



Using Meaningful Dialogue to Advance One's Leadership Capacity

Larry D. Roper

A group of student protesters stage a sit-in in your College of Veterinary Medicine, your student newspaper publishes a venomous editorial aimed at Muslim students that creates deep emotional hurt and upset within the campus community, members of a campus fraternity face campus disciplinary charges following a series of disrupt-

tive activities, and the organization you lead is confronted with a 10% budget decrease. These are just some of the diverse incidents that have arisen in my life as a campus leader. In each of these cases I was confronted with responding in a manner that would advance our university's educational mission, while also achieving successful resolution of the challenge. In my leadership response to each of the examples offered I found dialogue to be a powerful and effective tool for advancing my own leadership success, as well as for advancing our community and the leadership effectiveness of the other leaders involved in the scenarios.

Leaders are required to function in a multitude of roles and contexts, including: facilitating change; building community; managing conflict; building organizational effectiveness and supporting the growth and development of members of the organization. The range of issues with which most leaders are confronted makes it imperative they have within their repertoire an array of skills from which to draw to respond appropriately to group and individual concerns. Of all the skills at their disposal, the ability to help groups of

individuals to think, problem-solve, create, and move forward together is among the most crucial for leaders to develop. The capacity to enhance intra-group and intergroup effectiveness requires that leaders possess the ability to participate in organizational work requiring meaningful dialogue, as well as having the proficiency to design environments to promote deep and meaningful dialogue for others. The capability to facilitate meaningful dialogue and execute dialogic leadership can advance the success of leaders and organizations in dramatic and profound ways.

When confronted with incidents such as campus protests, violations of human dignity

or the need to consider organizational change in the face of reduced financial resources, deep and engaging dialogue can help produce outcomes that go beyond merely addressing the surface issue. Authentic dialogue provides an opportunity for groups of people to explore issues of common concern, confront points of tension in their relationships with each other and work towards shared values and commitments.

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Connections From The Director

By Craig Slack

We now live in a world where the mosaic of interactions among and between citizens are even more complex than we could have ever imagined just decades ago. Interpretations, perspectives, understandings and conclusions more often come in the form of an individual and their computer as opposed to face-to-face interaction. The human connection of sharing thoughts with and among others is lost in an interconnected world of blogs, e-mail, and other technologies that allow for bridges to be constructed around the world. Lost in this fast-paced and at times, mindless, communication characterized by sound-bytes and snippets, is the joy of feeling, tasting, seeing, smelling and hearing one's thoughts and emotions through the art of conversation.

Leadership is a dynamic process rooted in experiences based in deep meaningful dialogue. The outcome of this type of leadership is the ability for many to work together in critically reflective ways and engage in collective action. I believe we are engaging with a generation that is paralyzed by the simple act of engaging in group dialogue for a greater common understanding of the leadership challenges with which they are faced, whether it be a student group issue, a leadership training simulation or facing the challenges of community engagement.

Robert Nash captures the essence of my thoughts in the May-June 2008 issue of *About Campus* by sharing,

We live in conversation with others because we enjoy it. Our students enjoy it. We caress each other with the words we choose. We also hurt each other with the words we use. We can make our learning spaces safe and comfortable, or we can make them threatening and coercive. We can spend our time pontificating and telling, or we can spend our time in our learning spaces connecting with one another, drawing out one another, and educating through honest give-and-take conversation about what is really important in the search for meaning in the lessons and events of the day (p.22).

This edition of Concepts and Connects intends to advance our thinking about dialogue as a means to contribute to leadership education for the next generation. We have assembled an outstanding group of authors to share insights and applications on this evolving area of leadership. 🏠

Reference:

Nash, R. (2008). A personal reflection on educating for meaning. *About Campus*, 13(2), p. 17-24.



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Using Meaningful Dialogue to Advance One's Leadership Capacity

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True dialogue allows participants to explore and bridge the diversity found in contemporary organizations. Dialogue enables leaders to navigate the boundaries that grow out of tensions arising from race, class, status and other forms of difference found in organizations. This tool allows leaders to create a cultural climate where miseducation can be transformed into true knowledge and where 'borders' can be crossed and new realities can be adopted (hooks, 1994). Dialogue makes it possible for those involved in the life of the organization to explore assumptions, dig deeper in understanding the thinking of those participating in the dialogue and create shifts in awareness, actions and relationships in ways that are not possible in environment that use more oppressive styles of communication (Ellinor and Gerard, 1998). Leaders who utilize dialogue as a tool will find they are able to promote greater buy-in and engagement in organizational life, as members of the organization will come to embrace the commitment to democratic principles required of leaders who endorse this way of being.

Dialogue operates on the premise that "humans have the innate capacity for collective intelligence. They can learn and think together, and this collaborative thought can lead to coordinated action" (Jaworski, 1996, p. 109). If leaders embrace and act on this belief they will facilitate the development of organizations with more creative potential, more aligned work and relationships, more innovation, and more capacity to act beyond the narrowness of individual interests. Dialogue can create more generous and caring organizations. In the process of nurturing healthier and more productive organizations leaders create a climate where they receive a depth of learning and engagement that is not accessible through more aloof styles of leadership.

Dialogic leaders are direct beneficiaries of the environments they help to nourish; leaders in this context get

more access to information, they get more exposure to the wisdom of co-leaders, the diversity of their knowledge is enriched, and they get more opportunities for deep and meaningful relationships than leaders who employ more detached styles. In addition, dialogic leadership creates more sustainable organizations. Because this leadership style requires more in-depth exploration of issues by a broader spectrum of members than do more traditional settings, more members of these organizations are involved in key leadership processes, understand the direction of the organization, and are committed to the outcomes towards which the organizations aspire. Dialogic leadership increases the capacity of leaders at all levels of the organization.

Because so much of the work of leaders involves themes such as teambuilding, community building and collaboration, dialogic leadership is an important skill and quality to master. Skill mastery, in this case, requires commitment to learning, personal development and in some instances true transformation – intentionally developing the profile needed to support an engaging style. The characteristics of dialogic leadership include: the ability to see the *whole* among the parts; seeing the *connections* between the parts; a willingness to *inquire* into assumptions; *learning* through inquiry and disclosure; and creating *shared* meaning among many (Ellinor and Gerard, 1998, p. 21). Leaders who develop these characteristics will not only build more positive, productive and sustainable organizations, but they will also construct human communities that

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bring greater value and meaning to members.

Beyond developing the skills for dialogic leadership, leaders must also embrace the values underlying this style of leadership. A dialogic leader will model the ability to: suspend judgment; let go of the need for specific outcomes; examine underlying assumptions (their own and others); be authentic; when in dialogue, honor a slower pace and respect silence; and listen more deeply to self and others to uncover collective meaning (Ellinor and Gerard, 1998, p. 26). Dialogic leadership is not just a skill and a style; it is a way of being. When one commits to being a dialogic leader he or she commits to a different way of living in organizations – a way that is dramatically different from traditional, hierarchical leaders.

For example, a leader committed to dialogue-driven organizations will be more committed to the benefits of dialogue than they are to holding on to the privileges of their rank or status. These leaders will work with less ego investment and will derive great joy from the success and achievements of others. Dialogic leaders learn to manage their impulse to judge ideas and control for certain outcomes; they develop greater comfort with ambiguity. As Senge (1990) suggests, dialogue is "playful", it requires a willingness to play with new ideas, examine them and test them. It also requires that leaders be committed to and capable of facilitating high-stakes engagement. Dialogic leaders are reflective; their leadership style acknowledges there is "a capacity and inclination of

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human beings to reflect together on the meaning of their experience and their knowledge" (Shor, 1992, p. 86). When one commits to being a dialogic leader, the outcome is a style that works in service to the organization, its members and its mission.

Cultivating skills as a dialogic leader prepares leaders to effectively and consistently respond to the incidents that arise in the life of their organization. A leadership style grounded in commitment to deep and meaningful dialogue enables leaders to build more equitable and powerful relationships, work across boundaries of difference, facilitate the forward movement of individuals and groups, transform workgroups to achieve greater creativity and innovation and create more sustainable organizations. As an added bonus dialogic leaders receive a gift of authenticity that others who are trapped in traditional styles do not get. Deep and meaningful dialogue not only expands one's leadership capacity, but also broadens and deepens the human capacity of the leader. ■

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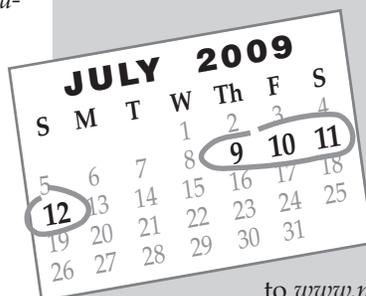
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The National Leadership Symposium is a joint program coordinated by the National Association for Campus Activities (NACA) and the National Clearinghouse for Leadership Programs (NCLP). Given the intense learning environment of the Symposium (included reading prior to attending) it is advised that participants have significant professional experience in leadership education. Registration is limited to 50 people.

This year's symposium will explore the meaning of leadership in a global context. According to many practitioners and scholars global leadership is an emerging field that seeks to understand and explain the impact of globalization processes on leadership. Our scholar authors will provide theoretical frameworks and practical considerations for this exploration. They will also provide thoughtful discourse and perspectives on what it means to prepare students for a global society. Participants will engage in rich dialogue and examine the intentional development of programs that can support students' understanding of the emerging language, style and practice of leadership, which fully values and takes into account an international viewpoint. The concept of cultures interrelatedness and interdependence will be discussed as these connections relate to the establishment of global priorities and mobilization toward purposeful action.

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Program Spotlight:

The Program on Intergroup Relations at The University of Michigan

Monita C. Thompson and Roger B. Fisher

The Program on Intergroup Relations (IGR) at The University of Michigan helps students learn about intergroup relations and social justice issues through academic courses and co-curricular programs. The flagship of IGR has been Intergroup Dialogue which began in 1988. As the first intergroup dialogue program in higher education, last year marked the 20th anniversary for the program which is a partnership between the Division of Student Affairs and the College of Literature, Science, and the Arts.

IGR explicitly uses social group identity to examine how individual perspectives, perceived roles of group membership, and the dynamics of privilege and power in social structures and society converge. In addition to viewing these concepts in U.S. society; IGR also seeks to explore issues of justice from a global perspective.

Principles and Philosophy

Our educational and developmental philosophy and principles are organized around democratic education. As such, we seek to:

- Share and equalize the access and use of power by everyone involved in the educational experience;
- Raise self awareness of one's own identities and an understanding of others identities;
- Broaden what is considered scholarship to include first person narratives and experiential learning that creates shared meaning of concepts and issues; and,
- Build one's capacity to live, work, and function in a diverse democracy.

Pedagogically we use peer facilitators/educators in and out of the classroom to promote students to see themselves as both teacher and

learner. The absence of non-students has proved to create a much less hierarchical and power asymmetric environment for learning. In the classroom, we often control the composition to reflect equal numbers of social identities related to the course content. The experiences of all participants are drawn out and brought into the center for their importance and contribution to the learning experience. Similarly, students are engaged in experiential activities, deep engagement and reflection to construct shared meaning and integrative learning. Students participate in active learning that promotes consciousness building, perspective taking, and critical thinking about issues facing a diverse democracy. In addition to the traditional transmission of content knowledge via readings and lecture, we creatively use the first person narratives of participants for context of relevant issues and concepts. This methodology is used to invite students to consider (and perhaps reconsider) concepts, issues, and experiences that may be novel and unfamiliar to their own experiences and beliefs.

All of the educational opportunities are based on the stated principles and philosophy, although they are implemented in various formats. Dialogue courses have several formats and each dialogue is facilitated by two trained students who spend a semester in a training course in

"Pedagogically we use peer facilitators/educators in and out of the classroom to promote students to see themselves as both teacher and learner. The absence of non-students has proved to create a much less hierarchical and power asymmetric environment for learning."

preparation for the facilitation experience. Intergroup dialogue is defined as a "face-to-face meeting between members from two or more different social groups that have a history of conflict or potential conflict", and is a sustained encounter which follows a structured curriculum (for a full explanation, see Zúñiga, Nagda, Chesler, Cytron-Walker & Association for the Study of Higher Education, 2007). Groups are broadly defined by race, ethnicity, gender, sexual orientation, religion, socio-economic class, and other social identities. Intergroup dialogue participants along with the facilitators, shape the agenda to address pertinent issues related to their dialogue topic. Other dialogues have been focused on intragroup learning (within a specific social group, e.g. women) or identity exploration, such as religion.

The co-curricular programs provide another format for students to gain facilitation skills and provide the campus additional learning opportunities. The "CommonGround" workshop program is designed to engage student organizations, residence hall communities, classes, and other campus communities in thought-provoking workshops on topics of intergroup relations and working across difference to reach common goals. These workshops use multiple forms of experiential learning, including

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Program Spotlight: The Program on Intergroup Relations at The University of Michigan

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interactive theatre and board games. They typically last 1½ - 3 hours and are facilitated by trained graduate and undergraduate students.

Additional offerings include a seminar for graduate students on multicultural facilitation conducted with the Center for Learning and Teaching, as well as workshops and trainings by request. For the past four years the Program has been one of the partners in Youth Dialogues on Race and Ethnicity in Metropolitan Detroit that brings together high school age youth from different racial and ethnic backgrounds and neighborhoods to engage in intergroup dialogues during the summer. The Program has conducted two Intergroup Dialogue Institutes to provide other institutions with information and resources to incorporate intergroup dialogue and intergroup learning techniques on their campuses.

While two areas of the Program have been highlighted, IGR also offers more academic curricular which includes facilitator training and support, traditional courses for first-year students, a foundational theory course, a senior seminar, and partners with University Housing Residence Education and the Department of Psychology to offer training for residence hall student staff. In addition, IGR is currently piloting Global Scholars, a proposed living-learning program which will explore issues of justice and democracy from an international worldview. This program will advance the concept of justice by partnering with higher education institutions across the globe and enhance student capacity for understanding the meaning of being a global citizen.

As a program situated in a research institution, the evaluation and assessment of the effects of the curriculum (both academic and co-

curricular) are important. As such, IGR is a participant in a multi-university study to assess the outcomes of intergroup dialogue and has created assessment tools to evaluate co-curricular activities.

As IGR celebrated its 20th year in higher education, it has been a long journey. There have been many obstacles and crossroads. There are many institutions that have established dialogue programs on their campuses which are guided by the same principles yet comprising a variety of formats. Our advice to institutions that wish to provide intergroup education on their campus is to first seek ways in which to incorporate the philosophy, principles, and practices into existing co-curricular and academic course structures; begin small; and assess outcomes. There is a growing intergroup relations community in higher education dedicated to providing knowledge and teaching skills for democratic engagement and critical thinking needed for functioning in a global society. 🏠

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Scholarship and Research Updates

Leveraging Diversity with Dialogue for Leadership

Craig Alimo and Susan R. Komives

The 2006 Multi-institutional Study of Leadership (MSL), a 52 campus study of over 50,000 college students, found compelling evidence of the positive relationship between engaging in conversations on socio-cultural issues and higher leadership and leadership efficacy scores (See *Concepts & Connections*, Vol. 15). This engagement likely occurs in numerous settings (e.g. residence halls, classrooms, student organizations) and is likely enriched where diverse students engage with each other in meaningful ways.

Spurred by the recent University of Michigan Supreme Court Cases, researchers have started to more accurately measure the ways in which the presence of diversity on campuses help create powerful learning environments and that some of these programs actually help leverage these benefits in substantial ways (Gurin, 2007). Colleges have developed a variety of dialogue programs to engage students across difference – a new experience for many students who come to college from homogeneous environments.

Dialogue programs – and specifically *Intergroup Dialogue* programs – have been recognized as holding great promise for helping educate students about social issues as well as help create a more engaged and involved citizenry both on and off campus (American Association for Higher Education, National Association for Student Personnel Administrators, & American College

“Colleges have developed a variety of dialogue programs to engage students across difference – a new experience for many students who come to college from homogeneous environments.”

Personnel Association, 1999; Hurtado et al., 1999). It may be necessary to first take a step back to define what many mean by the concept of “dialogue.”

Understanding Dialogue

Dialogue is a process. Dialogue is an informal or formal forum where people, usually in smaller groups share ideas, perspectives, stories, and experiences with others as a vehicle to explore (and/or avoid) “hot” topics. Dialogues are characterized by opportunities for participants to develop trust, relationships, and mutual understanding where there might not be any to begin with (National Coalition for

Dialogue & Deliberation, 2003-2007). Dialogistic techniques are used in the context of conflict reduction, social justice educational efforts, as well as leadership development. Dialogue programs are varied and adapt many different models. Programs such as Sustained Dialogue (as cited in Geranios, 1997, and Vasques Scalera, 1999; See <http://www.sustaineddialogue.org>) draw from peace building and international conflict resolution where students from differing backgrounds are brought together to develop workable agreements and actionable solutions to conflict. Everyday-Democracy (formerly Study Circles) (See <http://www.everyday-democracy.org/en/>) is a model that engages communities in exploring local issues, developing relationships, and exploring actions for change within communities (Zúñiga, Nagda, Chesler, Cytron-

Walker, & Association for the Study of Higher Education, 2007)

In addition to the aforementioned goals of dialogue programs, intergroup dialogues are programs that use a particular approach to dialogue that incorporate notions of intergroup contact (Allport, 1979), group development, as well as maintain a social justice lens (i.e., keeping in the forefront issues of social oppression and associated societal dynamics). They incorporate a specific four-stage model and feature explicit engagement of both content and process. Content addressed focuses on social dynamics of difference and domination, and process focuses on the dynamics that develop between participants in the group.

One of the distinctive qualities of dialogue from in/formal debate is that participants engage across difference encompassing some of the values as articulated by Paulo Freire (1993) that encompasses notions of love, humility, being truly authentic, and not to be a conversation that is an exercise in rhetoric or “one-upmanship” (Villenas & Deyhle, 1999; Zúñiga, Nagda, & Sevig, 2000). Intergroup dialogues feature experiential educational activities where students both explore social constructions of their own identity, as well as the identity of other social identity groups. This oftentimes leads to students questioning their preconceptions that they have towards one another, as well as new insights in self-discovery of other social identities that they may never have considered before in the past (Zúñiga & Nagda, 1995). This type of interaction is also different from other forms of social justice education in that it is a *sustained* dialogue (Zúñiga et al., 2000, p.4) as opposed to other interventions that college students may experience in a one-time class activity or workshop.

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Scholarship and Research Updates: Leveraging Diversity with Dialogue for Leadership

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Intergroup Dialogues vary on different campuses from 6 to 15 weeks with between 2-8 hours of face-to-face contact per week.

Research on Intergroup Dialogue

There has been a fair amount of empirical research that chronicles a number of outcomes such as *cognitive outcomes*, *process outcomes*, and *action outcomes*. Cognitive outcomes broadly capture how students' consciousness is raised as they learn about identity, social systems, and conflict. Participants in intergroup dialogues have reported increases in awareness of their own and other's social identities (Alimo, Kelly, & Clark, 2002; Geranios, 1997; Yeakley, 1998). Zúñiga, Nagda, Sevig, Thompson and Dey (1995) found that students who participated in the Intergroup Dialogue program were considerably more comfortable with conflict and proportional diversity within groups. Lopez, Gurin and Nagda (1998) found that students in intergroup dialogue reported an increase in structural attribution to racial inequality.

Process outcomes are both outcomes in and of themselves as well as paths to other outcomes. Nagda, Kim and Truelove (2004) and Nagda (2006) found that participation that highlighted both *enlightenment* (cognitive information) and *encounter* (engaged dialogue) provided interventions that were more potent on a number of process outcomes such as appreciating differences (points of view), engaging self (sharing perspectives in interactions with others), critical self-awareness (of their experiences, ideas and perspectives in the context of social oppression) and alliance building (thinking about collaborating with others in taking actions for social justice).

Action outcomes describe individual attitudes and frequency in engagement for social change. This includes the value students hold on actions for social justice (Laird,

Engberg, & Hurtado, 2005), motivation to engage in actions (Zúñiga, Williams, & Berger, 2005), commitments to address societal institutions to enact change (Gurin, Dey, Hurtado, & Gurin, 2002; Nagda, Gurin, & Lopez, 2003), and the confidence in engaging in action (Nagda et al., 2004) to join a civic group to work for social change after college (Gurin, 1999; Gurin, Nagda, & Lopez, 2004; Vasques Scalera, 1999).

This research has documented these educational outcomes, but only in isolated cases, campuses or programs. A large research project is underway that intends to further study these positive outcomes from intergroup dialogue. The Multiversity Intergroup Dialogue Research project [MIGR] includes participation from ten colleges and universities from around the country. The project addresses two major questions: (1) Does participation in a race or a gender intergroup dialogue have educational effects that cannot be attributed to selectivity?; and (2) What processes that take place within dialogues account for demonstrated effects? In addition to the use of a standardized curriculum, this research is using comparison and wait-list control groups, interviews, as well as analysis of written assignments and videotaped dialogue sessions. Although not focusing specifically on leadership outcomes, this project will have application to leadership development. More information regarding this study can be found at <http://www.igr.umich.edu/experiments.html>

Resources

There are a host of useful and pragmatic resources available to educators. The homepage of the National Coalition of Dialogue and Deliberation <http://www.thataway.org> provides a great jumping off point to

"There has been a fair amount of empirical research that chronicles a number of outcomes such as cognitive outcomes, process outcomes, and action outcomes."

look at a variety of models and uses of dialogue. In terms of intergroup dialogue specifically, Schoem and Hurtado (2001) have compiled a number of theoretical as well as practical pieces that help describe Intergroup Dialogue as it occurs both in community settings as well as on four-year college and university campuses. Zúñiga and colleagues (2007) released a monograph detailing structures of such programs, suggestions for starting a program, as well as a current summary of research completed to date. The summer 2006 issue of *Journal of Social Issues*, Volume 62, Number 3 provides a unique approach to the practitioner-scholar divide, as well as cutting

edge research on dialogue and intergroup relations. Lastly, there are two texts by Stephan and Stephan (2001) and Stephan and Vogt (2004) that are useful resources (See reference list).

In their paper "Deliberative Dialogue to Expand Civic Engagement: What Kind of Talk Does Democracy Need?", McCoy and Cully (2002) explain that deliberate dialogue joins the constructive dialogue communication process of listening, understanding and honesty to the process of deliberation that uses reasoned argument for decision-making. Clemson University's Laboratory for Deliberative Dialogue is another resource, for more information, visit www.clemson.edu/sandhill/page.htm?pagelD=945. As noted on the Laboratory web site "Deliberative dialogue forums are structured conversations of various lengths and formats that use discussion guides to lay out a range of possible approaches to an issue. The principles of deliberation require a balance of information for thoughtful consideration of an issue." There are some wonderful educational materials to support deliberate dialogues. Check out the National Issues Forum (www.nifi.org) with a 26 year history of briefing

papers to engage communities in effective discussion about shared civic issues.

Institutions have only recently begun to leverage the educational benefits of diversity utilizing Dialogue. Intergroup Dialogue programs are one approach of many that can help prepare students to be leaders for social change. ■

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Book Review:

Intergroup Dialogue in Higher Education: Meaningful Learning About Social Justice

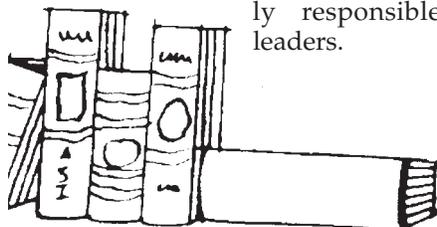
Ximena Zúñiga, B.R.A. Nagda, M. Chesler, A. Cytron-Walker, & Association for the Study of Higher Education (Eds.)

Washington, DC: Wiley Periodicals, Inc., 2007, \$29.00 (paperback)

Reviewed by: Art Munin, DePaul University

In recent years, diversity and social justice education has come under fire. This increased scrutiny from both inside and outside of the academy has forced some programs to shut down while others remain in flux. While much of this criticism is unfounded, the fact is that diversity and social justice education programs are sporadic and lack a cohesive vision. However, the practices of Intergroup Dialogue (IGD) serve as a prime example of how this work could and should be done.

Intergroup Dialogue in Higher Education covers IGD's seamless blend of cognitive, affective, and skills-based education in the learning of social justice and diversity. This book is well organized, explaining fully the tenets and history of IGD, the goals of this method, the many elements required to implement it, research supporting its effectiveness, and educational resources. All in all, this book provides a first step in creating a curriculum to develop socially responsible leaders.



"This book is well organized, explaining fully the tenets and history of IGD, the goals of this method, the many elements required to implement it, research supporting its effectiveness, and educational resources."

The text covers IGD's conceptual foundations beginning with the work of John Dewey. Dewey was a strong proponent of dialogue as a learner-centered methodology. However, critics of Dewey argue that mere encounters cannot ensure learning or bring upon social change. The work of Gordon Allport was a crucial addition, as it sets minimum conditions for positive group interactions including "equal status, acquaintance potential, and interdependency" (p. 6). Stopping here would meet many of the guidelines currently espoused in teaching to multicultural competency. However, IGD does not merely want students to understand and tolerate otherness; it seeks to make affirmative movements toward social justice. Therefore, conflict transformation and peace building were the last necessary cornerstones in the creation of practices that engage students, push their boundaries of acceptance, and challenge burgeoning allies to organize for collective social action.

In practice, IGD seeks to pull a diverse set of students together for this educational experience. This development will include some instruction, since all students must learn about identity and how it interacts within a greater hierarchy. However, the true education in IGD resides in participant dialogue. These students strive to "understand their commonalities and differences" in the pursuit of justice (p. 2).

As opposed to the episodic nature of other justice education, the book highlights how IGD fosters these encounters continually over a student's tenure. IGD participants commit to regular meetings and discussions. Facilitators are ever present, but they do not run the group as the experts; they are learners as well. Over time the objective for this group is to move from dialogue to action. They discover and implement their own plan for creating a just world. Only through such a curriculum can we make a true investment in the development of social justice allies.

The authors cover a four stage design for IGD implementation in detail. While this is helpful as a frame for this experience, the practice principles which follow get to the substance of this work. These principles are complicated and the text covers them in sufficient depth. As an example, the first principle speaks to integrating people with structures, delving deep into how structures affect our identity and thoughts. The authors state, "the prevalence of individualistic thinking can distort understanding...by underscoring the notion that an individual's values, attitudes, behaviors, and ideologies can be understood apart from social norms and structures" (p. 32). The authors' coverage of this principle reflects a holistic understanding of not only college students but also our society at large. In a nation of individualists, it can take a lot of work to break through the ingrained

"As opposed to the episodic nature of other justice education, the book highlights how IGD fosters these encounters continually over a student's tenure. IGD participants commit to regular meetings and discussions. Facilitators are ever present, but they do not run the group as the experts; they are learners as well. "

authors do not attempt to make broad extrapolations from this data, but rather, offer it as a beginning point for future research. Additionally, the authors end with listing many of the practical considerations to implementing an IGD program (e.g. staffing, funding, institutional variables, recruitment of students). Alongside the educational resources in the appendix, this is invaluable information.

belief that we all operate as separate entities, devoid of outside influence. Yet, if we do not break through this fallacious thinking, no work can be done for justice. The authors cover this idea fully and offer suggestions for how to address this difficult issue.

As stated, facilitators in IGD are not experts, but rather, knowledgeable co-learners on this journey. As such, in an act of academic bravery, it is stated that successful IGD facilitators are not likely to come from the faculty. The authors believe there to be a "relative lack of skill in this pedagogical practice among traditionally trained faculty members" (p. 52). This text remains focused on creating the best possible educational experience for social justice despite the traditional educational models of the academy.

In the final two sections of this book the authors cover the relevant literature that supports the use of IGD as well as other important issues to reflect upon before implementation on your campus. The supporting literature is relatively young and incomplete. The

This book successfully highlights how IGD disrupts hegemonic educational practices that actually foster support for the dominant hierarchy. By critically examining the goals, methods, and desired outcomes in social justice education, IGD lays a roadmap for success. This text answers nearly any question a staff member may have when evaluating IGD for implementation on her/his campus. Intergroup Dialogue in Higher Education sets the educational goals, offers principles and program designs, sets standards for facilitation, offers research support, and conveys all this knowledge in a clear, succinct manner. All that is left is for a talented professional to implement IGD and develop our socially responsible leaders of tomorrow. ■

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