming was followed by a presentation of the "7 C's" model. [*To give the students a greater sense of ownership and empowerment, it would have been more beneficial to spend even more focused time building the model from their own experiences. Some in the class focused more on first learning the model than on seeing how it lived in their own values and philosophies of working with others, while other students immediately saw ready connections between their own values to the model.*]

Following the leadership unit, the class was encouraged to continue thinking creatively by critiquing conventional organizational system theories and multicultural organization development theories.

PROJECTS SELECTED

Even in the process of deciding what to do, the students "modeled the model." After introducing the model in the first class, students came to the next class period with ideas of what they would like to do.

▲ Six individual students wanted to work on a case study but did not have groups formed. Those six met in class to discuss their interests, passions, and scheduling issues. For practical reasons (based on who could meet when), they ended up dividing into two groups. Each group then wrestled with how they would approach the case.

▲ Four students decided collaboratively to work on a project they had been discussing as a group interest for some time: a revision of the traditional method of learning to be "multicultural educators" through this graduate program.

▲ One student decided to combine the 7 C's project with another class assignment on organizational development and tackle a major intervention at her assistantship site. She explained the option and invited others to join her. While she received no takers, she planned and implemented this project independently, processing the experience on a regular basis with the instructor.

▲ One student was interested in the literature on the topic (and how it related to her thesis). She chose to work on an essay and worked closely with a member of the ensemble doing an essay on "Controversy with civility".

Table 1
7 C's Case Project Assignment

Student affairs professionals accomplish their goals through effective interactions with others in group settings. Whether carried out by committees, task forces, staff meetings, or informal interaction, most change is done in collaborative settings. Student affairs staff thus need to be skilled in effective leadership regardless of whether they are in formal leadership positions. The UCLA Eisenhower Leadership grant has developed a model of collaborative leadership for change. The 7 C's of this model are noted on the back of this assignment form and you will receive a package of materials prior to this assignment. Our class is going to use this model for one of several assignments to test the model's helpfulness in developing leadership.

You may select one of three approaches (or design your own approach):

1. Designing a case study: You may work with 3-4 others in applying the model to designing a case study. Your case will be annotated according to which of the 7 C's is illustrated by it's presence or absence. You may use one of the vignettes as a basis or may develop your own context such as a staff issue in your first job (identity a scenario, role players, and an issue). Your case needs sufficient complexity not to be a clear linear solution to a problem in which everything goes nicely. It should reflect some differences of opinion, conflict, or disagreements and how these were developed. Your final product may be the group case and an individual paper (5-7 pages) assessing how you and the group handled each of the 7 C's in your own process. This therefore is an intentional application of the collaborative process. Due March 15.

2. Design and implement a change intervention: You can work with 3-4 others in identifying and analyzing an issue of concern to you as graduate students, you and others in your assistantship work, or as citizens interested in service. You would apply the 7 C's model to your case and the collaboration/coalitions with others in implementing and working toward real change. Your individual papers will present the problem and analyze your group process in relation to each of the 7 C's. You may present this as a case study (including your process observations) or as a paper organized around the 7 C's. Variable Due Date—suggest no later than April 19th.

3. Essay and training materials: While it is preferable to do an interactive, experiential activity with the 7 C's, if you find personal circumstances do not allow for that, you may substitute as an activity the development of ONE of the C's for training materials purposes. This 5-7 page report would include 3-4 pages presenting the concept as understood through literature and research, the identification of the knowledge, skills and attitudes involved in this C, sample learning activities that would teach or raise awareness of this C, and an annotated bibliography of 4-5 sources that present this C for future reference. Your final paper will be shared with the UCLA project for possible use in training materials. Prefer by March 15; due no later than April 19th

[The activity of developing a case from scratch was exceptionally useful, in part because it required a complex synthesis of context, points of agreement/disagreement, and a likely process. The time it took to do this was sufficient to allow the students to practice the 7 C's as a working group as well. Developing a case seems more creative than simply studying an existing case, but both approaches were of value. Undertaking a true change/intervention was the ultimate experience but was very time consuming; this approach needs a substantial time commitment as a class project].

The group that undertook the program intervention devoted most of their first meeting to discussing how to apply the 7 C's model to the change process. One student observed that "discussion revealed that the four of us were consistent in our values, beliefs, and attitudes about multiculturalism; our experiences within the program; and motivations to engage in this project. This conversation was highlighted by a significant amount of honesty and frankness. Students realized that they wanted to create a better experience for others and to constructively contribute to the program's improvement (as opposed to simply complaining)." They professed a passionate commitment at the onset of the project, but later found that the competing pressures of other duties tended to dilute some of their passion for the class activity. As a commitment to collaboration, they (1) identified their relevant interests and skills so they could bring their best gifts to the process, and (2) divided the work load and trusted each other to do their share and to do it well. Since most (but not all) students were already friends, they felt comfortable working together and found that the inevitable frustrations were handled civily and with understanding. One student observed that "differences of opinion usually began with 'I don't feel comfortable with...,' "an approach which brought problems into the open. Another observed, "It was challenging to consciously consider which attitudes and behaviors we would consciously exhibit to be consistent with these principles. In fact, this struggle sometimes led us to the question: "What does [name of C] really mean?"

One of the group's case studies is attached to see how they applied it in their product. Both groups benefitted from the process of thinking through the complexity of the 7 C's both in the case and in their own process. To conserve space each project is not defined in detail. The following summarizes the group process and group learning in relation to the model and the 7 C's.

Some comments on specific C's

The nature of what students chose to process under each of the 7 C's in their reflection papers might provide some good clues as to how to use each C in future teaching or development of the model.

Consciousness of Self and others Several students observed how much they each meant to each other; and commented that this model seemed to encourage them to act on such feelings by "spending time to catch up on one another and out lives…it was helpful to know if someone had a bad day at work, or were stressed about the job search." One aspect of self that came to light for one student was "being aware of the ways in which my own frustration…was affecting other people." While a lot of group time focused on personal beliefs, several students did comment on integrating professional values (e.g. holistic development of students) into their group process. Individual differences in life style also became an issue, e.g., " only as the process went on did we realize that conflicting priorities caused us to work at different levels at different times." Several observed in hindsight that they should have spent time "talking about Myers-Briggs types or other tools that may have helped us understand our process better."

Congruence One student observed that the group tried consciously to practice congruence: "not only were we honest about our beliefs but members challenged one another on how honest we were being. Trying to be congruent sometimes created problems: "Sometimes when I was angry or disappointed I failed to communicate it," or "I chose not to say some things I felt important but that seemed OK at the time—maybe I valued harmony more than honesty." Another student professed a commitment to being open and congruent, but the fact that he did not know others in the group well, he felt hampered in his effort. Nevertheless, he felt that the model pushed him into this awareness. Several students used examples of strong beliefs that were called into question when they realized they were not congruent (e.g. addressing a female professor by first name and a male professor as "Dr.")

Commitment One of the students working on an intervention project noted that commitment became difficult when there were competing demands such as job searching and thesis: Commitment to the project was also diminished by the knowledge that there was only a limited time to accomplish change. Other students commented not only on the commitment to the outcome, but to the process: "our commitment to the process of stopping every now and then to recap helped us through some would-be difficult moments." Consistent with the notion of student "involvement," commitment was enhanced most by coming to the group process well prepared and doing one's independent tasks between group meetings. Commitment took a broader perspective for the

teams/individuals actually doing interventions because they had to have some passion for the change they were seeking.

Common Purpose One student observed that if a group cannot work collaboratively it would never come to agree about a common purpose. One group started each meeting with a restatement of their goal and planned outcome: " this habit resulted in us catching a major discrepancy in what we each believed to be the presenting problem in our case". Most did not struggle with common purpose because such a purpose was already implied by their willingness to take on the assignment; they saw how much harder it would be/is in groups seeking their own commonality.

Collaboration Collaboration often meant a division of labor and sharing tasks. In one group, after a member was not able to come prepared due to external events, that same member picked up the slack for another member at the next meeting: "we recognized that collaboration means that these contributions could come in various degrees at different times in the process." One group even wrote collaboratively by passing around the keyboard at a meeting: "the person with the best understanding of the revision would input the ideas for revision." One student wrote "The collaborative piece was hard for me at first because I had a picture in my head that a 'good manager' was directive. However, the collaborative piece comes much more naturally to me and once I realized that being collaborative could be more effective than being directive, I was much happier." Another student observed that sharing food and drink facilitated a collaborative spirit because it symbolized caring for each other in the group. Still another wondered if being related to her Myers-Briggs preferences of "feeding of other people's energy" and being so relationally oriented. Would this C be as comfortable for those who are less sociable or who are more "thinking-oriented"?

Controversy with Civility Groups seemed to be more open with each other knowing beforehand that conflict was likely to be part of the process. One student noted that this realization was of great value because it helped them see that disagreement would be part of the process and not an indicator that there was something wrong with the process. Most wrote things like "I felt comfortable not only expressing my own beliefs but also comfortable having others disagree with those beliefs…we approached any controversy by asking for clarification of a point rather than proof." One said "I made it a point to listen carefully to what he had to say even if I did not agree with it. I tried to listen to his whole story and his perspective and then presented my perspective. I tried to keep from criticizing and just challenged him to think about things" differently. One saw this as a profound C "What a message this term gives when approaching conflict. This philosophy can help break through power differentials, and help bring out the value of

appreciating a diversity of perspectives". This C was the most liberating for students; by labeling/naming the concept they saw it in a more healthy way and were less threatened by disagreements—they even recognized how healthy and creative they can be for a group.

Citizenship was the most difficult "C" to grasp. It had multiple meanings and applications. Some processed it as "involving as many of the stakeholders" as possible—linking with other citizens of the same change community. Another related it to their view of their case study, but did not apply it to their own process. One even said "I'm not sure where citizenship fits in with our group process." Another wrote of how he became more aware of how he interacted within community and that "knowing this will help me build citizenship in future group interactions where change is needed." Another did not see it related to their task but to a more transcendent purpose of helping "educate our colleagues…about this new model of leadership." Part of the difficulty, of course, was that most class projects were hypothetical projects (i.e., case studies, essays) rather than actual change projects, where "citizenship" issues would be more apparent.

Change Several observed that change is in danger of becoming the forgotten C. "If Change is the 'hub' or the ultimate goal of all activity associated with the Seven Cs, then [*we had a hard time clarifying*] what were our intended change outcomes for the project?" Many groups decided the changing their PROCESS might be a worthy goal even if the outcome was not in itself some form of social change.

GENERAL CLASS DISCUSSION

The class frequently referred to the 7 C's model throughout the semester. Even when the topic under discussion did not seem to relate directly to leadership (such as discussions on legal issues or budgeting), it was common for someone to say "Hey wait a minute, sounds like an issue of **congruence** to me!" or " This would have worked better with **collaboration**" or "Sounds like controversy without any civility!" It was clear that the elements of the model connected and made sense. The elements provided a good framework to use in group process.

One class member even went to the blackboard to write a list of the 7 C's, saying "It will be good for us to look at these to remind us of ways to be and the handles we can use in our discussion." She went on: "This is a **process** model—I **love** this stuff!" She went on to explain how she used the model with her Resident Assistant staff and how it opened the discussion to process what they were going through so comfortably. She observed that everyone had some new words/concepts to use to bring some things into the open. Class mates nodded vigorously and admired her ability to apply this in multiple settings. It was observed that she had been involved with the project for some time and it clearly meant something to her.

Both case study groups and the foursome working on their change project observed that when they remembered to focus on the model it helped, but that it was very hard to break old habits, so they would often think/behave as they usually did. All found the model helpful diagnostically. They gained new insights into themselves by reflecting on the 7 C's. Indeed, some noted that it wasn't until they reflected on their personal journal entries or until they wrote the processing paper that they became aware of inconsistencies in their own beliefs and behavior. [*It became apparent that some intentional process—like a processing unit at the end of each group meeting, or assigning one member of the group to be a process facilitator at each meeting—would have magnified the personal benefits of applying the model. Many students became so task oriented that they did not have the time or energy to be reflective. It also turned out to be easier for them to use the model for reflection or understanding after the fact, rather than to change their behavior during the process. When someone would intentionally remind the group of one of the C elements, it always encouraged reflection and re-direction of behaviors.*]
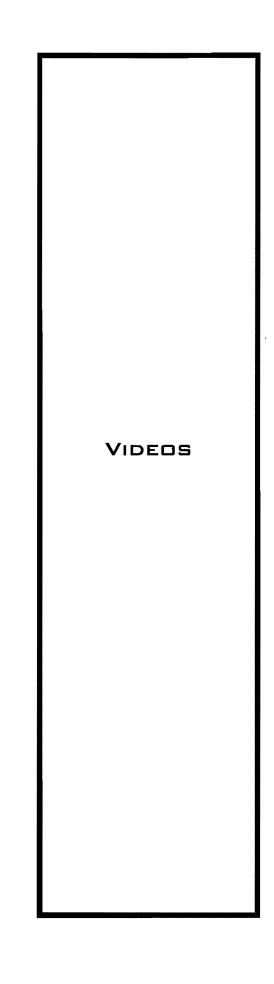
STUDENTS OBSERVATIONS ABOUT THE 7 C'S MODEL

All students reported that the model was congruent with the values and personal beliefs of student affairs professionals. Typical comments were:

▲ "The model provides a way for students to intentionally include those factors which maximize the group's ability to be collaborative, and capitalize upon various talents and skills to be effective.

▲ "It was easy for me to be congruent when I knew that others would express disagreement with my beliefs, attitudes and values in a thoughtful and caring manner. I did not have to worry about espousing an opinion that others did not necessarily share. Finally, it was exciting and rewarding to see how our collaborative processes were manifested in our quest for common purpose."

▲ "Because of the project, the concepts were at the forefront of our minds. The real challenge comes when we are not accountable to our professor, but to our students and ourselves."

▲ "In the process of doing this group project, I know that I changed and became more relaxed...we began to trust each other and listen to each other's thoughts and opinions. We started to allow each other more freedom to exercise our individual talents and skills...I learned a lot about group process and its benefits. The energy and creativity that it brought about amazed me. The end product is much better and more insightful..."

VIDEOS

Orpheus is a 26-member ensemble that does not have a conductor (no positional leader). Rather, it invests leadership powers in the players themselves. "…[a] democratic give-and-take among equal musician partners…each player articulates individual ideas while blending harmoniously with the group…The Orpheus ensemble shares the power among the musicians themselves and simply dispenses with the conductor."

That such a sizable group can be highly effective with no positional leader is reflected in the considerable national and international acclaim that has already been accorded this orchestra. "Debriefing" sessions conducted after performances and during rehearsals and recording sessions give every player an opportunity to make comments and suggestions concerning their and others' performance and the interpretation of the music itself. Orpheus beautifully illustrates the values of collaboration, congruence, consciousness of self, common purpose, and controversy with civility.

We would like to recommend that you explore the work of this ensemble. A documentary is being prepared on Orpheus to be aired soon at PBS. We believe that the documentary will be a useful instrument in your training efforts using the **Social Change Model** presented in this *Guidebook*.

If interested in learning more about Orpheus, you can write to:

> Ms. Ashley March
> Director of Development
> Orpheus Chamber Orchestra
> 490 Riverside Dr.
> New York, NY 10027-5788
> Telephone   (212) 678-1709
> FAX   (212) 678-1717

This video offers examples of the teaching of the social change model through experiential learning activities with high school students.

"Citizens of Change Application Videotape" (1996) by St. Norbert College, Department of Leadership and Service, Citizen Leadership Development Center, DePere, WI. Produced by Ms. Tara Smith.

If interested in learning more about this video, you can write to:

> Leadership and Service
> St. Norbert College
> 100 Grant Street
> DePere, WI 54115-2099
> Telephone   (414) 337-4023
> FAX   (414) 337-4092