

CONCEPTS & CONNECTIONS:

— Cultural Influences on Leadership —
A Newsletter for Leadership Educators

Volume 5 Issue 3

National Clearinghouse for Leadership Programs

1997

Differing and Converging Perspectives

An Interview with Marvalene Hughes, Wilma Mankiller, and Ron Takaki

by J. Davidson "Dusty" Porter

Student affairs practitioners have been instrumental in guiding campus practices to effectively serve multicultural student populations (Pope & Reynolds, 1997). The historic and continued diversification of colleges and universities has challenged faculty, administrators, and student development educators to intentionally assess the program-

ming and services which are essential in encouraging the development and personal growth of students from all backgrounds (Jacoby, 1996). As student populations continue to change on the campus, traditional programs and services – including leadership development efforts – will need to be transformed to effectively foster student learning and personal development.

Roberts and Ullom (1989) in their Student Leadership Program Model recommend that an institution's leadership program be "designed and directed to meet the needs of the various special populations that exist" (p. 69) at that institution. However, few research or application articles have appeared to guide the leadership education professional in this endeavor. Cheatham (1993), writing for *Concepts & Connections* on the topic of cultural influences on leadership, noted that "the reviewed [leadership] literature makes no apparent nor specific accommodations to either general or cultural influences on leader values or behavior" (p. 3). Thus, the student affairs practitioner interested in assessing current leadership development programs or creating new initiatives does not have a rich literature to utilize in this arena.

In order to begin to explore and discover how culture might influence the choices of leadership paradigm, style, and approach for college students, the National Clearinghouse for Leadership Programs contacted three informed sources to engage in a dialogue on topics related to cultural influences on leadership: Wilma Mankiller, former Chief of the Cherokee Nation and noted social justice

"I do believe that the African-American is constantly striving to transcend the stereotypes that exist. As a result, something happens. It forces one to stretch oneself beyond the ordinary."
Dr. Hughes

activist for Native American communities and other traditionally marginalized groups; Dr. Ronald Takaki, Professor of History at the University of California – Berkeley, and the author of such books as *Strangers From A Different Shore* and *A Different Mirror*; and Dr. Marvalene Hughes, President of California State University – Stanislaus.

The author and the NCLP staff developed questions to explore their perspectives about (a) how they believe leadership is viewed within their culture, (b) the history of the cultural community and its effect on current approaches to leading and the leadership development process, and (c) what myths and misconceptions exist in American society about leadership in their culture. Although the length of this article precludes the full text of the interview transcripts, emerging themes from each interview will be described, with special attention paid to the common elements running through all three dialogues.

Wilma Mankiller's response to our questions were grounded in three themes: Leadership as facilitation, the role of values in the leadership process, and the view of women's

Continued on page 3

INSIDE THIS ISSUE:

- *Connections from the Coordinator of NCLP*
- *Differing and Converging Perspectives: An Interview with Marvalene Hughes, Wilma Mankiller, and Ron Takaki, by J. Davidson "Dusty" Porter*
- *Student Spotlight: Global Sunrise, by Carlos J. Torres, Columbia University*
- *Training and Techniques: Incorporating Diversity into a Leadership Course, by Gill Robinson Hickman*
- *Report on the National Leadership Symposium*
- *Scholarship and Research Updates*
- *Leadership Bookshelf: Beyond Race and Gender, by Tom Cosgrove*

Connections From The Coordinator

Greetings Leadership Colleagues!

It is with great pleasure that I introduce this issue of the newsletter. First, I would like to offer a warm welcome to our new Director, Craig Slack. Most recently, Craig was the Director of Student Involvement at the University of Denver, and he has also held professional positions at Southern Methodist University and Daniel Webster College. Craig joined us over the summer, and has already brought a welcome dose of leadership and collegiality to the Clearinghouse; we are lucky to have him. I am looking forward to his future contributions, and I hope that many of you will get a chance to meet him during his tenure here at NCLP.

Second, I would like to inform you of some changes and initiatives happening here at the Clearinghouse. The NCLP was founded in 1991, and since that time membership fees have remained unchanged. With the rising costs of services, especially the printing of our newsletter (our major cost) we have found it necessary to increase our membership fees to help raise revenue. In addition, given that new members receive a few more materials than returning members, we will be instituting different fees for new and returning members. As of December 1 of this year, new member fees will be \$45, and returning member fees will be \$40.

NCLP STAFF:

Craig Slack
Director

Sharon A. La Voy
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Dr. Susan Komives
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*This newsletter
is printed on
recycled paper.*

We hope that this slight raise in price will not deter you from renewing your membership; we value your interest in our work!

Third, I would like to give you a "Heads Up!" about a document you will receive from us sometime toward the middle of next semester. Craig and I would like to conduct a member survey, to assess which of our services are most valued, and which may have outlived their usefulness. We would also like to get some direction from you as to what other types of resources we can connect you with; we might not be able to provide everything, but we may be able to act as a bridge to a broad assortment of resources. All of your feedback, suggestions, and ideas will be read with great care by the both of us. The survey is in the development stage now; when you receive it, please be as thoughtful and as thorough as you can be!

And finally, I would like to introduce the topic of this issue, Cultural Influences on Leadership. Diversity is a topic on everyone's mind these days, and in leadership education, we have the particularly important role of developing leaders from all parts of our campuses. We might all agree that our students' diversity enriches our programs, but we might not be as quick to state how leadership education changes (or should change) as we work to serve different populations.

This issue of C&C is a follow-up to a previous issue on this very topic (see Volume 2, #1). In the lead article, Harold Cheatham said, "Leadership training programs have a professional and ethical responsibility to train leaders with competence to lead across cultures. What seems to be missing is a systematic and coherent conceptualization of the role of culture in leadership training and development." While some strides have been made since those words were written, we are a long way from being able to say that we completely understand cultural influences on leadership. Research studies on diverse cultural leadership styles

are scarce, and such studies on students in higher education are even more so. Perhaps the only model that will withstand the test of time is one that affirms the multiplicity of perspectives among leaders and even within each individual leader; I have not yet seen such an all-encompassing model.

For the lead article of this issue, we decided to explore this topic in a different way. Our colleague Dusty Porter interviewed three prominent leaders in their respective fields and gave them an opportunity to share their individual perspectives: Marvalene Hughes, President of California State University, Stanislaus; Wilma Mankiller, former Chief of the Cherokee Nation; and Ron Takaki, a professor at the University of California, Berkeley, and leading social justice historian. We cannot and should not expect them to speak for an entire population of people, but these individuals have fascinating personal insights and opinions that are based on their experiences as leaders in their own right. This was not a research study, and should not be treated as such; rather, the insights should be discussed, mulled over, affirmed, and disputed. Please feel free to share your own thoughts on this topic with us at NCLP; we would like to begin an on-going dialogue from which we and our members can continue to learn. Perhaps this is an appropriate topic with which to begin a "Letters to the Editor" feature - if you have thoughts to share with your colleagues, please send them our way; we may decide to include them in the next newsletter.

Craig and I hope you enjoy this issue! Please keep in touch,

A handwritten signature in black ink that reads "Sharon A. La Voy".

Sharon A. La Voy
Coordinator & Newsletter Editor

Differing and Converging Perspectives

Continued from page 1

roles in Native American tribal leadership. Chief Mankiller commented early in the discussion that one commonality for Native American individuals is, "leadership is seen more as facilitation." She continued,

"Leaders are seen more as spokespeople, people who, rather than making unilateral decisions for the entire community, listen to the people and then try to articulate a vision for the group, figure out what it is that the group wants and articulate that, or find the resources to meet that need."

However, Chief Mankiller felt that this type of leadership is presently being debated, because the use of facilitation was often grounded in a tribe's use of a consensus style of decision-making. Since consensus deci-

"I have several mentors. They are male and female, and not necessarily African-American. I really encourage African-Americans to broaden their perspective when it comes to seeking out role models and mentors. I certainly did, and it has been invaluable to me."

Dr. Hughes

sion-making processes do not fit with the Western world's style of contracts and labor disputes, Native American tribes currently involved in business ventures are at a disadvantage.

The second theme which emerged during Chief Mankiller's discussion involved the values and world-view of Native Americans and the potential intersections of these values with conceptions and practices of leadership. She commented that although Native-Americans appear similar to the majority culture in regards to dress, style, and accommodations, "the value system, in some cases, is very, very different." She elaborated, "One of the ways I have noticed most fundamentally is that history is not something that is in a

"We really understand the importance of clearing paths for other people because it has been so difficult for us. I feel an obligation to clear as many paths as I can."

Dr. Hughes

different past, not something frozen in time that we read about.... Much of who we are today is who we were in the past, and so history is a part of our everyday life."

Chief Mankiller believes that the connection to history leads to a characteristic of humbleness for Native American leaders. She explained this view of history and time "causes one to take a longer view; I think that leaders shouldn't get too self-important, because in the totality of time, they are just there for a very brief time."

Finally, Chief Mankiller commented that one of the myths and misconceptions around Native Americans held by society regarding leadership centered on the role of women in the Native American tribal culture. She noted, "I think people are always surprised to find that women play a very strong role with many tribal communities and leadership roles." Wilma added, "I think people would be surprised to discover that there are innovative things going on within tribal communities and the leaders are doing things that are positive and progressive in Native communities." Chief Mankiller concluded our discussion by highlighting her own personal leadership belief that "you have to love what you are doing, care about the issues that you are involved in, or the people you are involved with."

Dr. Ronald Takaki answered our questions using his background as a noted social justice historian and prolific writer and educator. His answers in the interview illuminated both the broad spectrum of diversity within the Asian-American culture and the germane element of history for Asian-Americans in this nation. The following themes emerged out of Dr. Takaki's discussion: the focus on broad "American" issues for Asian-American leaders, the concept of leadership as historical efforts by Asian-American citizens to gain

equality, and the development for Asian-American leaders through initial work on culturally salient issues to efforts on broader themes of difference and overall governance.

"I think that leadership has to come from many places, from many levels, and from many different people."

Chief Mankiller

Dr. Takaki focused his initial answer to the question of how leadership is seen by Asian-Americans by profiling Gary Locke, Governor of Washington. He commented, "What's striking to note is that Gary Locke won in a state where Asian-Americans represent only 5% of the population." After noting Locke's political win, Dr. Takaki elaborated, "Locke's leadership, I think, although he is Asian-American, expands beyond Asian-Americans. He also received votes from African-Americans and

New internet discussion group

There is a new electronic forum to discuss the development of leadership programs and courses at colleges and universities. It is housed at the leadership program at the University of Colorado at Boulder. To join:

- (1) send an e-mail to <list-proc@lists.colorado.edu>, leave the subject line blank, and include in the body of the message the following text: "subscribe lsj YourFirstName YourLastName"; or,*
- (2) Visit the Leadership Studies Journal web site at <<http://www.colorado.edu/SLI/LSJ>> and use the links.*

European-Americans. I would say that Locke represents both a leader as a member of the Asian-American community but also is a leader of the larger Washington community."

Dr. Takaki took this idea of salience of broader issues for Asian-Americans a step further by commenting on the stereotype of the model-minority and a myth in American society that Asian-Americans only care about Asian issues. He noted, "I can see [this model

*"In my work as Chief, I could travel to the White House and meet the President, or go to New York and meet with a foundation representative, but then that weekend I could go home, step onto ceremonial grounds, and participate in ceremonies that have been going on since the beginning of time."
Chief Mankiller*

minority] myth leads to another myth about how Asian-American leaders are created by Asian-American culture. I think these are important qualities for leadership, but I think that leadership involves much more than that.... Leadership involves a defense of a commitment to not only a community but the larger society. And so I think Asian-American leaders are not looked at as individuals with a larger vision."

Next, Dr. Takaki discussed the role of history for Asian-Americans in approaching leadership. He believed that early Asian-American leaders centered their efforts around the espoused American principle of equality. Dr. Takaki noted "When you think about it, when Jefferson wrote those powerful words, 'All men are created equal,' he was not including Asian-Americans, he was not including African-Americans, or even American Indians; his was a vision of equality for White men only." However, he asserted, the early leadership efforts of many Asian-Americans focused on the struggle to realize the principle of equality.

For example, although Asian immigrants were considered non-White and ineligible for naturalization, Asian individuals fought for the right to become American citizens and pursued a larger definition of equality. This history of oppression for Asian-Americans, Takaki believes, continues to affect the work of modern Asian-American leaders in their pursuit of this fundamental right. Dr. Takaki commented, "I think Asian-Americans have been important for providing leadership in the pursuit of the American principle, the principle of equality."

Finally, Dr. Takaki described the development of Asian-American leaders from an initial focus of issues related to Asian-Americans to more broader issues of difference and finally larger issues of governance. Dr. Takaki explained,

"When I think of Asian-American leaders, there is first this sense of identity as an Asian-American. It transcends just being Japanese-American or Chinese-American. This sense of responsibility to what can be called a 'national Asian-American community.' The concerns of this community are related to immigration and affirmative action, because Asian-Americans are still underrepresented within a lot of occupations and fields, and even where we are successful, many encounter what is called the glass ceiling."

Dr. Takaki then explained a shift for these individual leaders to broader issues.

*"Leadership involves a defense of a commitment to not only community but a larger society."
Dr. Takaki*

"Many of them began as Asian-American leaders addressing Asian-American needs, issues, and concerns, but then from there, they went beyond these concerns and began to connect to larger issues, like immigrant bashing and affirmative action, and I think that at some point Asian-Americans will have to even confront the really big issues, such as the globalizing economy, the structure of our economy, including the defense budget."

"Racism has denied us the realization of our dream of [American] ideals, and is so deeply embedded in our culture and economy.... I see my scholarship and leadership as trying to reach toward a larger memory of who we are as Americans, a memory that includes the voices of a broad range of different racial and ethnic groups."

Dr. Takaki

He provided a synthesis of his opinion regarding Asian-American leadership by noting, "I think that Asian-Americans are beginning to understand that many of our problems are not isolated, that they are connected to larger issues."

The final individual contacted was Dr. Marvalene Hughes, President of California State University – Stanislaus. Dr. Hughes was eloquent in her narrative of descriptions of how the African-American culture might influence approaches to leadership, especially for Black women. Dr. Hughes spoke on the themes of African-American values, the predominant myths in the majority culture about African-American leaders, and an existing challenge for every African-American to need to be "better than."

Dr. Hughes began our discussion by emphasizing the existence of specific values in the African-American community which may intersect with approaches to leadership. Dr. Hughes' examples of values included a special regard for the elderly and family and a groundedness in spirituality. How might these values influence the practice and construction of leadership? Dr. Hughes elaborated that a high participation in religious rituals "gives the kind of values that respect and honor people individually for who they are and to understand that in life, there is no hierarchy that relates to the value of one ethnic group and culture over the other."

Continued on page 11

In anticipation of this issue, the NCLP hosted an undergraduate essay contest on cultural influences on leadership. Carlos Torres, from Columbia University, submitted the winning essay. Both Carlos and the Columbia University leadership program received a book award as a recognition of his contribution. This student's voice adds richness to this issue of C&C, and we hope you enjoy it.

Global Sunrise

by Carlos J. Torres

Pity the colorblind. I am not white, I am not black. I am not a simple explanation or a comfortable category. Few of us are so extreme. I am the sun and the sky and the earth itself, clothed in nations and bathed in the souls of my ancestors. My veins hold the remembrance of thousands of lives past and hundreds of battles won and lost. Through my body flows the blood of seven races, maybe more. Their souls are alive within me. I feel them as I turn and take the hand of my sister and my brother. I sense their eyes staring out from mine. I feel their presence as I look upon a thousand faces from the pulpit. You ask me how my culture changes my perception of the world. I say that without these thousands of lives living within mine I would have no perspective...the world would have long ago faded to a dull gray...I would be colorblind. The blue of the sky, the stinging yellow of the sun, and the beautiful blues and browns of our mother all would be foreign to me. My blood, my past lives have thrown light into my eyes and onto the pavement in front of me. It allows me to see the contrast of skin against nature, of song against word.

I share my blood with those past...they are me, I am them. When I stand up in front of a group I feel the courage of my grandfather, breaker of horses, surging through me. When I face racism, oppression,

annihilation, I feel the strength of my radical grandmother in my veins. When I pick up a pen I become my aunt the poet, words flowing out as if she were whispering them in my ear. I am all of them, the seamstress, the doctors, the gypsy wanderer, the Cuban revolutionary, the strong women, the powerful men... they are who I am. I see the world through their eyes. I need only to look in a mirror to know that I am my mother, I am my father. Their lives are perhaps the most intertwined with mine. I felt their courage upon leaving their homes for the strange open land of America. I share their triumphs, their defeats, their hopes. They carried with them from their respective lands the good intentions which they have now passed on to me.

And what they have passed on I can amplify and share with ten thousand other generations, accepting my role as a leader derived from what my heritage has given me. Because of the trials of the thousands of my ancestors who came before me, I have the courage to stand up, to be among those upon whom the light shines. I am inspired to pass on my marvelous gift by taking control of the reins and steering those who surround me, young and old, through the rocky terrain of my heritage. You ask me how my culture changes how I see the world. I tell you it *is* my world. 🏠

Because of the trials of the thousands of my ancestors who came before me, I have the courage to stand up, to be among those upon whom the light shines.

New Book Available

Insights on Leadership: Service, Stewardship, Spirit, and Servant Leadership

edited by Larry C. Spears

This new publication from the Greenleaf Center for Servant-Leadership features essays by Peter Block, Ken Blanchard, Margaret Wheatley, Parker Palmer, James Kouzes, and James Autry, and a foreword by Stephen Covey. Some of the topics covered include developing trust in the workplace, accountability and servant-leadership, leadership and citizenship, enlightened followership, business ethics and spirituality, and achieving balance through servant-leadership. The cost of the book is \$30 plus shipping and handling. Call the Greenleaf Center at (317) 259-1241 or visit their website at <<http://www.greenleaf.org>> for ordering information.

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Training and Techniques

Incorporating Diversity Into A Leadership Course

by Gill Robinson Hickman

American colleges and universities need to graduate students who have achieved not just "cultural literacy" but also "multicultural literacy." The increasing diversity of American society demands it. (Diaz, 1994)

Our future leaders must develop the capacity to function confidently and effectively in an increasingly diverse context. Leadership programs can begin to prepare students for this challenge if diversity is incorporated as an integral component of their course work and experiential learning. This article provides a brief overview of the insights gained from developing and teaching a course designed to more effectively prepare students for leadership in a diverse society.

The Jepson School of Leadership Studies at the University of Richmond is the first undergraduate school of leadership in the country. Diversity and multiculturalism constituted one of the central themes deemed essential to the curriculum by administrators and faculty during the school's planning stages. Rather than create a separate course on this topic, the faculty decided to integrate the theme into each leadership course. The school focused on preparing college undergraduates for leadership roles in a diverse society through the development of course materials, teaching methods, and activities for incorporation into a required introductory course in the leadership studies major. With the support of a grant from the Dwight D. Eisenhower Leadership Development Program, a project titled "Teaching Leadership for a Diverse Society" was developed and implemented.

Changing Content and Process

Teaching about issues of diversity in the context of another field or subject matter is most effectively facilitated by changing both the content and process of teaching. In the preparation for and implementation of the pilot class, many of the approaches paralleled guidelines advocated by Sfeir-Younis (1993) based on her multicultural teaching experiences. These guidelines include:

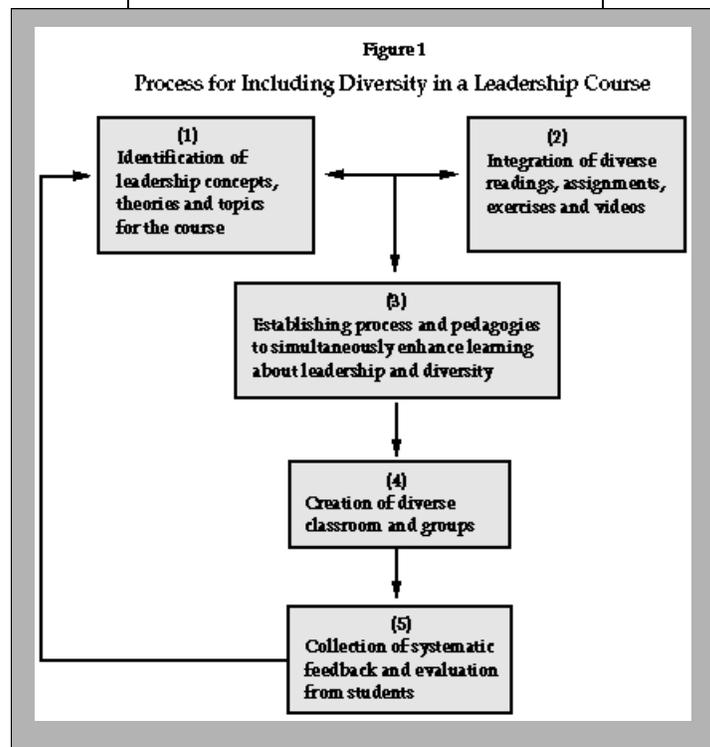
- enhancing the course content, readings, language, assignments, tests, and evaluations to reflect diversity;
- sharing power among teachers and students;
- structuring classroom processes and dynamics so that they enhance the learning about diversity and generate new knowledge, as much as the content and readings;
- using conflict, both overt and covert, to constructively negotiate differences, establish honest dialogue, and increase learning;

- being aware of how the cultural identity of the instructors' impact learning and classroom dynamics; and
- seeking the participation of all students and recognizing culturally diverse styles of communication and participation.

As shown in Figure 1, the first step in the process to incorporate diversity into a leadership course began with a clear identification of the fundamental "leadership" concepts, theories and topics to be taught. The primary focus of the course was established first to assure that the diversity components were true enhancements to the subject matter. Two texts were selected to provide the conceptual and theoretical background for the course – *The Leader's Companion: Insight on Leadership through the Ages* by J. Thomas Wren (Ed.) and *Leadership: Enhancing the Lessons of Experience* by Richard L. Hughes, Robert C. Ginnett, and Gordon J. Curphy.

The second step in the process involved integrating diversity components into several existing modules of the course as well as developing new modules such as leadership, culture and multiculturalism, and leadership and diversity in formal organizations. Several other significant changes included incorporating: readings about diversity; articles written by authors from diverse backgrounds; and assignments, videos and exercises about diverse leadership situations.

The concept of diversity was utilized in a pluralistic framework embracing multiple dimensions of differences among individuals. Students were introduced to definitions cited in a recent business sector



report on diversity practices. The report indicated that among the 32 organizations surveyed, the most comprehensive definitions of diversity incorporated:

race, gender, age, physical appearance, nationality, cultural heritage, personal background, functional experience, position in the organization, mental and physical challenges, family responsibilities, sexual orientation, military experiences, educational background, style differences, economic status, thinking patterns, political backgrounds, city/state/region of residence, IQ level, smoking preference, weight, marital status, non-traditional job, religion, white collar, language, blue collar and height... Whichever specific categories were included, diversity is generally defined as understanding, respecting, valuing and accommodating human and cultural differences. (IDS Financial Corporation, 1993, p. 18)

This definition was distributed to the students and the last sentence, in particular, was used as the frame of reference for diversity throughout the course.

The third step was to develop the processes and pedagogies that would simultaneously enhance learning about leadership and diversity. In the Jepson School, several important pedagogies were already incorporated in the structure of the course including: 1) interactive learning; 2) self-directed group work (placing students in groups for the duration of the semester to work on multiple assignments); and 3) experiential learning that required groups to work on a common project outside the classroom. The experiential group project for the semester was modified to entail studying leadership and diversity in a non-profit, private or public sector organization.

Step four in the process entailed an effort to bring together a balanced group of minority and non-minority students. In classroom settings where ethnic and racial diversity is limited, recruitment of students from varied backgrounds greatly enhances opportunities for dialogue and collaborative learning about diversity. (Schoem, et.al., 1993). However, in classroom situations where racial diversity is not present, faculty members can still improve understanding and awareness of diversity considerably. Students can learn the value and advantages of utilizing differences by employing a comprehensive definition of diversity and using the various kinds of differences that are present among group members to increase innovation and performance.

The fifth step involved obtaining information from students about the effectiveness of the course and their perspectives on the inclusion of diversity in the course. The instructors used several forms of evaluation and feedback to

gain information and examine course outcomes. Students completed an anonymous "one minute evaluation" after each class session in which they summarized their understanding of the main point of the class, identified areas that were still unclear and provided comments and opinions. These evaluations allowed instructors to address issues during the next class session that were unclear and handle problems or inaccurate perceptions expeditiously. This process worked especially well for addressing issues concerning diversity. At the conclusion of the course, students completed an evaluation form consisting of open ended questions about the content and quality of the course in addition to the standard university evaluation form.

Teaching about issues of diversity in the context of another field or subject matter is most effectively facilitated by changing both the content and process of teaching.

Finally, the instructors developed a survey instrument to elicit feedback about students' experiences with diversity in their groups and to obtain their recommendations about how to better prepare students in our classes for leadership in a diverse society. Subsequent to the completion of the first two classes, the course was taught twice during the next academic year. Identical surveys were administered to the two additional classes. The four classes generated a total enrollment of 76 students organized into 16 small groups.

Outcomes and Lessons Learned

I believe our group was incredibly successful in dealing with the tasks assigned. We all had very fine and often times radically diverse ideas on different subjects and these ideas melted into superior group presentations and views.

(Student in "Foundations of Leadership" Course)

We all acted as ourselves. We were not out to impress each other with how ethnically diverse we each were or how responsive each of us was to different ideas. Instead we all spoke from our hearts and as individuals but in the end we were Group 2 and our presentation and ideas were for the most part a consensus.

(Student in "Foundations of Leadership" Course).

While the efforts in this project were exploratory, our experiences with including diversity in a leadership course provided a number of valuable insights and learning experiences. We have incorporated these insights into the introductory course and continue to refine its components based on feedback from students. The lessons learned and recommendations are summarized below.

- **Generate a collaborative planning process to create or revise a course that incorporates leadership and diversity.** Inter-disciplinary perspectives and multiple experiences greatly enhance the implementation and outcomes of this endeavor. It often requires seeking help from individuals not only in other disciplines (sociology,

psychology, and African-American, Hispanic and Asian Studies) but in other parts of the institution (student and multicultural affairs) and from other universities and organizations.

- **Diversity can produce higher performance and more innovative outcomes.** The most diverse student groups in all four classes reported higher levels of functioning and earned higher grades. Studies of student groups at other universities (Watson, et.al., 1993; Maznevski, 1995) found similar results. The important criteria were providing frequent feedback to students concerning the group's performance and providing diversity training to facilitate greater understanding.
- **Experiential learning is a critical pedagogy for teaching leadership and diversity to undergraduate students.** Students at the undergraduate level need to link theory and concepts about leadership and diversity with real and simulated experiences. Experiential learning assignments in our classes included: a semester-long project that involved studying leadership and diversity in "real world" organizations; using numerous experiential class exercises including role playing, using video case studies based on popular film and documentaries; and examining issues of leadership and diversity in their own groups.
- **An appropriate environment has to be created by the instructor to facilitate learning about diversity in a leadership course.** Creating such an environment included introducing diversity as a naturally occurring phenomena and selectively placing in-depth analyses of diversity and leadership in the most beneficial sections of the course; facilitating the most diverse mix of students possible in each group (balancing gender, ethnicity, class standing, age, and so on) even when

racial diversity is limited; and developing trust through modeling openness, genuine respect for multiple perspectives and equitable practices.

- **Effective outcomes are best achieved by identifying issues and generating conversations about diversity that are authentic and relevant for students.**

Accompanying Book Available Soon

*This article is an excerpt from a book soon available from the University Press of Maryland. The book is intended for both instructor and student use (with readings included), and a teacher's copy will be sent with any order of ten or more. If you are interested in receiving **Teaching Leadership For a Diverse Society: An Approach to Including Diversity in an Introductory Leadership Course** by Dr. Gill Robinson Hickman and Dr. Ann Creighton-Zollar, contact the University Press of Maryland, P.O. Box 34454, Bethesda, MD 20872. The cost with shipping will be \$23.50. Institutions or organizations can send a purchase order, and individuals must pay in advance by check or credit card (American Express, Master Card, or Visa; please send number and expiration date). The publication is not yet ready for shipping – check our web page for publication date information, or contact Dr. Mark E. Cohen at University Press, <mc141@umail.umd.edu>. He will hold your order if it arrives prior to publication.*

The instructors learned from students that frequently sharing their personal experiences with regard to diversity and leadership or inviting speakers who were willing to tell their stories made the subject matter authentic and realistic.

- **The ethnic and gender identity of the instructor plays an important role in the dynamics of a course that focuses of leadership and diversity.** Sfeir-Younis (1993) asserts that "students examine or even reject ideas presented in class based not on the logic of the argument or the evidence, but who presents the idea" (p. 69). With two women faculty members of color, our task was to establish an atmosphere of trust and safety for white and male students by assuring that their views were heard and respected. Non-minority faculty members have the challenge of establishing credibility and fairness with students of color. In the process, all faculty members need to provide genuine learning experiences for all students about leadership and diversity.

Students are the best facilitators of their own learning. Experientially linking leadership and diversity in multiple ways throughout the course allows students to learn about the complexity and value of this effort through purposeful and direct encounters. They become less inclined to view these issues in narrow constructs or to reduce difficult problems to simple clichés.

As instructors, we serve as able guides and conduits for their learning by providing a framework, pedagogy and materials for their experience. We learned from our students what worked and what faltered. Most importantly, we affirmed that preparing students for leadership in a diverse society is vital for their success and requires our commitment to develop their capacity for new leadership roles and responsibilities in a challenging era. 🏠

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Dr. Gill Robinson Hickman is a professor at the Jepson School of Leadership Studies, at the University of Richmond. The content of this article was extracted from the upcoming publication *Teaching Leadership for a Diverse Society*, co-authored by Gill Robinson Hickman and Ann Creighton-Zollar.

The Leadership Bookshelf

Beyond Race and Gender

by R. Roosevelt Thomas, Jr. Reviewed by: Thomas J. Cosgrove

Diversity is a difficult topic. Affirmative Action, a program in place for over 20 years, is now under fire, and while most campuses across the country have developed programs to help people understand cultural differences, these same programs are met at times with resistance, backlash and accusations of political correctness. Even on campuses where a significant number of such consciousness-raising programs are in place, students and faculty of color continue to voice concerns that issues of diversity are not being adequately addressed. Emotions run high on these issues and people often leave such discussions frustrated.

Nevertheless, statistics presented in WorkForce 2000 and other research on population shifts make it clear that the issue is a vital one for higher education as well as the workplace. Administrators, student affairs practitioners and faculty need tools to help them deal effectively with this issue. R. Roosevelt Thomas, Jr., in his book *Beyond Race and Gender*, offers such a tool. This straight-forward and easy-reading volume provides insights and practical approaches that can assist administrators, faculty members and student affairs professionals in sorting through

the various dimensions of this complex issue.

In the first part of the book, Thomas distinguishes three approaches to diversity which are frequently linked together:

Affirmative Action, Understanding Differences, and Managing Diversity. He defines Affirmative Action as a temporary measure designed to meet the goal of changing the face of the workplace to more adequately reflect the overall population of the country. Its focus is on facilitating the entrance of more minorities into the pipeline of education and ultimately into the professions. An underlying assumption of an Affirmative Action approach is that once in the pipeline, members of minority groups will successfully *assimilate* into the dominant culture of the organization.

The Understanding Differences approach is an effort to educate the dominant population of organizations on some of the issues facing non-dominant members of organizations. While these programs can be effective in sensitizing

organizational leaders to those issues, the approach does not address fundamental change at the organizational level.

Managing Diversity, an approach distinct from the previous two, is aimed at addressing a fundamental question facing leaders and managers of organizations: How do I manage a group of people

*Managing Diversity...
... is aimed at addressing a fundamental question facing leaders and managers of organizations: How do I manage a group of people who are not like me and who do not necessarily want to be like me?*



who are not like me and who do not necessarily *want* to be like me? According to Thomas, answering this question involves taking a look at the organizational culture and asking what changes need to occur in order to effectively utilize the talents and abilities of a diverse organizational population. In Thomas' model, Managing Diversity is not about infusing the population with the "right number of minority persons" (like Affirmative Action), or about helping the dominant culture to be more understanding of "new people" in the organization (like Understanding Difference). It is about determining what strengths all persons, including white males, bring to the organization so that the organization itself can be competitive and successful.

Having established this important distinction regarding the three approaches, Thomas then raises another key question: What are the implications of such an approach to leadership and management? In response, Thomas contrasts the "doer manager" and the "empowering manager." The doer manager sees people simply as extensions of him/herself and as necessary only because of the volume of work involved. The empowering manager assumes that s/he does not have all of the answers, that employees bring their own unique solutions to problems, and that by encouraging individual talents and perspectives, the organization benefit as a result. An empowering manager, therefore: identifies individual talents; provides outlets for those talents; rewards performance which meets organizational objectives; assures that the best producers are the best survivors in the organization; and, assumes that creativity increases with teamwork, as does conflict. The empowering manager's job, therefore, is to *manage* with a fundamental focus on *people*.

Thomas next addresses the process for utilizing the Managing Diversity approach. The process involves: 1) identifying the roots in an organization; 2) assessing those roots; 3) identifying what root values need to change; 4) articulating new root values for the organization; 5) creating supportive traditions and ceremonies to reflect these

new roots; 6) identifying appropriate heroes/heroines or role models for the organizational structure; 7) creating supportive symbols; 8) creating supportive systems for promotions, sponsorships, mentoring and career development; 9) influencing communication networks; and, 10) rewarding cultural changes.

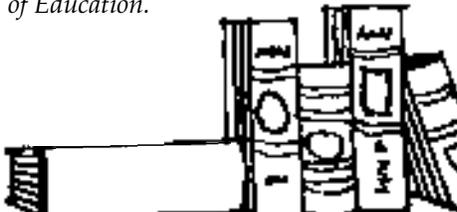
Managing Diversity is thus a long-term process of fundamental, organizational change. As such, it requires a commitment from all levels of leadership in the organization. Particularly interesting is Thomas' insistence throughout the book on the goal of the Managing Diversity approach, namely the organization's success. For Thomas, the mandate for Managing Diversity is reality-based. Taking an organization through such a process will result not only in empowerment of employees, but in greater success for the organization.

Finally, Thomas provides case study materials as well as an example of an assessment instrument used by the Institute for Managing Diversity, which he directs, in consultation work.

Beyond Race and Gender takes a broad look at the issue of diversity. It is particularly useful for its clarification of some of the major issues involved in diversity work. It also offers leaders a major challenge to examine their existing organization and identify who is really being represented in the organization's culture. The text can be extraordinarily useful for education and training on issues of diversity and organizational development, and deserves a place in any professional's leadership library. ■

Thomas, Jr., R. Roosevelt. (1991). *Beyond Race and Gender*. New York, N.Y.: AMACON, a division of the American Management Association.

Thomas Cosgrove, Ed.D., is Associate Vice President for Student Affairs at the University of San Diego and an adjunct professor in USD's School of Education.



Consultants and Speakers

Recently the Clearinghouse has received requests for recommendations of consultants in leadership education. The NCLP has a short list of our friends and colleagues in our field (many of whom you would recognize as writers in this and other publications), but we would like to expand this resource. If you have consulted successfully in the past, or believe that your qualifications indicate a move in that direction, please send us materials that we can keep on file for others when they call. Possible materials might include a resume or vita, a consulting report you have done for a particular campus (specific identifiers masked), and/or a letter to a potential client describing your qualifications. The same is true for potential speakers on leadership education; if you have addressed conferences on the topic of leadership, or if you have been in the audience of a compelling speaker, national or local, please send me a description of the talk and/or topics as well as relevant contact information, so that others may benefit from those resources.

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Differing and Converging Perspectives *Continued from page 4*

Dr. Hughes also noted, "My own experience has been that the African-American community is particularly

"We don't have an Asian-American Jesse Jackson or an Asian-American Cesar Chavez at this point. But I think the day may be coming where there will be a very prominent Asian-American who will have a great vision. This Asian-American leader will have to be more than Asian-American. This Asian-American will have to commit to connect their vision to a larger narrative of who we are as Americans." Dr. Takaki

interested in assuring that justice and equity guide a leadership activity."

Next, Dr. Hughes commented on the prevailing myths about African-American leaders, especially women. For example, Dr. Hughes explained "the history [of the United States] makes it very apparent to me that there are certain stereotypes, prejudgements, that exist around the African-American woman, and those will inevitably affect the way she is perceived." According to Dr. Hughes, these myths include the idea that a Black woman in a leadership role was somehow accommodated in order to attain the position; the myth would suggest that the Black woman did not really deserve the position. In explaining the myths about Black female leaders, Dr. Hughes also commented that the African-American woman "has a necessity for being strong" and "is not tenuous about her leadership as a result of having independence thrust open her" due to the experience of finding ways to survive and succeed within a history of slavery and oppression.

A final theme which emerged in Dr. Hughes' discussion was the chal-

lenge for African-Americans to overcome stereotypes in general. Dr. Hughes commented,

"I do believe the African-American is constantly striving to transcend the stereotypes that exist. And as a result of that, I think something happens. It forces one to stretch oneself beyond the ordinary, I think. It's almost as if you are always aware that you are constantly on-guard and constantly must perform and excel. You cannot be average."

Dr. Hughes also noted that in her own work as an educator and mentor she, "understands the importance of clearing paths for other people because it has been so difficult for us. I feel an obligation to clear as many paths as I can."

In conclusion, several themes ran through all three interviews. Although the effect of culture on leadership practices continues to be amorphous and "fuzzy," each informed source was able to point to how the world view associated with culture might intersect with leadership concepts and practices. For example, Chief Mankiller's mention of time and history, Dr. Takaki's reference to the pursuit of equality, and Dr. Hughes'

*"I feel very strongly that we can have the best of both worlds in a way by figuring out how to run a very efficient business..., but also hold on to some of the values that have sustained us for years. I don't think it's easy, but I think it can be done."
Chief Mankiller*

explanation of the importance of spirituality all provide information to reflect on when considering how culture might affect approaches to leading and leadership development for students.

In addition, each source was also able to generate myths held by overall society about individuals in each identity group. As student affairs practitioners, we are challenged through our own multicultural awareness to

rethink the myths and misconceptions potentially perpetuated by White culture about leaders who are members of various cultures. Each source also acknowledged the importance of the history of oppression, and the history of misunderstanding, and the need to overcome that history. And finally, each indicated an optimism for the future.

Chief Mankiller, Dr. Takaki, and Dr. Hughes have each provided a rich data based on their own experiences regarding the intersections of culture and leadership. As leadership educators, we can incorporate their ideas and recommendations as we continue to explore, discover, and understand the complex relationships of these two domains. ■

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Interviews with these individuals were conducted by phone, and all quotes and themes were drawn directly from the transcripts of those conversations.

Dusty Porter is a doctoral student in the College Student Personnel Administration Program, Counseling and Personnel Services Department, College of Education, University of Maryland, College Park, and the Assistant Faculty Director in the College Park Scholars Program.

The 1997 National Leadership Symposium: Leadership...Spirit in Action

report by Sharon A. La Voy, planning team member

This past July, a group of leadership educators convened at a beach retreat center in South Carolina to explore the place that spirit has in leadership education and programming. We were joined by Dr. Bill Grace and Dr. Kathy Allen, our resident "official" thinkers and resources, and we benefited greatly from their insight and imagination. Each participant contributed to the program in a way that another participant might not have; we were lucky to draw such talented and thoughtful professionals to this setting, a place where the beautiful scenery and deep conversation combined to produce an incredibly inspiring weekend.

The purpose of this particular symposium was to explore the concepts of spirit and spirituality in relation to leadership. For some, these words have a religious connotation, and conversations touched on the separation of church and state, and the value of discussing belief systems with students and helping them reconcile contradictions. For many others, spirit is a concept that encompasses values, beliefs, integrity, consciousness of self, wellness, reflection, genuineness, connection, and citizenship. When stated in those words, many realized that spirit is truly an ideal basis for our leadership programs.

Part of the purpose of each Symposium is to contribute to the collective understanding of leadership in any and all forms. Below I will excerpt edited parts of programs and conversations from the participants that may be helpful to you as you explore these topics on your own. Keep in mind that most of the ideas, thoughts, and words below are not mine, but instead come from the notes taken at the Symposium, and should be credited to the participants as a whole (since most comments were not attributed to specific people). My thanks to this year's participants for being so eloquent in conveying their thoughts!

Designing a campus leadership program with spirituality as a component

A decision to make at the outset is whether spirit will be a component or the primary focus. The answer to that question would lead to two different programs; the type of institution may determine which is possible. Non-traditional aged students seem more receptive to spiritually based programs. Traditional aged students seem to think this topic is either completely focused on religion, or too abstract to comprehend; they typically have not explored these issues before they arrive on campus.

A place to start is to define spirit and how it will be used in the program, and then how it will be woven throughout the program. A place to move would be to explore the concept of leading and the spirit of the organization – the essence, life, feel of the organization. Once you have determined what the spirit of the organization is, this drives the more mundane functions, like running meetings, delegating projects, and the like. The concept of spirit in leadership leads us to explore the question, "Leadership for what purpose?" What are the motives for students to become involved? The most successful students seem to be those motivated by service rather than power, prestige, and status. They are the ones that are strong enough to withstand the criticism and hard times.

Some would suggest that spiritual leadership is by definition transforming. If you encourage students to get in touch with their spiritual side, you are encouraging them to be transforming in their organizational life. Keep in mind that if you move toward developing a transformational/transformation leadership program, students will learn to question institutions, and the first they will question is their own. Anticipate this and prepare those around you.

Designing a staff retreat that focuses on spirituality in the workplace

An idea arose that these issues could be shared with our colleagues back on our campuses, and to do so in a retreat setting would be ideal. The goals of such a retreat would be to rejuvenate the spirit of the office; show appreciation; recognize ways to support each other; help individual participants recognize barriers that prohibit them from being themselves in the workplace; connect to each other and the institution; identify elements in the workplace that promote spirit; develop trust among colleagues; and have fun.

Ideally, the retreat would take place in a different setting, so that the work is not "business as usual." The format of such a retreat would include a service project or other hands-on activity to help participants feel connected to each other. Then the participants would discuss topics surrounding spirit in the workplace and what it means. Possible exercises include asking participants to define spirit and leadership and other words used in relation to this topic; tell a story about how their work was touched by spirit; describe what word or symbol would they use to represent the spirit of the workplace; share something about themselves that the others may not know; describe possible barriers in the workplace to these kinds of discussions and ways to overcome them; describe the ideal workplace; describe something they feel passionate about; describe what the workplace would be like if all of us brought our spirit to work, and discuss why this doesn't happen often. Use visioning exercises. For example, ask small groups to envision what they would like the organization to look like in five years – on what magazine cover would they like to appear? ...what would the headlines and headings be? ...what would the pictures and sidebars depict?

The overall purpose of such a retreat would be to bring the personal

and important up to the surface, so that colleagues could learn and benefit from each other, in ways that they previously have not.

Thoughts on building connections between personal and professional passions

It is very easy to become passionate in this field; educators create excitement. Our jobs often fill gaps in other parts of our lives, and what is important is that we can incorporate our personal passions into our job description. Look for professional opportunities that fit with your passions. Use autonomy to your advantage, and question whether your job fits with your priorities; learn to say "no." Practice identifying and describing your passions, and exploring where they fit in your life. Which are not getting attention? Sometimes we don't allow ourselves to explore these passions because we say we don't have the time. Make the time. Sometimes you should be thankful for the prayers that are not answered.

Issue clarification exercise

Mary Geller, the Dean of Students at the College of St. Benedict, brought a technique to our table that contributed well to the spiritual components of our work lives. The technique is called the Wisdom Circle, and it is borrowed from Quaker practice. Its purpose is to help an individual clarify the issues surrounding a particular topic; its purpose is *not* to problem-solve. The method calls for an individual to describe to a confidentiality-bound group a situation with which she is struggling. The group proceeds to ask her questions meant to clarify the situation in her mind, so that she can then make decisions in a more informed, reflective way. The group can ask clarifying or reflective questions, but not questions meant to lead to a solution, such as, "Could you talk to ...?" The individual can choose whether or not to answer the question for the group. A question or response is followed by a space of silence, and then the next speaker begins. A notetaker records the questions for further reflection. This technique is an effective one; many Symposium participants noted it as one of the most rewarding sessions of the weekend. The technique does not require the group to know the situation or play-

ers; in fact, knowing too many details may detract from the reflective nature of the conversation. One of the participants presented a conflict with a colleague of hers. Some questions that were raised were the following: What does he value? What song do students sing when he comes in the room? What are the consequences of addressing this issue? What tools do you have that would help build more respect? What is the toughest question you could ask him? Why does he come to work every day? If he were an animal, which would he be? What animal would you be, and how would these two animals interact? What saddens you most about this situation? Following these conversations, the individual is invariably more in tune with the situation, and has been asked to analyze it from multiple perspectives. The individual is then more grounded in the issues, and can proceed with a deeper understanding.

Creating a safe environment for our spirit

By identifying this topic, we are acknowledging that there are safe and unsafe environments. In defining unsafe environments, we realized that business is a great detractor of spirit. We encourage everyone, staff and students alike, to be busy, which leaves little time for silence and reflection. We live according to our social and professional norms, and sometimes we lose sight of who we really are. Being in touch with our authentic self allows others to be their authentic selves as well; modeling is a key. Encourage staff to discuss, recognize, and honor the value of their work is a good step toward recognizing spirit.

We realize that we cannot take the "fear" out of spirituality. The responsibility of a safe environment for spirit rests on individuals and their willingness to take courageous risks. There is a disconnect between fear and spirit; we need to be open and ready to engage in respectful dialogue so that all can contribute and learn. We need to look at our own spiritual prejudices and ask, "Am I really open?" Conversations on spirit will sometimes inspire conversations on religious and denominational issues, which can then lead to anxiety and fear. Individuals will often hold back rather than threaten a safe space. We need to build both respect and

courage in our communities to challenge and learn from each other in all of these realms.

Patience is a very important component in allowing an environment's natural processes to occur; we tend to push instead of wait for ideas to gather natural quantities of energy and enthusiasm. Ask yourself whether you can lead a discussion around a topic that is more intuitive than rational. If so, how is that done? Share these thoughts with colleagues. It is very difficult to ask questions about these topics when we do not have the answers ourselves, and even more difficult when we are sure of the answers. Taking part in a dissonant conversation takes courage, and facilitating those kinds of conversations sometimes requires more. Our challenge is to design components of programs and experiences that include all-encompassing concepts of spirit, and yet are not so bland as to be virtually meaningless. ■

The 1998 National Leadership Symposium has been tentatively scheduled to occur during the beginning of the last week in June, 1998. This year, the Symposium will be held in the same location as the Leadership Educators Conference, formerly hosted at the Jepson School of Leadership Studies at the University of Richmond, and now hosted at the University of Maryland, College Park. The LEC will be held immediately following the Symposium, June 25-28, 1998, to accommodate those of you who would like to attend both (and save on airfare!). Watch our website for the confirmed dates of both conferences, and of course NCLP members will receive registration materials for both. We hope to see you there!

Scholarship and Research Updates

Widening the Lens: Multicultural Views of Leadership

By Susan R. Komives

From a dearth of literature as recently as the early 1990s on cultural influences and leadership, it is encouraging to see a variety of thoughtful books emerging on this topic. Research still needs to follow, but will be shaped by the theoretical frameworks that emerge in this literature. I recommend you seek out sources like Richard Lewis's 1996 book, *When Cultures Collide: Managing Successfully Across Cultures* (1996, N. Brealey Publications), which takes a global look at contrasting approaches to leadership in Africa, Finland, France, Germany, Italy, Portugal, Russia, Spain, Sweden, Arab countries, Japan, China, India, and South-East Asia. You might also read Darlene Andert-Schmidt's *Managing Our Differences: Meeting the Demands of Diversity* (1995, National Press Publications) or *Diversity in Organizations: New Perspectives for a Changing Workplace* (1995, Sage Publications). The latter publication is a part of the series on conferences in the Claremont Symposium on Applied Social Psychology, this one exploring organizational settings, and includes papers on such topics as a theoretical framework for the study of diversity; cultural identity and diversity in organizations; diversity, power, and mentorship; and diversity in decision-making teams. Incidentally, the most recent publication in this conference series is on Cross-Cultural Work Groups.

For some thoughtful essays on a range of diversity topics, consider Elsie Cross, Judith Katz, Frederick Miller, and Edith Seashore's 1994 edited *The Promise of Diversity* (1994, Irwin Publications), in which over 40 authors discuss aspects of diversity in organizational settings. This National Training Laboratory sponsored publication includes 53 chapters including "White



Women's Collusion: Caught Between Oppression, Power, and Privilege," "Women of Color in Organizations: Revising our Models of Gender at Work," "The Invisible Minority: Emancipating Gays and Lesbians in the Workplace," "The White Male Category at the Intersection of Race and Gender," "Black and White Cultural Styles in Pluralistic Perspective," and "Multicultural Organizational Development." These diverse authors cover a wide range of topics that would provide excellent short discussion pieces for a leadership class. Sacrificing depth for breadth, this book is an excellent source to identify the broad agenda of diversity within organizational settings. Craig Johnson also has an interesting piece on a Taoist perspective on leadership in the Spring 1997 issue of the *Journal of Leadership Studies*.

The Center for Creative Leadership's 1996-1997 Source Books on leadership education have a ten-page section on diversity resources. Focusing mostly on gender and women's leadership, this selection also includes some articles on Native American leadership, African American leadership perspectives, and leadership in the Hispanic community. Their manual also contains 24 pages of annotated assessment instruments, although it is not clear from the annotations which of these are designed for diverse users. One of the newest and most exciting books for those framing leadership in the context of service learning is *Education for Leadership and Social Responsibility* by Gloria Nemerowicz and Eugene Rosi (1997, Falmer Press). These authors report on their research about leadership learning from children, business leaders, teachers, and artists. They

provide helpful perspectives with chapters like "An Integrated Learning Experience: The Curriculum and Co-curriculum" and "Building Collaborative Communities." I am personally learning from their research on children for my own project on how leadership develops.

All you web browsers will want to connect with the ERIC Test Locator service where you will find abstracts of many leadership tests. Check out <<http://ericae2.educ.cua.edu/testcol.htm>> for useful reviews of over 10,000 tests in the ETS resource files. Entering "leadership" alone will bring you access to hundreds of entries.

If you are doing any leadership research now, let me hear from you. Our University of Maryland doctoral students have some interesting leadership studies underway: Nance Lucas (of the Academy for Leadership) is researching moral exemplars in leadership; Dusty Porter is doing a multi-campus study on sexual orientation identity and leadership efficacy; Tracy Tyree is developing an instrument to measure the Social Change model of leadership - developed by the UCLA Eisenhower grant Ensemble; and Gardiner Tucker (now at Northern Colorado) is designing an instrument to measure Inter-Residence Hall Government Effectiveness. Let me hear about studies you know are underway so we can track them for NCLP readers. ■

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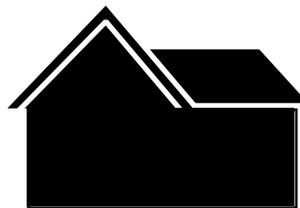
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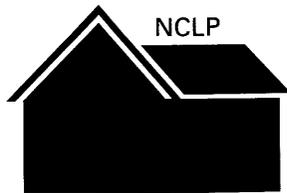
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