



# CONCEPTS & CONNECTIONS

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2007

## “Know Thyself”

By Marian N. Ruderman and Vijayan Munusamy

These words of ancient wisdom are inscribed over the entrance to Apollo’s temple at Delphi. Today, science and practice support this ancient insight. Students are often counseled to enhance their self-awareness for purposes of developing leadership skills or career plans. Personality tests, vocational preference inventories, biographical ques-

tionnaires, and multi-rater instruments are all used to help students learn more about themselves. In this article, we’d like to argue that “knowing yourself” entails more than being able to catalog personality preferences, behavioral styles, motivations, values, and likes and dislikes. In today’s rapidly changing world, “knowing yourself” must also embrace “knowing your social identity.” Social identity refers to the individual’s knowledge that one belongs to certain social groups and the implications of membership in those social groups. Social groups include socially defined categories such as gender, age, ethnicity, race, religion, nationality, sexual orientation, and socioeconomic status.

*In today’s rapidly changing world, “knowing yourself” must also embrace “knowing your social identity.”*

ities and differences, and that groups of which the individual is a part of are likely to be evaluated more positively than groups to which the individual does not belong. In other words, people tend to cluster other people into categories and to favor people who are like themselves. When meeting a new person, there is a natural tendency to evaluate whether the person is “like or unlike” me.

This categorization and evaluation process leads to ties that “bind and blind.” It is human nature to feel connected to others who are similar; to seek out others

and establish commonalities. Similarities on dimensions such as gender, ethnicity, or religion “bind” us to others. Universities and colleges have an abundance of groups such as caucuses, alliances, clubs, and councils bringing together students with common social identities. Social identity ties can also “blind” the student population. Social identity theories explain that people favor their own groups and are biased toward others. Self-identification with a particular group often translates into seeing the best in one’s own ethnic, religious, or gender group and seeing the worst in others. Students can be so confident in the reality of their own experiences that they literally are unable to see actions or comments that are offensive to other groups with dif-

Although we are not often aware of it, social identity influences our thoughts and actions in profound ways. Psychologists and sociologists have developed social identity theory to understand the impact of social identity on group and individual behavior. Henry Tajfel, a pioneer in the field of social psychology, wrote that social identity is “that part of the individual’s self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance of that membership” (1981, p. 255). Social identity theorists have found that people have a natural tendency to categorize others into groups on the basis of similar-

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# Connections From The Editor

By Cecilio Alvarez

“Identity development is the process of becoming more complex in one’s personal and social identities – it represents a qualitative enhancement of the self in terms of complexity and integration” (McEwen, 2003, p. 205). It is often the case that an individual’s conceptualization of oneself is characterized by a reflective experience – the process of “looking back” on all of the people and events that many of us refer to as having shaped who we are. As leadership educators, we recognize that many of these critical events and meaningful relationships take place and are formed for students throughout their college experience. In addition to providing and facilitating these opportunities for students, we are responsible for encouraging students’ meaning-making of these experiences. This is, essentially, the most important “end” in identity development: the continuous and self-directed ability to recognize how the dimensions of the self are changed through the experiencing of ourselves and others. It is in new research that we begin to understand how we as practitioners can better guide our students to this end.

One of the dimensions that institutions have identified as integral to identity development and student learning outcomes is leadership (Komives, Dugan, & Segar, 2006, p. 11). In the last issue of *Concepts & Connections*, Principal Investigators Susan Komives and John Dugan, along with Fellowship Intern Thomas C. Segar, provided an overview of The Multi-Institutional Study of Leadership (MSL), a project which “uses the Social Change Model (SCM) to study leadership as an outcome of the college experience” (Wagner, 2006, p. 6). Issue 15(1) outlines the context for the MSL study and highlights some of the preliminary and general findings. The authors in this edition interpret these findings and provide a lens through

which we can begin to make meaning of the interaction between leadership and a critical facet of student development – social identity.

Many of us are able to recall the experiences in our lives that have marked our awareness of identities that we feel have further defined who we are. These moments of consciousness have provided a context through which we have identified our roles and understood our interactions with race, class, gender, sexual orientation, and a multitude of other social dimensions. We have come to understand, as Marian Ruderman and Vijayan Munusamy, Group Director of Global Leadership and Diversity Research and Senior Research Associate at the Center for Creative Leadership, respectively, share, that knowing ourselves is as important a process for us as it is a responsibility for being able to encourage the same process for our students. This awareness spans numerous social identities which influence and add complexity to students’ conceptualization of themselves. In this edition, principle investigators, along with Kristan Cilente, Lee Calizo, Daniel Ostick, and Karol Martinez, provide further insight into the descriptive findings of the MSL study regarding race, gender, and sexual orientation within the context of student leadership development. Raechele Pope, Associate Professor of Educational Leadership and Policy at the University of Buffalo, reminds us that although research may inform our understanding of the impact of social identity on leadership, this dimension of development is fluid and changing, a facet of this process that is becoming increasingly relevant in today’s social context.

As leadership educators and practitioners, we encourage you to critically reflect on connections between the descriptive findings of the MSL and the awareness with which you approach social identity

and leadership development with your students. The next edition of *Concepts & Connections* will continue to trace findings of the MSL study and the interventions that students cited as being particularly influential on their leadership experience. We hope that you continue to use the NCLP as a great resource that contributes to your work in leadership and look forward to your ideas for research that may inform new knowledge of the complex and exciting study of leadership.

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## "Know Thyself"

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ferent histories or experiences. The net result of social identity dynamics can be seen in many ways on a given campus. These dynamics include rivalries, stereotyping, discrimination, conflict between groups, and group solidarity.

Why is it so important for student leaders to gain awareness of their social identities? First, people's membership in social groups affects how others see them, respond, and react to them. Any quest for self-understanding needs to take into account how other people respond to the social identity of the leader. Second, understanding the dynamics of their own social identities helps people to better appreciate the views of others and to see how and why others who have had different life experiences may also have different ideas and assumptions about how to lead or what is right and wrong. This appreciation is essential for bridging differences effectively. Each individual belongs to a myriad of social groups. Some group categories, such as gender, are obvious to others, whereas other categories, such as religion, sexual orientation and nationality, are less apparent on the surface.

To better understand how people's memberships in social groups influence how others see and respond to them, consider this example from a Malaysian university. In this situation, an educator from one group (the dominant group) disregarded the need to respect the ethnic identities of a particular group of students resulting in a series of problems for the university. Malaysia is a multiracial, multicultural, and multireligious country. As a member of the dominant group, the educator is a Muslim Malay. The students were Chinese. The newspaper reporting the incident carried the headline "Students outraged over ban on Chinese New Year Celebration."<sup>1</sup> Every year, Chinese students at this

university hold a Chinese New Year Celebration. The event includes a Chinese cultural exhibition, which usually draws large crowds. According to the newspaper, although members of the organizing committee had obtained verbal approval to hold such an event and preparations were underway, they were asked at the last minute by the Deputy Vice Chancellor of Student Affairs to put off the event. The reasons given by the university administrators included that students needed time to prepare for their examinations and that the event did not encourage racial integration. The cancellation of the event angered the Chinese students. About 200 students, led by the Students Representative Council, demonstrated and handed a memorandum to the Vice Chancellor demanding that the university acknowledge the rights of students to organize activities and not discriminate against certain campus communities. However, the demonstration did not go over well with the university authorities and three Chinese students, who were part of the demonstration, were issued show-cause letters under the guise of Malaysia's University and University Colleges Act which prohibits illegal demonstrations. The event was finally held 2 months after the Chinese New Year at a private venue. The university administrators, when confronted later by human rights activists, denied that they had in any way obstructed cultural activities organized by students. To this, one political leader added that "[the university]...has added 'insult to injury' by trying to defend its ban on the Chinese New Year annual exhibition organized by its students."<sup>2</sup> He further added that "a Deputy Vice Chancellor who could ban the holding of a Chinese New Year exhibition by

*Any quest for self-understanding needs to take into account how other people respond to the social identity of the leader.*

*students raises a larger question as to his suitability to hold such a sensitive position in a plural society like Malaysia."<sup>3</sup>*

In this example, it is the administrator who underestimated the impact of social identity on university operations. His refusal to hold the celebration motivated the Chinese students to demonstrate. Their common membership in a minority group helped to mobilize their action. The administrator's own membership in the dominant group blinded him to the importance of the New Year celebration for Chinese students.

Social identity comes into play in universities and colleges in more mundane, daily ways as well. For example, in the U.S., consider the student leader pounding the table in a class discussion to make a point. If the student is a White male, he may be seen as appropriately emphatic. If he is an African-American male, he may be seen as angry. If the student is a woman, she may be seen as emotional. Consider how the fist pounding would be interpreted differently if the student is from Iran or Saudi Arabia. In today's complex world, it is important to gain self-awareness about the influence of social groupings on perceptions of behavior in addition to the traditional notion of self-awareness in terms of strengths and weaknesses of abilities, motives, and values.

In another example, a college student newspaper in Hawaii carried a controversial cartoon of a character running away from a meeting where characters were dressed in Ku Klux Klan attire. The caption read "When to really skip the meeting." The cartoon was related to a letter to the editor where the writer felt offended that she was misled to attend a mandato-

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- 1 Boon Hoi, Ng. (2001, Apr 13). Students outraged over ban on Chinese New Year Celebration. Malaysiakini. <http://www.malaysiakini.com/news/1845>
- 2 Anonymous, (2001, Apr 13). UTM's denial an 'insult to injury. Malaysiakini. <http://www.malaysiakini.com/news/1854>
- 3 Anonymous, (2001, Apr 13). Respect cultural diversity on campus, universities told. Malaysiakini. <http://www.malaysiakini.com/news/1848>

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ry dorm meeting that discussed issues infringing on her religious beliefs. The cartoon caused an uproar on campus offending students from a variety of social identity groups. In response, the Board of Publications mandated cultural sensitivity training for the students involved, the cartoonist, and program heads of the paper. Some readers were outraged by this action. The controversy sparked a debate on "what is offensive." The example demonstrates that members of dominant and non-dominant groups interpret "offensiveness" differently. Dominant groups may be "blind" to what offends non-dominant groups. Humor is clearly in the eye of the beholder. It is particularly important for students in leadership positions to understand this.

Given the importance of understanding social identity group membership, what can leadership educators further do to develop a greater sense of social identity awareness among students? The approach largely depends on whether the social groups with which they are identified are non-dominant or dominant groups.

For those who are members of non-dominant groups, there are books, networking groups, and leadership development programs that can help them develop a sense of how others react to membership in particular social categories. Identity-based networking groups such as those for women, gay and lesbian, African-American, or Asian-American students that are found on many campuses can provide a safe setting for sharing experiences related to social identity.

For leaders who are members of dominant social groups, sorting out the ways in which their association with these groups affects how others see them can be more complicated. Typically, members of majority groups are unaware of the impact of their identity on others. In fact, it is not unusual for members of the dominant

group in a society to think they are unaffected by issues of race, gender, religion, sexual orientation, etc. However, several techniques have proved effective in enhancing this awareness.

**Training in building bridges across groups.** In courses involving student leadership training, it may be useful to include content on social identity and the importance of being aware of differences between groups. Training can offer a safe opportunity for exploring how social identity impacts leadership. Given that it is not unusual for members of the dominant groups in society to think their views are unaffected by group membership, training on the impact of perspective taking and the impact of different views can be useful. Teaching student leaders about how to see the views of others and understand them by emphasizing their roles as integrators between groups can be helpful.

**Mentoring.** Seeking out a mentor from a different social identity group can be helpful. Mentoring relationships can provide an opportunity to talk about awareness of social identity and help student leaders from majority social groups better understand how they are viewed by minority colleagues. A mentor can be a faculty advisor, campus director, or another student. Engaging in honest dialogue with others about perceptions of majority membership can be helpful.

**Role reversal.** In this technique, developed by Stacy Blake-Beard when she was a professor in the Graduate School of Education at Harvard University, leaders from dominant social groups place themselves in situations in which they are suddenly in the minority and the traditions they encounter are unfamiliar. Examples might include traveling to an exotic foreign country, attending the services of a religious group vastly different

*University and college settings provide an opportunity for meeting and learning from diverse groups of people.*

from their own, or attending a conference or other event sponsored by a non-dominant social group in society.

It is important for student leaders using this technique to select situations that are of interest to them and in which they won't be seen as intruders. After their experiences, student leaders should think about how they reacted to being the ones who

were "different" and how others reacted to them. Such experiences can be disquieting, but they can go a long way toward helping leaders learn about how others react to members of their majority social group and about their own assumptions about others.

Student leaders represent our future. University and college settings provide an opportunity for meeting and learning from diverse groups of people. Students have the opportunity to have contact with and to get to know people from different races, countries, religions, and social classes. Learning how to bridge differences is a key skill for the future as the complexity of interactions across countries and continents continue to grow. Developing a heightened sense of one's own social identity and those of others is one step along this bridge. ■

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# Good Leadership is Multicultural Leadership

By Raechele L. Pope

Be-coming a truly inclusive and multicultural leader requires a fundamental transformation in our worldview, our expectations, our behaviors, our practice, and the theories, constructs, and models upon which we base our professional lives. As a leader, making our world view and our assumptions about the world visible to ourselves and those around us is an essential part of developing multicultural awareness and sensitivity.

*World view helps us understand our complexity and our individuality in a cultural context.*

According to Sue and Sue (2002), world view is how a person perceives his or her relationship to the world (e.g., nature, institutions, and other people). This world view is shaped by our self-perceptions, our environment, our life experiences, and the significant relationships in our lives. World view helps us understand our complexity and our individuality in a cultural context. Without an in-depth understanding of our world view and its influence on our lives, it is difficult to form effective and meaningful working relationships with others.

Effective leadership in a multicultural context is part of a larger constellation of multicultural awareness, knowledge, and skills that are called multicultural competence (Pope, Reynolds, & Mueller, 2004). Understanding the various components of multicultural competence helps us to develop into the type of leaders who can transcend all the cultural dimensions that have historically distanced us from one another.

Initially the literature on multicultural issues in higher education attempted to fill the vacuum by providing information on "the other;" individuals who were traditionally under-represented and under-served in higher education. Prior to

that, there was limited information available on various groups that were culturally different from the institutional majority, specifically people of color, lesbian, gay, and bisexual individuals, and persons with disabilities to name a few. Expanding our content knowledge about these various groups has been an essential strategy for building multicultural competence.

However, focusing on group differences has its risks. By accentuating the ways in which groups are different, we lose sight of what we have in common. In addition, such group differences, while providing necessary insight in many situations, can lead to stereotypic perceptions and expectations and do not allow us to fully appreciate the within group differences that naturally occur within all groups.

This is where the importance of world view, social identity development, and other within group variables comes in. By moving beyond our initial, sometimes simplistic understanding of others as merely members of a particular group, we can more fully embrace their complexity by understanding their identity from a multidimensional perspective (Reynolds & Pope, 1991). At any given moment our identity consists of many aspects of ourselves. Within the multicultural literature there has been a lot of attention placed on our various social identities: gender, race/ethnicity, social class, sexual orientation, religion, (dis) ability, and age. Unfortunately, much of that literature has typically focused on social identity in one-dimensional ways, viewing a person as someone of a specific race, gender, or religion. However, regardless of how we present ourselves or are perceived by others, we are always members of all of our

social groups simultaneously. We always have a gender, a race, a class, and a sexual orientation (among other identities). The salience of our various identities is often determined by our family upbringing, our life experiences, our environment, and other important dynamics.

Identity development theories have been used to further our understanding of influence of social identity. Membership alone in a particular group does not determine who we are or influence our world view. Rather it is the meaning that our group membership has for us that determines how we view ourselves, others, and the world around us. When our membership in a particular social group has relevance or value for us, that identity shapes how we view the world. This identity, then affects how we behave, how we interact with others, and how we develop as human beings. In my own work, I found that both race and racial identity (i.e., how one views oneself as a racial being) influences the developmental process of students of color (Pope, 2000). In addition, the research studies I have done with colleagues on multicultural competence of higher education educators and administrators have also identified a relationship between both race and racial identity and level of multicultural competence (Pope, Reynolds, & Mueller, 2004).

The flip side of identity development is accepting the reality that regardless of the degree to which someone looks like or "represents" a particular social group, their identity, behavior, and relationships may have little or no connection to that aspect of their identity. So, a gay student who does not associate with other gay students or a student of color who has no understanding of the history of their racial group may merely be representing the lack of importance that identity or group membership has for their day to day lives. So often we assume that social

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identity, especially for members of targeted groups such as people of color, White women, or LGBT people, is central to who they are. Uncovering these silent assumptions that profoundly affect our work with students is essential to becoming multiculturally competent leaders on our campuses.

There is not enough space in this article to fully articulate or explain the substance of identity development theory. The research and theories about social identity development have expanded at an incredibly rate during the past 30 years (c.f., Atkinson, Morten, & Sue, 2003; Cass, 1979; Cross, 1971; Fassinger & Miller, 1996; Helms, 1990; Myers, et al., 1991; Reynolds & Pope, 1991; Ruiz, 1990). Although all are not based in the typical developmental stage model, most make developmental assumptions about the identity process. These assumptions suggest that our identities change over the course of our lives and may vary in importance throughout our lives. These identities may be shaped by very individual events (e.g., what our parents taught us) and larger social movements or events (e.g., Civil Rights or Women's Movement). Having a deeper understanding of the depth and breadth of the identity development literature will assist us in our efforts to be multiculturally competent.

So, how can understanding social identity and world view influence us as leaders? Learning to not view cultural groups in monolithic ways is a crucial lesson. Likewise, it is impor-

*The flip side of identity development is accepting the reality that regardless of the degree to which someone looks like or "represents" a particular social group, their identity, behavior, and relationships may have little or no connection to that aspect of their identity.*

tant to understand the power of within group differences. So often, we operate on our assumptions as to who an individual will be based on their membership in a particular social group. If we can acknowledge those assumptions and learn to set them aside, it will be easier to form more open and genuine relationships with individuals who are culturally different than us. It can be just as easy to make assumptions about the identity and attitudes of individuals within our own social group; however, it is vital that we learn to accurately and genuinely assess who they are and the meaning their identity has for them. The complexity of social identity is a perfect example of the challenges that exist when one attempts to be a multicultural leader. We must assume that culture is always important and relevant until we learn it is not. On the other hand, we can-

not forget that within every cultural group there are individuals with their own values and beliefs separate from their group.

So, maybe the real challenge is seeing our role as a multicultural leader as another aspect of our identity. Viewing multicultural and socially responsive leadership as an extension of our identity means to see it as more than a goal or job responsibility. It means making a personal commitment and changing our own lives to match our values. In order to work, multiculturalism has to be more than a suit that we put on every morning. It has to be how we live our lives. This level of commitment is best demonstrated by the quote by Frances Moore Lappe on my office wall, "Every aspect of our lives is, in a sense, a vote for the kind of world we want to live in".

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# A Look at Gender and the Multi-Institutional Study of Leadership

By Lee Hawthorne Calizo, Kristan Cilente, and Susan R. Komives

In recent years, there has been increased attention to gender differences and similarities in leadership style, practice and development (Astin & Leland, 1991; Boatwright & Egidio, 2003; Eagly et al., 2003; Eagly et al., 1995; Eagly et al., 1992; Kezar & Moriarty, 2000; Romano, 1996). Studies have explored the ways college men and women develop leadership skills and perceive their leadership ability (Dugan, 2006; Kezar & Moriarty, 2000). From such studies, we have learned that men and women may be equivalently effective in their leadership; however they practice

leadership and develop their leadership skills differently. Little is known about how men and women develop their leadership abilities. The Multi-Institutional Study of Leadership (MSL) has helped to fill some of the gaps in the literature on college student leadership development. In this article, we will present some of the findings for men and women students with a focus on the impact of diversity discussions, leadership training experiences, community service experiences, and mentoring opportunities on leadership development.

## *Findings and Implications for Practice*

### **General Findings**

As the number of women attending college, holding leadership positions, and having leadership experiences has increased on college campuses, and as many colleges and universities have expressed difficulty in engaging male students in leadership opportunities, we believe it is especially important to take a critical look at what impact these experiences have on students. The MSL measured students' leadership self-efficacy – confidence in their leadership ability – and the eight outcomes associated with the Socially Responsible Leadership Scale (SRLS): consciousness of self, commitment, congruence, collaboration, common purpose, controversy with civility, citizenship, and change. Women scored statistically significantly higher on all of the SRLS scales except for change, where men scored statistically significantly higher; however, women's leader-

ship self-efficacy was statistically significantly lower than that of men.

It is possible that female students are more humble in their self-evaluation and less likely to inflate their experiences whereas men may be exhibiting overconfidence in their self-evaluation.

MSL examined select college experiences that contribute to the leadership development of students. Indeed, findings indicate that different experiences matter for men and women in the development of their leadership abilities.

### **Diversity Discussions**

Diversity discussions, as measured in the MSL using a scale developed by the National Study of Living Learning Programs (Inkelas, 2004), consisted of

conversations between students where they discussed different lifestyles/customs; major social issues such as peace, human rights, and justice; and views about multiculturalism and diversity. Additionally, the study explored how often college students engaged in conversations with peers who had different personal values, religious beliefs, and political opinions. The results suggested that diversity discussions had the greatest impact on students' development of leadership outcomes for both men and women, and the impact was greater for men than women. Therefore, leadership educators need to

*The results suggested that diversity discussions had the greatest impact on students' development of leadership outcomes for both men and women, and the impact was greater for men than women.*

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continue to inspire students to engage with peers in conversations where diverse perspectives and viewpoints will surface. Whether challenging Resident Assistants to create bulletin boards that may inspire such dialogue, placing table tents with conversation starter topics in strategic locations such as dining halls or campus union buildings, or including time for diversity discussions in trainings and workshops, leadership educators must find ways to encourage these conversations between students. Given that men scored lower than women on most of the leadership scales and that this particular intervention indicated a positive impact for men, practitioners should be thoughtful and purposeful about creating opportunities for these discussions of diverse perspectives and develop the capacity to see multiple frames of reference.

### Training

The MSL data showed that short-term training (workshops, retreats, conferences, lectures, or trainings) had a positive impact on leadership development for both men and women. Long-term training (multi-semester leadership programs, leadership certificate programs, leadership minors or majors, emerging leaders programs, or living-learning programs), however, only made a difference for the male participants. This finding seems to support previous research, which suggests women learn leadership through experience and application as opposed to learning leadership through more passive participation in training programs (Belenky, Clinchy,

Goldberger, & Tarule, 1986). Additionally, it supports that moderate-term training (a single course, multiple or on-going retreats, conferences, institutes, workshops and/or training) did not help with leadership development in men or women as measured by the SRLS, but did impact self-efficacy for both. Given these findings, those working in leadership education should capitalize on the fact that short-term training programs have a positive impact on students' leadership development. In terms of providing opportunities to contribute to the development of leadership efficacy, moderate-term leadership experiences appear to be beneficial.

### Community Service Involvement

Community service involvement (as part of a class, with a student organization, part of work-study experience, and individually) had an impact on men for all eight SRLS outcomes and on women for consciousness of self and change. The numbers speak to the level of involvement for both men and women in community service experiences, with 55% of women respondents and 48% of men respondents indicating participation in community service in an average academic term (16,747 women, and 8,944 men). This indicates that leadership educators need to capitalize on the involved women in connecting experiences to self awareness, and particularly to change, such as comfort with transition, as this was the only outcome where women scored lower than

men. Additionally, leadership educators should do their best to increase male involvement in community service experiences. This can be done by providing a variety of service opportunities that are "male-friendly" and collaborating with organizations which have large numbers of male participants (i.e. student government, fraternities, honor societies, and athletic teams). For both men and women, reflection is an important tool in making meaning of community service experiences (Komives, Owen, Longerbeam, & Osteen, 2005).

### Mentoring

The MSL gave participants an opportunity to identify whether or not they have engaged in a mentoring relationship during college where another person intention-

ally assisted in their growth and connected them to opportunities for career and personal development. Student affairs staff, faculty, and other students served as key mentors for both men and women, however, these mentoring relationships had a varying impact on each gender. Faculty mentors had an impact on all eight SRLS outcomes and leadership efficacy for both sexes. This suggests that leadership educators should do their best in connecting faculty to programs and creating meaningful partnerships. Students should also be encouraged to meet faculty and develop those mentoring relationships throughout their college experience. Student affairs mentors were well-represented, with more participants indicating a student affairs mentor than not. The MSL team also noted that student affairs educators serve as faculty for many students in leadership courses and may be included in the students' assessment of faculty mentoring. As student affairs represents a smaller portion of campus staffing, the power of student affairs educators as mentors is clear. Student affairs educators should continue to act as mentors for students and encourage them to develop other mentoring relationships with faculty (see Volume 15, Issue 1 of *Concepts &*

*As leadership educators, we must acknowledge the different ways in which women and men develop and practice leadership capacities.*

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*Connections on Mentoring and Leadership*). Although all types of mentoring relationships had a positive impact on the collaboration outcome for both men and women, peer mentors had the greatest impact on women influencing the commitment, common purpose, and citizenship outcomes. This supports the idea of women's peer mentoring programs and women as role models.

### Conclusion

As leadership educators, we must acknowledge the different ways in which women and men develop and practice leadership capacities. We must work to increase women's efficacy and men's abilities through various program interventions and support. The MSL findings provide support for literature that states women learn leadership through experience and practical application (Belenky, et. al., 1986; Romano, 1996); we must find ways to expose women to those experiences. Leadership educators can serve their students by offering programs which incorporate diversity discussions, training, community service involvement, and mentoring, either as stand-alone or connected interventions. The MSL data also supports women's competence with the social change model of leadership development and challenges leadership educators to better integrate men into relational ways of viewing leadership. The MSL findings show that both men and women are developing and practicing leadership differently. It is important that leadership educators understand these differences and incorporate them into leadership training, education, and development. ■

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# Lesbian, Gay, and Bisexual Leadership and Self-Efficacy:

## *Findings from the Multi-Institutional Study of Leadership*

By Karol Y. Martinez, Daniel T. Ostick, Susan R. Komives, and John P. Dugan

*The message is that efforts to support LGBT students in their leadership development must not be directed only to LGBT student organizations. LGBT students are just as likely to be in Union Programming, the Hispanic Student Association, or a fraternity, and leadership educators must address LGBT issues and leadership in all these settings.*

LGBT students on college campuses face most of the same challenges as other students. Students experience expectations to excel in school and get involved socially, and stressors related to finding oneself and growing into a responsible adult. But, for LGBT students there is another layer of substantial challenges. "Many GLBT campus members find that they must hide significant parts of their identity from peers and others, thereby isolating themselves socially or emotionally. Those who do not hide their sexual orientation or gender identity have a range of experiences including discrimination, verbal or physical harassment, and subtle or outright silencing of their sexual identities" (Rankin, 2003, p. 2). It is not a huge leap to imagine that these additional stressors would affect LGBT students' motivation to engage in leadership activities and their confidence in becoming effective leaders.

Little research has been done examining the leadership experiences or attitudes of lesbian, gay, bisexual, and transgender college students. Sanlo (2002) states that many LGBT students are struggling with multiple developmental issues and identities, and that "It is also likely that as their racial, ethnic, and sexual identities intersect, they must decide where to place their extra- or co-curricular time" (p. 141). The message is that efforts to support LGBT students in their leadership development must not be directed only to LGBT student organizations. LGBT students are just as likely to be in Union Programming, the Hispanic Student Association, or a fraternity, and leadership educators must address LGBT issues and leadership in all these settings. Although leadership skills can be built in a variety of student organizations, LGBT students "may choose not to be involved in them for fear of rejection or harassment or may find the opportunity blocked by homophobia and discrimination" (Scott, 1991, p. 120). It can be a catch-22 situation; LGBT students may feel the only way to meaningfully engage in student life on campus is to deny a fundamental part of their identity.

Porter (1998b) provided a useful overview of LGBT issues and leadership development. He connected leadership to

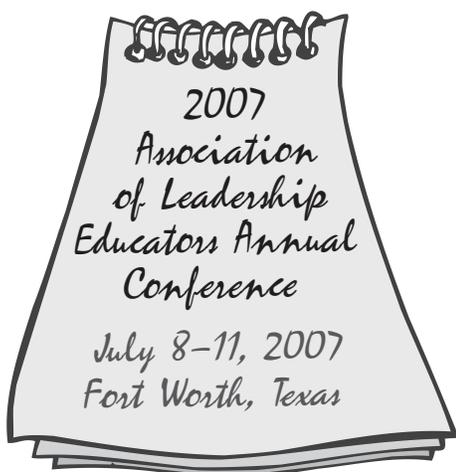
LGBT issues through leadership theoretical frameworks, such as Burns' transforming leadership, the social change model, and the theory of citizen-leader, each of which is focused on change, in that "as LGBT students come together in a leadership development experience, they will undoubtedly begin to focus on change: change in the institution, change in their student organizations, and/or change in their local community or in the larger society" (p. 310). The purpose of Porter's dissertation study was to "ascertain the contribution of gay and lesbian identity formation to the variance in a participant's self-efficacy to lead in a transformational manner in the context of a same-type organization (a group composed primarily of gay and lesbian individuals) and a different-type organization (a group composed primarily of heterosexual students)" (Porter, 1998a, abstract). Using quantitative research methods, he found that progression in gay and lesbian identity did not explain any significant variance in leadership self-efficacy, and that there were no gender differences related to self-efficacy for transformational leadership between gay and lesbians. Porter does qualify that the study examined only transformational leadership and that other research studies did find gender differences between men and women related to other approaches to leadership. He did find that gay men had higher self-efficacy "to possess idealized influence in a primarily gay and/or lesbian student organization compared to a primarily heterosexual organization" (Porter, 1998a, p. 137). There was no comparable difference for lesbians.

Renn and Bilodeau (2005) analyzed data from the interviews of LGBT students to "identify experiences that supported participants' growth as student leaders" (p. 342), using the leadership identity development (LID) model (Komives, Owen, Longerbeam, Mainella, & Osteen, 2005; Komives, Longerbeam, Owen, Mainella, & Osteen, 2006) as a guide. Renn and Bilodeau found that "involvement in leadership and activism specific to LGBT identity promoted the development of leadership identity" (p. 360), and found evidence of all the stages of the LID model among the interviewed students.

## Findings From the MSL

The Multi-Institutional Study of Leadership (MSL) sought not only to increase knowledge of college students' leadership development, but also explore the effect of higher education in developing those leadership abilities. Additionally, the MSL research team sought to examine the effects that different programs, services, and interventions have on leadership abilities, in order to improve overall college student leadership.

The MSL assessed college students' leadership through leadership efficacy, or how confident one is in their leadership abilities, and through the Socially Responsible Leadership Scale (SRLS), which measures students' self-perceptions in the eight values of the Social Change Model (i.e., consciousness of self, congruence, commitment, collaboration, common purpose, controversy with civility, citizenship, and change). This article is specifically focused on the experiences of LGB and heterosexual students using the eight C's of the social change model and leadership self-efficacy, which narrows the sample size of LGB students to approximately 1,600. For analytical purposes, this data set combined lesbian, gay and bisexual students. In addition, the sample size did not include participants who marked "Transgender" because that sample size was too small to make meaningful statistical comparisons. In addition, *transgender* is not considered a sexual orientation, but rather a gender. For more detailed information regarding the MSL, please refer to Vol. 15 Issue 1 of *Concepts & Connections*, which provides an in-depth explanation of methodology and the survey instrument.



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## Comparisons of Socially Responsible Leadership

The MSL found statistically significant differences between heterosexual and lesbian, gay, and bisexual students in all of the values of the SRLS except Common Purpose.

LGB students had significantly lower scores in the individual values of Consciousness of Self, Congruence, and Commitment and the group value of Collaboration. One possible explanation is that LGB students may be struggling with their sexual identity, which would affect their sense of self. In particular, LGB students were the most different from their heterosexual counterparts in the value of Commitment. It is possible the mental energy required to manage a LGB identity makes it hard to follow through with promises and pulls away from the ability to be involved. A homophobic atmosphere would also contribute to the likelihood of dropping out of student organizations that are not welcoming.

LGB students had significantly higher scores in the group values of Controversy with Civility and Citizenship, as well as Change. Controversy with Civility may be higher for these students due to their experiences with discrimination, therefore allowing them to better understand the impact of behavior on others. Also, as LGB students are sometimes considered outside the norms of society, they have developed skills in working with viewpoints other than their own. LGB students were the most different from their heterosexual counterparts in the value of Change. This may be because LGB students regularly deal with change and transition and have to find new ways of dealing with and looking at things as they navigate their way through college.

## Comparison of Leadership Self-Efficacy

There were no statistically significant differences between heterosexual and LGB students on their leadership self-efficacy. This supports Porter's (1998a) finding of non-significance, although his study focused solely on transformational leadership self-efficacy. Regarding sexual orientation, college students appear to be more alike than they are different on leadership efficacy. Why there would be significant differences between LGB students and heterosexual students related to the eight leadership values, and no statistical difference in

leadership self-efficacy is unclear. It may be that there are differences, but these are masked by differences within the LGB population itself. It is possible that gay men and gay women are different from their heterosexual counterparts, or that LGB Students of Color score differently than White LGB students. These differences may be lost in a generalized report of all LGB students as a limitation of this analysis. In the future, it will be helpful to study leadership self-efficacy for the LGB populations in more detail to uncover if there are differences by race, gender, and college experiences.

### Practical Applications and Implications for Future Research

The information gathered from the MSL related to LGB students' experiences and beliefs about leadership provide a window into some of the efforts leadership educators can undertake to serve this population. Listed below are some practical ways this data can inform practice:

*"Many GLBT campus members find that they must hide significant parts of their identity from peers and others, thereby isolating themselves socially or emotionally. Those who do not hide their sexual orientation or gender identity have a range of experiences including discrimination, verbal or physical harassment, and subtle or outright silencing of their sexual identities"*

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## Lesbian, Gay, and Bisexual Leadership and Self-Efficacy:

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- Provide counseling and support services to assist LGB students in developing a positive self-identity. Leadership activities focused on clarifying personal values may be particularly useful to this population.
- Provide advising and funding support to a variety of LGB student organizations, giving these students a safe outlet to practice their leadership skills and develop a consciousness of self.
- Identify LGB students with strong skills in dealing with change and conducting controversial discussions with civility and invite these students to participate in or help lead skill-building activities on these topics with both LGB and heterosexual organizations.

Although not specifically addressed in the data reported in this article, we also recommend:

- "Check-in" with LGB students to see how they are doing – individual outreach to provide motivation and encouragement can make a real difference.
- Review policies, procedures, and activities to ensure they are as welcoming to LGB students as they might be to heterosexual students.
- Publicly support LGB issues and actively work against homophobia. Show through action that LGB students are vital members of the community.

*"ascertain the contribution of gay and lesbian identity formation to the variance in a participant's self-efficacy to lead in a transformational manner in the context of a same-type organization (a group composed primarily of gay and lesbian individuals) and a different-type organization (a group composed primarily of heterosexual students)"*

The skills associated with effective leadership serve LGB students well beyond their college careers. Snyder (2006) interviewed a range of gay managers and executives at highly successful companies. The lessons and principles of good leadership found in these leaders are beliefs, skills, and abilities that can be practiced and honed in college. It is our obligation as leadership educators and mentors to build an environment that can help our students become leaders on campus and leaders in the world. ■

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# Examining Race and Leadership: Emerging Themes

By John P. Dugan, Barbara Jacoby, Anna Gasiorski, Jacquelyn R. Jones, and Julie Choe Kim

The increasing number of leadership programs, academic majors and minors, and national associations and conferences for leadership educators are evidence of their importance and of the perceived positive influence of leadership education on student development. However, scholarship in this area has not evolved at the same rate as rapidly changing practice (Dugan, 2006). This is particularly evident in the lack of understanding of the unique leadership characteristics and needs associated with underrepresented students in higher education. Pascarella and Terenzini (2005) identify a major gap in the leadership outcomes literature as it relates to conditional effects (e.g., race, socio-economic status, gender). In particular, numerous researchers (Arminio et al., 2000; Dugan 2006; Kezar & Moriarty, 2000; Shertzer, 2004) identify a need for a more coherent understanding of the role race plays in leadership development.

Data from the Multi-Institutional Study of Leadership (MSL) address this need and shed light on the unique leadership development experiences of students of color in higher education. Findings from this national study include responses from more than 12,000 students of color representing 26% of the total sample. The MSL survey asked students to identify race by selecting as many choices as appropriate from 11 categories. For this analysis, resulting data were collapsed into the following categories: White, Black/African American, American Indian/

*Additionally, leadership educators should be sensitive to more individualistic, hierarchical, and positional experiences that may not benefit or be attractive to students able to operate effectively within groups.*

Alaskan Native, Latino, Multiracial, and Race Not Included. The exact racial breakdown was 72% White, 5% African American/Black, .3% American Indian, 8% Asian American, 4% Latino, 8% Multiracial, and 2% reported their racial group was not a category of choice on the survey.

The MSL measured leadership development using eight scales associated with the core values (i.e., consciousness of self, congruence, commitment, collaboration, common purpose, controversy with civility, citizenship, and change) of the social change model (Higher Education Research Institute [HERI], 1996). Students responded on a five-point scale ranging from strongly disagree (1) to strongly agree (5). Additional data were collected to measure participants' sense of self-efficacy for

leadership. These data were collected on a four-point scale ranging from not at all confident (1) to very confident (4). For additional information on the design of the study and overall results see *Concepts & Connections* 15(1).

This article introduces four major themes that emerge from the complex racial findings: High scores among African American/Black students, low scores among Asian American students, variance in patterns of participation in leadership training, and phenomena relating to change. The emphasis is on drawing connections between these themes and professional practice to better enhance the leadership development experiences of diverse college students.

## *High Scores among African American/Black Students*

MSL data shows that African American/Black students scored higher than their peers in all racial categories across the following scales: Consciousness of Self, Congruence, Collaboration, Common Purpose, Citizenship, and Change. Additionally, African American/Black students scored statistically significantly higher than all peers on the measures of Consciousness of Self and Change. They scored significantly higher than Asian American peers on Congruence and Commitment, significantly higher than Asian American and White peers on Common Purpose and Controversy with Civility, significantly higher than Asian American, White, and Multiracial students on Collaboration, and significantly higher than Asian American, White, and Latino students on Citizenship. African American/Black students also reported significantly more efficacy in their leadership abilities than their Latino peers.

The data reported here do not enable us to draw conclusions regarding the reasons for the higher scores by African American/Black students. It is noticeable, however, that these students appear to excel across the variables in the group and society dimensions of the social change model. This could reflect the influence of a collectivistic cultural perspective, defined as an established social framework characterized by a focus on the needs, goals, and views of the group as opposed to the individual (Hofstede, 1980; Hoppe, 1998). This perspective may contribute to African American/Black students' understanding of and ability to navigate group and community dimensions of leadership more effectively and is consistent with findings in previous research (Arminio et al., 2000). Leadership educators should tap these strengths as they construct leadership learning experiences. African American/Black students are well positioned to share their

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understanding of these values and role model for others. Additionally, leadership educators should be sensitive to more individualistic, hierarchical, and positional experiences that may not benefit or be attractive to students able to operate effectively within groups.

African American/ Black students also demonstrate particularly high levels of self awareness. Leadership educators should consider this as they construct learning experiences. African American/ Black students' scores suggest this is an area of competence. Although African American/ Black students scored higher across these measures, it does not mean that leadership educators should direct efforts elsewhere. It is imperative to encourage and support them to use their strengths and continue developing essential leadership skills and knowledge. This can be accomplished by encouraging African American/ Black students to take leadership classes, particularly those specifically focused on African American leadership. Given the important role identity plays in leadership (Komives, Owen, Longersbeam, Mainella, & Osteen, 2005) space should be created to continue this type of exploration and learning. Additionally, it is important to ensure that they are not being silenced or their experiences minimized in student organizations, leadership training sessions, or classes, particularly on predominantly White campuses.

### **Low Scores among Asian American Students**

Asian Americans rated themselves significantly lower than their peers in all other racial categories on all eight values associated with the social change model as well as the Leadership Efficacy Scale. This finding is particularly interesting, as it may indicate that Asian Americans are least likely to recognize leadership practices and qualities in themselves when they are defined using the social change model. It may also not be related to the social change model exclusively as previ-

ous research found Asian Americans unlikely to identify themselves or members of their racial group as leaders (Balon, 2005).

While exploring possible reasons for these findings, leadership educators should seek to understand the specific nature of their campus's Asian American student population. Asian Americans comprise a highly heterogeneous group that varies by ethnicity, socioeconomic class, and generation status, among other dimensions. Given this caveat, one might still consider the influence of cultural values. That many Asian cultures value collectivism over individualism may be reflected in a reluctance to identify one's self separately from the group and a lack of value placed on traditionally Western notions of leadership (Hofstede, 1980; Hoppe, 1998). However, one would think that a collectivistic approach would lead to higher scores on the values of collaboration, common purpose, controversy with civility, and citizenship.

In addition to examining the unique backgrounds and issues of their campus' Asian American population, leadership educators should plan outreach efforts and leadership programs that serve the specific needs of Asian American students. Such initiatives might be promoted in ways that would appeal to collective rather than individual needs. A leadership course or program for Asian Americans could help students build skills while exploring the intersections of their social and leadership identities. This also affords an opportunity to engage directly in conversation around areas of disconnect as well as congruence in regard to Western models of leadership. To further increase

*First, practitioners need to dispel the myth that students of color are not interested in participating in leadership programs or that they are too hard to attract. In fact, students of color report participation in leadership programs at a higher proportion than White students.*

their sense of efficacy as leaders, educators should intentionally mentor Asian American students, providing support and challenge in their leadership development process.

These results also merit additional analysis to unpack what is happening more fully. Further analysis will seek to determine which specific environmental interventions support leadership development for Asian American students. The ability to identify the factors that are most influential in Asian American leadership development would certainly increase leadership educators' ability to support this population.

### **Variance in Leadership Training Patterns**

The MSL asked participants to identify the degree to which they participated in short, moderate, and/or long-term leadership training experiences. Short-term experiences were defined as individual or one-time workshops, lectures, retreats, or other training experiences. Moderate-term experiences included a single course or on-going workshops, retreats, or training. Long-term leadership experiences unfold over multiple semesters with examples including academic majors and minors, certificate programs, and/or peer leadership education groups. Participants responded on Likert-like scales indicating their level of involvement as: never, once, several times, or many times. Significant differences in expected versus observed patterns of involvement in all three types of leadership experiences were found as identified using Chi-square tests.

Analysis of the connection between race and leadership training experiences reveals several patterns. Black/ African American students and American Indian/ Alaskan Native students had similar, positive findings. In short, moderate, and long-term leadership opportunities, they were the most likely to have participated at least once, as well as several and many times. This promising finding contrasts the results for White students. White students reported significantly lower levels of participation in leadership opportunities. They are the least likely to have participated in short and moderate-term leadership programs (in long-term leadership programs they are more likely than Multiracial students to participate), and the least likely to have participated several or many times in short, moderate, and long-term programs. The results for Latino, Asian American, and Multiracial students tend to cluster together in the middle for both never participating and participating several or many times.

These findings lead to several implications for leadership educators. First, practitioners need to dispel the myth that students of color are not interested in participating in leadership programs or that they are too hard to attract. In fact, students of color report participation in leadership programs at a higher proportion than White students. Therefore, leadership educators should make more of an effort to include students of color in leadership positions and paraprofessional roles. According to this study, students of color are both interested and prepared. It is hard to say why the results in this study do not match common attitudes and perceptions about leadership participation. Perhaps, how students of color define leadership development programs differs from the definitions typically used by leadership educators. Students of color may be participating in programs in their own racial or ethnic communities that are not recognized as leadership programs by colleges and universities. Leadership educators should ask students of color how they are learning about leadership and redefine leadership development to be more inclusive of "non-traditional" learning experiences.

## Change Phenomena

The concept of social change for the common good serves as the hub of the social change model (HERI, 1996). This value as measured in the MSL encompasses attitudes towards change, including comfort with change, openness to new ideas and new ways of doing things, belief that one can effect change, and perceived effectiveness in working within a changing environment. African American students scored significantly higher than their peers, with a mean score of 3.87. Multiracial students (mean score 3.81), American Indian students (mean score 3.80), and Latino students (mean score of 3.79) all scored higher than White students, whose mean score was 3.74. Asian American students' mean score was 3.68, significantly lower than that of White students.

The fact that many students of color scored higher than White students in the area of change permits us to draw several implications for practice. First, leadership educators and professionals across student affairs job functions can share these data with students of color to help them recognize their abilities to be strong and effective in times of transition. For example, leadership transitions in student organizations are often stressful and sometimes chaotic. Student organization advisors can work with students of color to build their confidence and efficacy and encourage them to use their strengths in these challenging situations. Because students of color generally recognize that change can be positive and believe they can negotiate changing environments, professionals should encourage them to apply for positions such as peer educators, resident assistants, and orientation leaders where they can assist their fellow students in the many transitions they are facing. Serving in such paraprofessional positions is also a good way to introduce students of color to the possibilities of careers in student affairs and therefore to increase the diversity and strength of our profession.

It is not possible to determine from these data why Asian American students scored lower on change than other students of color. One can speculate, however, that this may be

a result of cultural attitudes preferring harmony over dissonance or a cultural tendency to avoid uncertainty (Hofstede, 1980). By providing opportunities for Asian American students to interact with other students of color, professionals may be able to put them in contact with positive role models for working through and effecting change. In this way, Asian American students may be able to reframe their own cultural understanding of change and increase their confidence and comfort level in dealing with it.

The four above themes just begin to scratch the surface regarding the influence of race on leadership development. Creating a clearer picture of this conditional effect goes beyond allowing leadership educators to more effectively engage students and design programs and services. It also generates critical knowledge necessary to deconstruct existing stereotypes and bolster student self esteem. ■

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