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From the Co-Chairs



By Kris Baack and Kerstin Soderlund

In *Leadership is an Art*, Max DePree (2004) recounts a colleague – Dr. Carl Frost’s - story about an experience in Nigeria in the late sixties. Frost described the introduction of electricity in village where he and his family had been living and the way in which the new technology affected tribal customs.

Specifically, watching light bulbs burning at night replaced the traditional nighttime storytelling by the elders. This storytelling served as the fabric of the community, a means for conveying the tribal history. The lesson, according to DePree, is that “the penalty for failing to listen is to lose one’s history, one’s historical context, one’s binding values” (DePree, 2004, p. 72).

According to the National Storytelling Association, “we use stories to pass on accumulated wisdom, beliefs, and values. Through stories we explain how things are, why they are, and our role and purpose. Stories are the building blocks of knowledge, the foundation of memory and learning. Stories connect us with our humanness and link past, present, and future by teaching us to anticipate the possible consequences of our actions”

(http://www.eldrbarry.net/roos/st_defn.htm).

Thus given these sentiments, aren’t stories and personal narratives potentially powerful tools for educators in higher education? For individuals who are working to develop student leaders that will promote change for the common good?

We thought so! And what a perfect complement to a discussion about the Social Change Model of Leadership; stories and narratives that illustrate and exemplify the values and spirit embodied by the model.

Drs. Alexander and Helen Astin, the founding coordinators of the ensemble that created the Social Change Model of Leadership, who shared with us the history of the ensemble in the creation of the model, what has transpired since 1996 with the Model and their perspective on the future of leadership. The foundation they provided set the tone for the Symposium and inspired us to work towards the learning objectives:

- Understanding the contemporary leadership needs of our complex and global world
- Learning how data from the Multi-Institutional Study of Leadership can inform our leadership programs and initiatives

- Develop applications for our communities of practice; through the work we do with both our colleagues and students
- Creation of a network of practitioners, educators and scholars that informs a more current understanding of the collective work

Dr. Susan Komives and graduate associates from the University of Maryland shared the story of the Multi-Institutional Study of Leadership; the process as well as preliminary findings from the 2006 data. The complexity of the data collected in this study is yet to be fully explored, yet the initial implications shared by Komives supported the stories shared by the Astins about the relevance of the 7 Cs and foreshadowed those shared by the other scholars.

Liza Featherstone expounded on the stories from her book, *Students Against Sweatshops*, detailing the values and motivations of the students that initiated and perpetuated this movement and the challenges and obstacles they faced. And Kim Ridley shared moving and tremendously applicable stories of individuals committed to creating change that serve as both an inspiration and a guidebook for those looking to affect change in their own lives and environments.

Cheryl Keen synthesized the meaning of the stories shared by the Astins, Komives, Featherstone, and Ridley in her account of both her experience at Antioch College and her research related to elements that contribute to the development of lives of commitment. In addition to the subjects of her research, lives of commitment were demonstrated in the stories of the Astins, Komives, Featherstone, and Ridley.

And throughout the entire Symposium, were woven the stories of the individual participants: the programs they have developed and are developing; the challenges they face; the successes that have enjoyed; the commonalities of their experiences. Perhaps in the end, these conversations – among participants or participants and scholars are some of the most meaningful experiences the Symposium offers. In the end, our stories contain different details, they



Framing Discourse: The Beginnings of the Social Change Model of Leadership

By Seth Zolin



The world we live in today has become more complex and nuanced than at any point in history. The global connections that we have created with the assistance of technology have forced us to consider our current reality and what we want it to be in the future. Questions about our existence as fellow human beings have arisen. These questions include reexamining the nature of leadership. What is leadership in the twenty-first century world? What purpose does it serve? How do we create positive social change? And while we're at it, what is social change anyway?

Luckily, the works of many scholars and researchers have examined these questions and provide us a guide as we struggle to define our own answers to these difficult queries. The 2007 National Leadership Symposium sought to examine these questions using the foundation set forth by the Social Change Model of Leadership Development (SCM; HERI, 1996). With the aid of Susan R. Komives, Alexander Astin, and Helen Astin – all members of the original ensemble – we were able to celebrate the SCM and explore its inner workings throughout our time at the Symposium.

As the Symposium opened, Susan Komives explained the current events happening around the Social Change Model (SCM). For two and a half days prior to the Symposium, scholars from the original ensemble met at the University of Maryland to examine the state of the Social Change Model and consider its direction in our changing world. This led directly into the Symposium where participants were asked to help define leadership for social change and examine how the Social Change Model can be best used on our campuses.

Susan also reminded us that nothing exists in a vacuum and that all of the work that we examine must be understood in the context of the environment in which it was created. In the context of the Social Change Model this required taking a look back at what was happening in the world between 1993 and 1996 when the original model was created. Nelson Mandela, Rodney King, and OJ Simpson were key newsmakers during this time. Social issues of the time involved hunger, AIDS, and enforcing the Americans with Disability Act (ADA), among others. All of these events and issues reflect a world that was in a state of turbulence and change, which became one of the underlying currents of the SCM – people working together toward change.

With this understanding grounding our thoughts regarding the SCM, Susan introduced

Alexander and Helen Astin, the chairs of the original ensemble. The Astins' presentation included a timeline of events that occurred as they developed the SCM. They described the initial work that got them interested in leadership for social change. For example, Helen talked about her work with *Women of Influence*, *Women of Vision* which she co-authored with Carole Leland. Eventually, Helen and Alexander Astin were given a grant to explore leadership. Feeling they were not experts in the field, they sought to bring together a group of talented individuals (including, graduate students, scholars, and seasoned student affairs practitioners) to discuss the topic.

One of the most important aspects of this discussion was seeing how this group of individuals lived the values inherent in the SCM in their approach even as they were creating it. The group came to call themselves "The Ensemble," with the vision being that they were like a great musical jazz ensemble. Each person has their own distinct talents as an individual, but it was in how those talents were brought together to work with others that they were able to "create great music together." Alexander (or Sandy to his friends) stated that this was how they were able to establish leadership without having anyone "in charge" of the room.

While this group tried to come in with no preconceived notions or ideas about the approach to leadership they would discuss, there were certain beliefs they recognized needed to be incorporated into the model. First, they saw that leadership needed to have a purpose. In other words, leadership to this group was values-based. It was grounded in what people believed was "right" and "just". It had to incorporate "leadership to what end." This grew into the social change aspect of the model. This ensemble saw that leadership needed to somehow be used to create positive change.

Secondly, the group recognized that leadership was a phenomenon that could be exercised by anyone involved in a group, not just those in positions of leadership. Seeing leadership as a process of engagement forced them to recognize the capacity for anyone to exert influence in a group and therefore contribute to the leadership process.

Finally, this group saw that leadership was something that could be taught to create a new generation of leaders. This helped contribute to the idea of social change - that we can influence future generations to continually strive to create a better world. Therefore, they wanted to create a model that would easily be understood by students and educators.

With these ideas firmly in place, the group developed their first draft of the Social

Change Model of Leadership which they introduced to others and sought critique from those in the field. Dr. Alexander Astin talked about how the original 7Cs included “change” but did not include “controversy with civility.” A meeting was held where others’ critique of the model was that it was so idealistic and not grounded in how people actually interact with each other on a daily basis. There was no room for conflict in the original model. As a result, the ensemble decided to add in “controversy with civility.”

As the presentation progressed the conversation moved beyond the chronology of the model’s development to how we use the model today. Alexander addressed his feelings about some of the Cs and which ones he found were easiest and hardest to achieve in today’s world. According to Alexander, common purpose – the idea of bringing people together toward a singular end – was the hardest to achieve by far. Everyone comes into group with an individual point of view and a personal history that has helped develop different values and priorities in their lives. Therefore, getting through these histories and creating a common purpose is exhausting work. The fact that this is so difficult is what necessitates controversy with civility.

Finally, the Astins addressed how they look back at what the group was able to accomplish. One of the most illuminating reflections was how the ensemble lived the model they created. The creation of the Social Change Model was brought about by upholding the values it professed. At the heart of the creation of this Model was collaboration. It was contributions from many individuals - those on the ensemble and those whose feedback was solicited to critique the model - that led to the SCM as we know it today. Many difficult conversations were held that were navigated through civil discourse. The group was committed to a common purpose in creating a usable model for college students. And in many numerous ways each of the 7 Cs can be seen in the story of the Social Change Model itself.

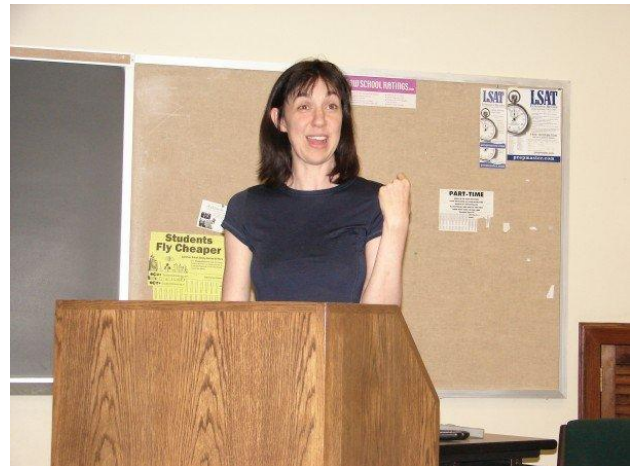
The history and context for understand the Social Change Model set the stage for the rest of the Symposium by grounding the experience in one approach to leadership. As the Co-Chairs indicated, the Social Change Model and stories of social change would be a theme throughout the Symposium. Additionally, the Symposium marks an evolution in the SCM, allowing the participants to assist in crafting a definition of leadership for social change through the small groups and the collective reflection. Through the lens of the Social Change Model, the 2007 National Leadership Symposium celebrated the model and examined its implications and applications for the future.

Stories of Social Change: Lessons from United Students Against Sweatshops

Presented by Symposium Scholar Liza Featherstone

Proceedings synthesis by Jennifer Bonnet

The Killer Coke Campaign. Immigration Reform. The World Trade Organization protests. Affirmative Action. United Students Against Sweatshops. Although public opinion often reflects the sentiment that students today seem more apathetic and less engaged than their predecessors, organized students addressing the topics mentioned above as well as recent research from the Multi-Institutional Study of Leadership (Komives & Dugan, 2006) suggest that student activism is alive and well. At the 2007 National Leadership Symposium in Richmond, VA, Liza Featherstone, lead author of *Students against Sweatshops* and contributor to *The Nation*, *Newsday* and the *Washington Post*, presented on her years of experience with student activists, particularly United Students against Sweatshops (USAS). Entitled “Students’ commitment to change: Lessons learned,” Featherstone shared anecdotes and personal observations of her work with USAS, a group of students dedicated to raising awareness of sweatshop labor and its correlate consequences: unsafe working conditions, worker exploitation and harassment, and human rights abuses.



Origins of Sweatshops

According to the Global Exchange, an international human rights organization advocating for worldwide social, economic, and environmental justice, a sweatshop is any factory that does not respect a workers' right to organize an independent union and that does not pay its workers a living wage. Liza mentioned in her book that the term “sweatshop” dated to the early 1900s and was born of a “network of subcontracted shops which ‘sweated’ profits out of workers through long hours, low based pay on a piece rate, and poor conditions” (Featherstone, 2002, p. 3). Though sweatshops are not new, in her symposium briefing and in her text, Featherstone attributed the rise in sweatshops during the 1990s to hyper-consumerism and the “American” dream of getting more for less.

The Students

Beginning in the 1990s, during a time of heightened market competition and outsourcing of jobs, sweatshop labor practices were quickly becoming the focal point of the National Labor Committee. During her presentation, Featherstone emphasized that faith groups, non-governmental organizations, and labor unions had also been integral in fueling the North American anti-sweatshop movement; however, she reminded the audience that students deserved much of the credit for the progression of this movement. She noted that in the mid-1990s, college students began protesting the working conditions of laborers manufacturing collegiate apparel for postsecondary institutions across the United States. Continuing in this vein, Featherstone reported the finding by Marymount University that 86% of consumers would be willing to pay extra to purchase clothes that they could be certain were not made in sweatshops. Liza maintained that this finding further supported students' contribution to increased awareness of sweatshop labor.

Featherstone remarked that as students began rallying in support of workers' rights, unions sought to harness their enthusiasm and potential for effecting large-scale change within the anti-sweatshop movement; thus, "Union Summer" was created, a program which designed summer internships to provide education and training in organizing labor campaigns. Several Union Summer interns launched United Students against Sweatshops in the summer of 1998. Their work had a snowball effect, and soon students at institutions like Duke and the University of North Carolina-Chapel Hill were raising questions about their institutions' multimillion dollar contracts with corporations like Nike. Featherstone recounted a story from students at the University of Wisconsin-Madison who started a campaign to oppose Reebok sponsorship of their apparel when they learned of their unsavory labor practices. Reebok responded with a "no disparagement" clause, in essence quashing institutional resistance. Citing the suppression of academic freedom, students launched the "Disparage Reebok" campaign to expose Reebok's nefarious labor practices. Reebok eventually removed the clause. Featherstone's book highlighted myriad inspiring stories from student activists such as the one above and provides a history of student involvement in the anti-sweatshop movement, particularly focusing on USAS and its progression throughout the late 1990s and early 2000.

This history included student sit-ins, petitions, and outreach to higher education administrations in order to modify existing policies that allowed corporate influence in

institutional regulations of labor under Clinton's Fair Labor Commission (FLC). Though not all approaches resulted in policy shifts that were anticipated, students were actively engaged in efforts to make a difference in the social injustices they were seeing around them. Featherstone discussed USAS' creation of the Worker Rights Consortium (WRC), formed in response to the Fair Labor Commission, which enlisted the help of religious groups and labor unions that had begun extricating their support from FLC. A coalition of student representatives, workers, and college personnel was formed, devoid of the influence or mandate of corporate interests. Featherstone outlined the goals of the WRC, namely to provide transparency in manufacturer membership at institutions of higher education and to advocate for safe working conditions and living wages for factory workers. In the beginning, colleges and universities were generally reticent to join the WRC and many were overtly resistant to participating in the consortium; however, student activists and other supporters were persistent in educating campuses and administrators about the issues of labor injustices. The WRC currently has over 150 college and university affiliates, combating sweatshop labor and protecting worker rights worldwide.

Lessons Learned

Featherstone informed the audience that the majority of student activists with whom she worked with USAS were middle- to upper-class, White students. In conversations across campuses, students of color often voiced their concern that USAS members work to resolve issues overseas while unaware of the social problems on their campuses as experienced by students of color. These concerns ringed of hypocrisy. Additionally, students of color expressed that they often felt unwelcome in the "close-knit white hippie activist culture" (Featherstone, 2002, p. 64) of anticorporate activism, and that White students often received better treatment from people in power. USAS is in the process of "becoming a more broad-based organization, one that spurs students to take on labor abuses on their own campuses" (Featherstone, 2002, p. 2) as well as abroad, having created the People of Color, Womyn Gender-Queer, and Working Class caucuses; thus their work to build bridges across difference continues.

Featherstone described that through campaigns to visit overseas factories and talk with laborers about their conditions and efforts to unionize, students gained a fuller understanding of the complexities of sweatshop labor. Witnessing sites in which laborers worked and lived, despite their poor working conditions, reminded students that these were fellow human beings who were making the best of their situations. There was dissonance among students when

considering the support the antisweatshop movement received as a result of others regarding laborers as downtrodden and depleted of any quality of life; however, students were also encouraged that these new friends and fellow workers were multidimensional people like themselves.

Applications for the Social Change Model of Leadership Development

A member of the delegation team that coordinated this year's symposium, Dr. Kerstin Soderlund, revealed that she had used Ms. Featherstone's text in her leadership course. A "powerful vehicle" for students, Soderlund described the revelatory effect the book had on her class as they read personal accounts of students involved in creating change and making a difference in the world around them. Their exposure to this text and Soderlund's course catalyzed their interest in researching their own institution's policies regarding sweatshop labor and corporate manufacturing of their collegiate apparel. Soderlund planted and cultivated seeds of mutual understanding and helped to build self-efficacy among her students regarding their leadership capability. This heightened awareness that her students expressed after reading Featherstone's book is reflective of the feedback practitioners of the SCM have expressed concerning the need for students to be exposed to stories and coursework that reflect their experience. Featherstone echoed this sentiment when she spoke of Abby Crasner, a leader in the college anti-sweatshop movement, who told her that sweatshop labor was a student issue because workers were their age, and student activists felt they could relate to these workers if not for their life situation because of their proximity in years.

In a recent *About Campus* article, Stephen Quaye (2007) noted that "many students are disillusioned with the minimal progress that has been made since the various civil rights movements of the mid-twentieth century" (p. 3). Leadership educators using the Social Change Model in their courses and college programs have reported that the Social Change Model value of "Citizenship" is often the most difficult C for students to grasp. Soderlund's students, Featherstone's story, Quaye's observation, and the SCM feedback demonstrate that when students resonate with others, whether through the type of students they see involved in their communities, the type of work being undertaken, and/or the sweatshop laborers themselves with whom they have an affiliation, those who have become disenchanted with social change may regain hope and inspiration to clarify their values and move forward with their commitments to their communities at home and abroad. Through the use of multiple forms of media in which

students see others engaging in their communities and participating in a movement that is larger than themselves, they may more readily connect themselves to the societal value of the Social Change Model, as exemplified by Soderlund and her students.

Final Thoughts

USAS has grown in size and scope since its inception in the mid 1990s. Working to educate college administrators about unjust workplace practices at the factories where their school's apparel is produced, USAS has not only organized students and staff around this issue, but they have expanded their purview. The Symposium discussion with Liza Featherstone touched upon the duties of higher education to foster and support critical thinking and complex understanding of social issues among students in postsecondary institutions.

For Symposium participants, however, the question remained, what happens when educators teach their students about social issues, social change and active resistance and subsequently students take a stand on their campuses to disrupt the status quo, to carry out the critique they have of the administration's policies, to make their voices heard, and/or to shed light on an issue that the college or university system may be perpetuating? Are educators prepared to address these issues, support students in these endeavors and in this potentially rich learning—are we as educators walking the walk? Or are we more comfortable with the concept than the practice?

These questions and ideas for future research whetted the palates of the Symposium attendees, in preparation for returning to their campuses and continuing their work to teach and be taught, listen to as well as engage students, and rejuvenate efforts at their institutions for socially just education and leadership.

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For further information on student activism:

www.studentsagainstsweatshops.org

<http://www.soundout.org/activism.html>

For further information on the anti-sweatshop movement:

Bender, D. (2004). *Sweated work, weak bodies: Anti-sweatshop campaigns and languages of labor*. New Brunswick, NJ: Rutgers University Press.

Klein, N. (1999). *No logo: Taking aim at the brand bullies*. New York: Picador.

Louie, M. C. Y. (2001). *Sweatshop warriors: Immigrant women workers take on the global factory*. Cambridge, MA: South End Press.

Ross, A. (1997). *No sweat: Fashion, free trade, and the rights of garment workers*. New York: Verso.

The Global Exchange website: www.globalexchange.org

To delve deeper into Ms. Featherstone's work:

Featherstone, L. (2004). *Selling women short: The landmark battle for worker's rights at Wal-Mart*. New York: Basic Books.

Featherstone, J., Featherstone, C., & Featherstone, L. (Eds.). (2004). *"Dear Josie": Witnessing the hopes and failures of democratic education*. Columbia, NY: Teachers College Press.



Signs of Hope: Stories of Social Change

Presented by Symposium Scholar Kim Ridley

Proceedings synthesis by Kristan Cilente

Kim Ridley approaches her work as a journalist through a glass half-full lens, hopeful about the state of the world, inspired by stories of people creating social change. Through her work as editor of *Hope*, a national, award-winning magazine, as well as in her book *Signs of Hope*, she was able to share the stories of ordinary people creating extraordinary change. Further, Kim's passion as a journalist is driven by a passion for uncovering solutions instead of investigating problems. She began her presentation with these words, "I'm going to zoom into another layer and talk about the human heart—the heart of change."

Kim's inspiring presentation highlighted a disconnect in American society. While many of the participants were quite familiar with Paris Hilton, few knew the stories of the individual's featured in Kim's work. She shared the story of a woman in Kenya who taught others in poor villages how to plant trees resulting in politically involved women who planted more than 30 million trees. Further, Kim told the story of Lois Gibbs, a woman who founded the Center for Health and Environmental Justice (CHEJ) after working to help families affected by the Love Canal disaster, living with birth defects and genetic disorders. Before starting the CHEJ, Lois was a passionate citizen who organized her neighbors and documented the many problems in their community and was able to gather enough data to make a difference.

Kim reminded participants to become more conscious of the stories that are told and what stories we tell our students. Kim said, "stories shape reality and I think we have a future in these stories." In using stories to shape reality, Kim's approach is to inspire others with stories of individual's engaging in real change. In defining social change, Kim sites two broad paths, which are equally valid and necessary, but varied depending on an individual's orientation. The first approach is the "FIGHT what's wrong" by dismantling systems that are broken and the other approach is solution-oriented, to create alternatives and solutions to pressing problems.

Both approaches to change are part of everything in our society. Kim encouraged participants to work with one another and our students to help them integrate change-agency into their chosen discipline and career path, noting that activism does not exist separately. Being a change agent does not mean only looking to the positive. Kim paused to acknowledge despair as a mechanism for understanding what is going on in the world as opposed to pushing it away,

which is common in our culture. Also common in our culture is the ease with which we forget that change must come from within; we must create change from the center of our lives, by challenging each other and our students to reflect to understand this internal call for change.

From the many stories Kim told through her session, many lessons can be learned.

Without oversimplifying the lessons of the stories, Kim distilled several themes:

- Small actions: it doesn't come from the intellect, it starts when you feel something
- You know you don't have to love these people, but when you have a shared issue or concern
- How can you make a positive difference beginning with the middle of your life?
- Risk-taking is scary and difficult, but the results can be powerful
- LISTEN: make a place for reflection everyday and find time for sharing your stories and the stories of others
- Make time for yourself, it's okay to say no
- Trust the ripple effect, social change at its essence represents the cumulative power of individual actions

Through each story, one overarching theme emerged—that of everyday heroes. Everyone has a place throughout the world in creating and enacting social change. Kim concluded her presentation with a working definition of hope as a state of mind, different from optimism. It's not believing that everything will turn out good or great, it's taking action in spite of not knowing the results, because it's the right thing to do.



Engaging Our Students & Fostering Their Commitment to Create Change

Presented by Symposium Scholar Dr. Cheryl Keen

Proceedings synthesis by Ethan Mereish

On the last day of discussions at the National Leadership Symposium, Dr. Cheryl Keen was charged with the role of synthesizing and amalgamating various concepts that emerged from the Symposium. Cheryl began her session with an “against the wall” activity by asking all the participants to align themselves next to the various values of the Social Change Model, which were written against a blackboard. Participants were asked to align themselves along the Cs based on where they personally felt connected, where their offices focus their efforts, and then on where their entire institutions as learning environments direct their resources. In this effort, Keen engaged the participants to visualize and reflect on some of the connections and discrepancies in their values and their institutions’ in relation to leadership development.

In synthesizing some of the main concepts of the Symposium, a common theme that emerged was constructive engagement across difference, which is core to fostering commitment in college students. Keen supported this theme in her presentation through her research with *Common Fire* (1996) and the Bonner Foundation’s Bonner Scholars Program. This theme is further supported by empirical data from the Multi-Institutional Study of Leadership, relating to an emerging finding of the role diversity discussions in advancing college student’s leadership capacity.

Common Fire

In her book, *Common Fire* (1996), Cheryl discusses a qualitative research study that she embarked on with three co-researchers to identify common themes across people living lives of commitment. In this study, 100 individuals, 50 men and 50 women with an average age of 53, were selected through nominations based on their commitment to make a difference in the world in the face of ambiguity, diversity, and complexity. During their sample selection process and participant interviews, the researchers identified a comparison group of 20 individuals. This comparison group was composed of individuals that were committed to the common good, but did not demonstrate evidence that they could handle global complexity and ambiguity and lacked systemic awareness. These participants also talked about stories where home was perceived as a dangerous place due to conflict and where they did not receive unconditional positive regard. Cheryl encouraged the Symposium participants to practice unconditional positive regard with

college students and model environments that are safe for conflict. This will aid the development of students that have similar experiences to individuals in her comparison group. The entire sample had formative experiences of love and engagement with otherness before the age of 27 indicating that college is a formative environment.

From their analysis of the semi-structured interviews, the researchers identified the following eight “C” themes among committed people: connection and complexity, community, compassion, conviction, courage, confession, and commitment. Some key findings of this study indicated that all of the participants reported a constructive, enlarging engagement with otherness, which allowed them to question their paradigms of understanding the world and integrate others’ perspectives. These constructive engagements with otherness and crossing thresholds of difference were found to be the most critical and significant elements grounding commitment to the common good among their sample. Following her discussion on the research in *Common Fire*, Cheryl discussed similar themes of engagements with otherness that emerged in her research program in the Bonner Foundation.

The Bonner Foundation’s Bonner Scholar Program

As a senior researcher for the Bonner Foundation, Cheryl has been working on a longitudinal study as part of a grant to study the development of a four-year service-learning program at 25 liberal arts institutions. This comprehensive service-learning program



is called the Bonner Scholars Program and is developed to provide traditionally-aged college students with opportunities to engage in the community and learn. The program requires students to participate in retreats and to perform ten hours of service per week. In return, students receive a scholarship for each term they are enrolled during their four years of college and funds for two to three summers to engage in service activities.

Cheryl has collected data on the Bonner Scholars Program and conducted focus groups with alumni of the program for ten years. She shared some of her key findings with the Symposium participants. These findings included: high retention rates; 80% of students had

additional leadership roles; and civic development was evident among participants of the Bonner Scholars Program. Additionally, 100% of the Bonner Scholars Program alumni were at least somewhat involved in a community service activity six years post-college compared to the Life After College Study by the Higher Education Research Institute at the University of California-Los Angeles. Cheryl noted that there were no significant differences among race, gender, types of liberal arts institution, and types of service. However, more diverse campuses did indicate significant differences on the Bonner Scholars Program compared to other less diverse campuses. For more of Cheryl's findings on the Bonner Scholars Program, a research summary will appear in an Association of American Colleges & Universities (AAC&U) monograph.

An important finding congruent to earlier research with *Common Fire* is that dialogue across difference is critical in aiding the development of students. Cheryl reemphasized the importance of crossing thresholds of difference in helping students develop values of service and social change. She also echoed this message by talking about diversity classes having a great affect on student development outcome variables (Hurtado, 2005). Cheryl's cogent findings similarly reflect those in the Multi-Institutional Study of Leadership and the Social Change Model.

Social Change Model

The Social Change Model's (SCM) goal is congruent with Cheryl's work in advancing the concept of social responsibility and commitment to the common good. Cheryl made relationships between the values of the SCM, the eight Cs of *Common Fire*, and the Bonner Scholars Program by indicating the importance of the SCM's value of controversy with civility in allowing students to constructively engage across difference. Surprisingly, according to Symposium scholar Susan Komives's presentation on the Multi-Institutional Study of Leadership (MSL), college students scored second to lowest on the controversy with civility value (M=3.84) compared to the other Cs of the SCM. Although this indicates that there is still work to be done, the MSL does provide evidence similar to that of Cheryl's work. According to Susan's presentation, discussion of socio-cultural and diversity issues predicted the most variance on all the Cs. As Susan indicated, it is apparent how diversity discussions do matter a great deal and have broad influences on leadership outcomes.

"How do you, as student affairs leadership educators, institutionalize dialogue with otherness?" Cheryl presented the participants with this question in concluding her presentation.

As participants grappled with answers, discussions on sustained dialogue programs and study abroad programs emerged. Cheryl challenged the participants to consider the effects of short-term study abroad trips, which are limited in access for some students, on engaging in constructive dialogue among difference without the ability to develop trust. She also encouraged participants to consider more intentional and informal partnerships with international students on our college campuses as better means for facilitating constructive engagement with otherness. As participants reflected, they also discussed the phenomenon of the internet and its implications on students' dialogue across difference. Will it promote civil dialogue or encourage incivility?

Although Cheryl's concluding question of institutionalizing dialogue with otherness is a challenging one, Cheryl identified several good resources on this topic. These include: *Intergroup Dialogue: Deliberative Democracy in School, College, Community, and Workplace* by David Schoem and Sylvia Hurtado, *Sustained Dialogues* by Harold Saunders, and *Difficult Dialogues* by Ford Foundation. Cheryl's work was a nice bookend to the scholar's presentations and connecting point to the Social Change Model. Her work aligns well with that of the SCM and highlights the importance of dialogue as a vehicle for enacting positive social change.

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Collective Reflection: Defining Socially Responsible Leadership

By Kristan Cilente

Leadership is a concept that carries many different meanings. Its definition is often unique to the person whom is defining it. There are hundreds of definitions of leadership and multiple theoretical frameworks that guide the interpretation and application of leadership. One framework is the Social Change Model of Leadership Development, which is a non-hierarchical approach to leadership that is grounded on the following assumptions:

- a. Leadership is socially responsible, it impacts change on behalf of others;
- b. Leadership is collaborative;
- c. Leadership is a process, not a position;
- d. Leadership is inclusive and accessible to all people;
- e. Leadership is values-based; and
- f. Community involvement/service is a powerful vehicle for leadership (Astin 1996; Bonous-Hammarth, 2001; Higher Education Research Institute, 1996).

The Social Change Model of Leadership Development was created in the early 1990s by an ensemble of student affairs educators and has had a tremendous impact on college student leadership development. One common criticism of the model is that it lacks a definition of leadership for social change. The 2007 National Leadership Symposium Group Project sought to



reconcile this critique, with each group tasked to define leadership for social change. Each group accepted this challenge and embarked on an arduous process to come to a consensus on how their group defined leadership for social change. Out of this task, eight separate definitions emerged, with several themes, both commonalties and tensions.

The definitions are:

- Leadership is a dynamic relational process that is intentionally inclusive, ethical, and serves a common good.
- Leadership for social change... is a synergistic process by which a group of collaborators work ethically toward a common purpose to further the values of social justice.
- Leadership for social change is a synergistic, hopeful process grounded in shared values that creates sustainable, systemic change by challenging us to expand the capacity of our communities through solidarity.
- Leadership for social change engages individuals in a collaborative & inclusive process intentionally directed toward constructing just & caring communities. This process is dynamic & enables people to take responsible action, to respond to situations openly, & to acknowledge our interconnectedness. The impetus for leadership is a perceived dissonance between a social situation & one's values, along with the desire to influence change.
- Leadership for social change involves a process of people working collaboratively toward a common purpose.
- Leadership is the action of creating positive social change. It inspires inclusive, collaborative and authentic relationships that affect individuals, groups & the common good.
- Leadership for social change is an ethical process of inward personal growth and sustaining relationships with the aim to enact outward positive change.
- Leadership: Leaving things better than found; Motivation; Catalyst for change; Dynamic process to action; Shared interest; Positive direction; Reflection at personal & group level; Common purpose.

Some commonalities among the definitions are that leadership for social change is a process that is ethical, dynamic, relational, synergistic, and collaborative involving values and leading to social change. Additional themes include interconnectedness, reflection, social justice, and responsible action. Almost as interesting as what groups had in common is what was missing from all of the definitions. No group defined leadership for social change to be bold or prophetic, addressed power or conflict, or included an explicit environmental or ecological component.

Not only did groups struggle within their groups to define leadership for social change, there was much debate among groups as well. Symposium participants wrestled with many tension points of leadership for social change, such as process vs. action (or maybe, a balance of process and action). In addition, some of the more elaborate definitions used inaccessible

language, thereby making leadership for social change more exclusive than inclusive. There is also question as to whether defining leadership for social change is limiting or creating a false end product to an inherent process.

The three days in Richmond provided provocative conversation, engaging dialogue, and inspiring group work around the topic of defining leadership for social change. While no singular definition was agreed upon, it is clear that leadership for social change is an area of passion for the leadership educators who participated in the 2007 National Leadership Symposium.

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Scholar's Roundtable: A Conversation with Susan Komives, Cheryl Keen, Liza Featherstone, and Kimberly Riddle

Proceedings synthesis by Julie E. Owen

One of the most engaging sessions of any National Leadership Symposium (NLS) is the Scholar's Roundtable, where NLS scholars reflect on the interconnections of their scholarly work and presentations, the contributions of NLS attendees, and help craft a shared meaning of the impact of the Symposium on the field of higher education. This year's scholars sought to help us understand the contemporary leadership needs of our complex and global world, to learn



how data from the Multi-Institutional Study of Leadership (MSL) and other evaluations of social change-related programs can inform leadership programs and initiatives, and sought to showcase ways college students and the broader community are attempting to create social change. What follows is an attempt to capture some of the dialogue

among a panel of the scholars as moderated by Dr. Susan Komives.

What is your take away from participating in the National Leadership Symposium? What will inform your own future work?

Kim and Liza both expressed appreciation for the work of student affairs and leadership educators who are working to engage students to go beyond careerist concerns and work for social change. Cheryl agreed and offered that we must take a multiplistic approach to this work so that we teach students about the importance of sustaining institutions and creating change. We need to use lots of vehicles to present these ideas so more students can find their way to their own commitments and connections.

Liza also offered that she is interested in further exploring some of the disturbing trends

connected to millennial students – especially the high levels of medicated students, and the overprotective parents. Kim was impressed with the connection of research and practice of our field and hopes to adopt a more scholarly approach in some of her work. Cheryl agreed that there is an interesting link between qualitative research and journalism.

All agreed that there is power in creating inviting spaces on campus where people can engage in meaningful dialogue. These can be face-to-face as well as electronic venues. This may be in opposition to what our campuses seem to value—fast-paced growth, ideas that bigger is better, the constant need to do more. How do we shift this culture? Kim reflects that this is reminiscent of the slow food movement that values local community, relationships, and taking time for the real pleasure of conversation.

What are the “green spots” on campus that are already doing good interdisciplinary work (e.g. learning communities, freshmen seminars, academic/student affairs collaborations)? How can we capitalize on these established cultures and make these kinds of spaces available for more students?

Liza first noted that from her experience, it seems that students start with more exposure to diverse people and sources of knowledge when they begin college and are taking general education classes. Students then often go through a narrowing process so they are surrounded by more similar people, specialized majors, etc. Susan agrees that this may be why the MSL data showed off-campus students as being more skilled in some areas such as controversy with civility. Cheryl believes we need to go back to our campuses and invite colleagues from other departments to the table. How do we spend less time reporting to each other and more time listening to each other?

The Astins started engaging us around the connections between our work with leadership for civic engagement and spirituality. What connections do you see here?

All agreed that it is fascinating that it is only near the end of their careers that the Astins had the influence to engage funding agencies in examining faculty and student spirituality. This topic has been verboten for so long, especially in the academy. For example, it is impossible to teach about the Middle East without discussing religion. No matter what one’s individual spiritual orientation is, it is imperative to work with religious groups on campus. They can be a hot house for social change efforts – like the movement to relieve third world debt. Susan offered that we need to differentiate religion and spirituality...and then reconnect them. Some good ways

to think about this are asking three questions from *Exploring Leadership*: How am I like no one else here? How am I like some others here? How am I like everyone else here? Spirituality and transcendence come into play with the third question especially.

We might think that faculty are more secular and students more mainstream/religious, but Cheryl reminded the group that the Astins' data found faculty and students alike crave spiritual discussions and feel lonely in their quests for meaning. Both Liza and Kim ask meaningful questions in their journalistic works. Liza said her book on Wal-Mart raised lots of spiritual questions for the people involved. Kim asks related questions in her work such as what are your hopes? What are your fears? People she talks to feel a deep sense of connectedness, come from a very deep place.

Several good resources on this topic include the California Institute for Integrated Studies (<http://www.ciis.edu/>), Jon Dalton's Institute on College Student Values (<http://www.collegevalues.org/>), and the NCLP monograph on spirituality and leadership written by Symposium attendee Chris Conzen (www.nclp.umd.edu).

Several campuses have adapted a program called “What Matters to Me and Why”. What really matters to you and your work? Who have served as role models to you or inspired you on your journey?

Kim offered that she has a very long list of things that matter to her. Being able to put out stories of what ordinary people are doing that spread hope in hopes that they are helpful to someone somewhere, touch people, and spark reflection is essential. Kim was inspired by the incredible kindness of her parents and by the work of Rachel Carson – especially her love of nature, her being from Maine, her courage as a scientist to call the questions, her books *The Last Child of the Woods* and *Silent Spring*.

Liza hopes her work will challenge people and help them think about where they live in the world and the ways that they are engaged. Her mentors include her parents who are committed to improving education in this country, and several amazing journalists who shared with her the skills of writing around what you don't know, finding a larger sense of purpose in your work, and focusing on social change.

Cheryl talked about the value of education in all its forms. She also chooses to value and listen to her body. She is thankful for her partner who has valued her goals for 35 years and that her adult son is making choices related to social values. She was sparked by a college speaker on

peace research who introduced her to the work, her fabulous doctoral advisor at Harvard, her partner, and David Schoem who writes about peace studies and now difficult dialogues.

Susan talked about how growing up in the space age influenced her decision to go into math and science. She has a wonderfully supportive father that inspires her and sends her wonderful cards and letter. Higher education mentors include Phyllis Mable and Melvene Hardee. She places great value on being a recipient of generous generativity and sponsorship and now offers it to others.

Any discussion of leadership for civic engagement naturally includes issues of politics. How might we connect our leadership work with the upcoming election? How can we engage students in politics, especially when so much of it has a partisan approach?

Cheryl asserts that it is important to create spaces where people can acknowledge their affiliations, while also valuing the larger political process. Liza offers that voter registration drives are good because they are non partisan, yet also provoke lots of discussion on campus. Many campuses have created Democracy Plazas as places for this kind of dialogue. A good non-partisan resource is the American Democracy Project (<http://www.aascu.org/programs/adp/>). This is a great theme for leadership programming on campuses, especially in the coming year. Susan suggests people partner with community political groups to create campus dialogues about issues in advance of the vote, to teach students about their responsibility to make informed decisions. We are often more reactive around this and should instead be initiating these kinds of discussions.

How do we engage students of color in the work of leadership for social change? Especially when students at predominantly White institutions see their peers working on community issues while often ignoring issues of racism on their own campuses?

Liza heard similar messages from the students she talked as well. Why should we work for people in faraway places when we haven't addressed inequity on our own campuses? Cheryl cites the research of the Bonner Scholars Program (who are mandated to be 25% students of color) that shows students from underrepresented communities often arrive on campus with a commitment to service greater than that of their White peers. It is important to lift up voices that are marginalized on campus. One way to do this is to communicate the difference between a charity mentality and a true understanding of justice.

Susan agrees that divisions of student affairs should act as a moral compass for

campuses. It is shocking when we DON'T do that – when policies and practices advantage certain groups of students and disadvantage others (e.g. pay equity issues, unrepresentative staffing patterns). How do we hold ourselves accountable on the community level?

Communitarian Amiri Etzioni once commented that, other than ourselves, community most strongly holds us to our own moral voice. All panelists agreed that we need our espoused and enacted values to be congruent.

Robert Greenleaf once inferred that our failure to predict and address the issues of the future may be considered an ethical failure in the current moment. What is coming at us that we need to start working on?

Liza and Kim both mentioned the environmental crisis. It is an opportunity for institutions to engage individuals and organizations in addressing the issue and in examining our own personal practices. Because it effects all people, every being, it is the most essential issue of our day. Cheryl agrees that we must examine how we prepare students, especially those coming from places of privilege, for addressing the real issues of the world.

Each of the scholars contributed to the learning community created at the 2007 National Leadership Symposium. The roundtable highlighted the themes that emerged and operationalized leadership for social change in our current reality and in the future.