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National Clearinghouse for Leadership Programs

Concepts and Connections:

A Publication for Leadership Educators

Critical Perspectives in
Leadership Education

Inside This Issue:

Introduction to Theme

by Courtney Holder

When I think back to my graduate curriculum in Student Affairs, being introduced to critical theory and the resulting philosophical and sociological movement stands out as one of most tangibly transformative learning processes I have experienced. Across courses in Social Justice Education, Student Development Theory, and Critical Pedagogy, the work of Freire, Adams, Bell, Griffin, hooks, Kozol and so many others led to a constant status of feeling upended, overwhelmed, angry, discombobulated, frustrated, and uncertain all at the same time.

Not until years into my time as a full-time professional in leadership education did I finally have a perfect word to describe that feeling. 'Pizzled'- what John Dugan refers to as "simultaneously pissed and puzzled"- reverberated through my ears at the 2017 National Leadership Symposium. I soaked up the words of Dugan, Sonja Ospina, and Larry Roper as they dripped out onto over 25 pages of notes I took over the three day experience. As Scholars for the week, they guided participants in a roller coaster of reframing leadership through a critical lens, a ride that picked up where my graduate courses had left off. An important bridge was built between the theory and my everyday work in student leadership programming and instruction.

I am energized by the work that is surfacing at the intersection of critical paradigms and leadership education. The practitioners, faculty, researchers, and scholars in this Concepts and Connections issue are leading the way in practices and research that pushes us to examine stocks of knowledge and social location, to deconstruct and reconstruct dominant leadership narratives, and ultimately to embrace a critical hope in our work. I encourage you to spend time with this issue and the questions posed by authors. Dig in to the references and resources mentioned. Engage in some critical reflection with a colleague. Don't shy away from this important conversation.

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Renewing the Vow, Changing the Commitments:
The Call to Infuse Critical Perspectives into Leadership Education

by John P. Dugan, Ph.D. and Natasha T. Turman, Ph.D.

Countless articles on college student leadership begin by stating the centrality of leadership as an educational outcome. Authors typically point to college and university mission statements as evidence of the calls to prepare future generations of citizen leaders. Attempts to deliver on this vow have contributed to the generation of a large body of empirical research, theories, and models designed to address the unique needs of the population, and innovative pedagogies to maximize the return on investment from leadership interventions.

The vow to leverage higher education as a vehicle for leadership development brought with it a number of implicit commitments that have evolved over time. For example, what started as a focus on "polishing diamonds" through the investment of significant resources in positional leaders in student organizations, eventually expanded to recognize the value of developing the leadership potential of all students. Similarly, an over-emphasis on building leader traits, capacities, and competencies continues to move in the direction of more balanced approaches to better account for developmental considerations (e.g., efficacy, motivation, resilience) influencing leadership learning. Some implicit commitments became explicit through the professionalization of the field and emergence of scholarship that offered greater insight and direction (Komives, Dugan, Owen, Wagner, Slack, & Associates, 2011). Others, however, remain implicit – silently shaping the form and function of college student leadership development.

The professionalization of college student leadership development makes the interrogation of hidden commitments even more essential. To what extent does the literature reflect and perpetuate a dominant narrative? How does leadership education contribute to students' abilities to successfully navigate, thrive, and disrupt the socially stratified systems in which they live and work? In what ways do leadership training, education, and development represent and protect the status quo and elitism? How are white supremacy, racism, sexism, genderism, ableism, and other ideologies entrenched in the delivery of content and pedagogies?

If you are starting to worry that this article has gone off the rails or are confused about how we went from talking about the centrality of leadership as an educational outcome to white supremacy, then take a deep breath. We are going to ask you to interrogate your hidden commitments related to leadership. This critically reflexive turn is essential to the continued evolution of college student leadership as well as to more fully live the vow that higher education serve as a catalyst for social progress.

What Are Critical Perspectives?

Let's start by clarifying some terminology. The troubling of implicit commitments in college student leadership development necessitates the application of critical perspectives. In leadership education the term critical is most often associated with critical thinking, or "reasonable reflective thinking focused on deciding what to do or believe" (Ennis, 1993, p. 180). Critical thinking is absolutely key to leadership learning, but the adoption of critical perspectives takes the concept a step further.

Derived from critical social theories (e.g., The Frankfurt School, critical race theory, multiple feminisms), critical perspectives place at the center of analysis the unequal distribution of resources and structural inequalities that characterize societies (Agger, 2013; Anyon, 2009; Brookfield, 2005; Kincheloe, 2008; Levinson et al., 2011). This centering of power dynamics is for the express purpose of envisioning a more just future. Let's use an example to clarify how critical thinking and critical perspectives differ. Critical thinking would examine the strengths and weaknesses associated with a particular leadership theory while critical perspectives would extend the analysis to examine the theory's underlying power dynamics and how its application both exacerbates and redresses inequality. Critical perspectives would also empower the learner to adapt or change the theory to more fully realize its potential as a tool to advance social justice.

Thus, the shift to critical perspectives in any field alters the fundamental ways in which educative processes unfold (Freire, 2000; Giroux, 2001; Kincheloe, 2008; Leonardo, 2004). Learning is no longer about solely assessing the strengths and weaknesses of a body of literature but questioning the fundamental assumptions that undergird it. Knowledge is constructed versus consumed and regurgitated. Learners are situated as authoritative in their own right, cultivating their agency to conceive and act. Most importantly, learners develop the requisite cognitive capacities to examine their own positionality, identify the ways in which social systems and structures shape power dynamics, and deconstruct as well as reconstruct both knowledge and practice to move toward a more democratic and socially just future. So, here is our question for you... to what extent do our leadership education efforts contribute to this? Can we honestly say that this is at the heart of our work?

What is the Value Added of Infusing Critical Perspectives?

Hopefully, you are seeing how the application of critical perspectives could aid with the examination of implicit commitments in college student leadership development both for us as educators as well as in the delivery of leadership education. Scholars in the broader leadership studies literature have long called for the application of critical perspectives, although this work often remains at the margins (Carroll, Ford, & Taylor, 2015; Dugan, 2017; Kezar, Carducci, & Contreras-McGavin, 2006; Preskill & Brookfield, 2009; Western, 2013). The college student leadership literature is not much better.

So, what is the value added from the infusion of critical perspectives? Why adopt an entirely new approach to how leadership is learned? From a theoretical standpoint, most contemporary leadership theories (e.g., the social change model, transformational leadership, servant leadership) are predicated on empowerment, the collective good, and/or social justice. Yet, few if any of these theories actually incorporate explicit considerations about how those goals are achieved. At a base level, critical perspectives offer an opportunity to bring into better alignment our theoretical beliefs and practical actions.

From a practical standpoint, critical perspectives disrupt heroic leader myths, leadership as an inherent good, and the cult of individual achievement (Alvesson & Spicer, 2014; Collinson, 2011). Critical perspectives catalyze movement beyond individual leader development and toward collective leadership development. They also expand the "leadership tent" by acknowledging and centering the experiences of minoritized peoples whose contributions to the leadership literature are all too often co-opted by the dominant narrative or rendered invisible. Ultimately, Calhoun (1991) argued that critical perspectives aid "practical actors [to] deal with social change by helping them

> "At the core of this is uncovering our own hidden commitments and how they shape the ways in which we engage in college student leadership development."

see beyond the immediacy of what is an any particular moment to conceptualize something of what could be" (p. 9).

Critical Perspectives in Practice

Everything up to this point begs the question—what would the infusion of critical perspectives look like in practice? This issue of Concepts & Connections is dedicated to the exploration of this question. However, we'd like to offer a starting point for you as a leadership educator. This work begins not with what we do to students, but how we prepare ourselves to engage in this work. At the core of this is uncovering our own hidden commitments and how they shape the ways in which we engage in college student leadership development. Unveiling hidden commitments begins with the following:

> **Taking Responsibility for Learning:** The integration of critical perspectives into leadership development requires both the acquisition of content knowledge and the continuous cultivation of cognitive skills. The former means studying the bases of critical social theories. The latter requires purposefully exercising the mind to develop higher order abilities such as meta-cognition, dialectical thinking, and social perspective-taking. Ultimately, one cannot wait for some perfect understanding or development threshold to begin the work of infusing critical perspectives into leadership education. However, taking

responsibility for learning the undergirding tenets and meaning-making processes associated with the application of critical perspectives is essential.
What learning would be most helpful for your own development as a critical leadership educator?
What hidden commitments are implicitly shaping how you approach leadership education?

Context and Identity:
All too often leadership development occurs in a vacuum that fails to acknowledge the deep influences of context and identity. This is evident in the dominant literature which almost unilaterally fails to address the ways in which social location (e.g., the positions one holds in society based on a variety of identity memberships) shapes how a person understands, experiences, and enacts leadership. Consider, for example, whether a cisgender, woman of color could engage in conflict, leverage authority, or take calculated risks and have it received in the same ways as a cisgender, white man. Research demonstrates social identity all too often mediates how leadership capacities are received, privileging those with dominant identities (Eagly & Chin, 2010; Scott & Brown, 2006; Rosette, Leonardelli, & Phillips, 2008; Rosette & Livingston, 2013).
As a leadership educator, how do your multiple and intersecting identities frame the ways in which you show up and are received in environments?
To what extent do you identify and disrupt the ideologies of social stratification (e.g., white supremacy, genderism, homophobia, ableism) that permeate the dominant literature in leadership?

Reduction Versus Complexity:
The infusion of critical perspectives

6

We have an obligation to look below the surface at the underlying and often implicit commitments that frame leadership education.
Critical perspectives provide us with the tools to do just that.

into leadership education provides few easy answers and more often than not increases ambiguity and complexity. Infusing critical perspectives disrupts the type of prescriptive approaches to leadership education that suggest simple solutions and the recipe-like enactment of capacities and competencies. Leadership educators must learn to (1) developmentally sequence the ways in which critical perspectives are introduced to facilitate student learning, and (2) increase both students' comfort with ambiguity and sense of agency to construct knowledge. None of this is possible if educators are not themselves comfortable with these processes and adaptive in their approach to learning.
How might you handle resistance from those who want easy answers and tangible applications of content?
In what ways might your own developmental readiness intersect with the readiness of those with whom you are working?

Conclusion

College student leadership development currently sits at a critical juncture in its evolution. The professionalization of the field has contributed to significant improvements in how we understand leadership development and engage in leadership education. Yet, delivering on the vow to leverage higher education as a vehicle for college student leadership development is constrained by the limited attention paid to our hidden commitments in this work. We have an obligation to look below the surface at the underlying and often implicit commitments that frame leadership education. Critical perspectives provide us with the tools to do just that.

Let's be clear here — we are by no means suggesting the integration of critical perspectives is an easy process. The shift in our collective work will not occur overnight. Indeed, it will require collective commitments to working together to trouble the very foundations of what we do and how we do it. However, we believe a critical approach is essential to better align our espoused and actualized values related to leadership development. Leadership educators, it is time to renew our vow, but change the commitments.

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Scholarship and Research Updates:
Engaging in Critical Research

by Cobretti D. Williams, M.A. and Susan R. Komives, Ed.D.

The demands and external pressures of the world call for leadership scholars and educators to produce a more enlightened understanding and practice of leadership. Although diverse leaders signal a step in the right direction, the design of leadership research has only recently begun to disrupt dominant narratives of leadership practices for the greater part of a century. Critical research must address how hegemony manifests itself in the idealization of cisgender, White men in leadership research design. In this article, we argue that in order to produce the leaders needed to build an equitable society, we must trouble the foundations of leadership research that impacts the practice of leaders. This approach must move beyond entity studies (i.e., the person as leader) to the study of leadership as a process among people and foster a relational, shared function.

The Progress of Critical Leadership Research

As noted in the lead article in this issue, critical social theory (CST) has direct roots to the work of many German scholars (e.g., Gadamer, Habermas, Levinson et al., 2015) and others like Paolo Freire (2000) who examined assumptions of power in social systems and structures seeking liberating pedagogies and practices. Leadership has slowly embraced elements of CST with an emphasis on the collective dimensions of leadership and an underlying desire for social change (Ospina & Su, 2009). Leadership studies such as Uhl-Bien (2006) are also starting to focus on leadership as a socially constructed process. Additionally, there is a growing body of work understanding leadership with attention to social identity (e.g., Livingston, Rosette, & Washington, 2012). However, there is

much distance leadership research must cover before cultivating research that embraces critical leadership practices.

Confronting Hegemonic Research Design

There are a handful of elements that continue to reinforce hegemonic ontology and axiology in mainstream leadership literature. First, we consider the problematic emphasis on positivist paradigms of leadership; that is a universal, object way of learning and practicing leadership. With the exception of a few noted studies that employ critical quantitative methods such as the Multi-Institutional Study of Leadership (e.g., Dugan, Komives, & Segar, 2008), this troubling epistemological foundation instills generalizations about leadership that lack a contextual understanding of social identity in leadership. Further, an objective paradigm typically does not acknowledge how the social identities of the research participants impact the design and outcomes. Moreover, absence of researcher identity perpetuates stocks of knowledge that privilege White men approaches and normalizes dismissal of critical, diverse perspectives in leadership (Dugan, 2017). As White men hold formal leadership and authority, efforts are detracted from shared leadership orientations and ignore the valuable efforts of informal leadership roles (Liu & Baker, 2016).

Good Practices and Recommendations for Critical Leadership Research

Researchers should review good examples of CST applications in research in the design and implementation of their own studies. For example, Alemán (2009) and Nixon (2016) provide great applications of CST as a theoretical framework, centering the social

location of participants as the guiding principle through which to understand their nuanced experiences. As well, an earlier study by Kezar (2002) shows how scholars can be intentional in sampling strategies to contextualize the difference in power, position, and authority among formal and informal leaders within an organization. Additionally, look no further than Alvesson, Hardey, and Harley (2008) for a demonstration of critical reflexivity as they defined and demonstrated how researcher identity impacts participants, analysis, and research design. All of these examples provide concrete yet innovative ways tenets of CST can be applied to enhance critical studies of leadership.

In conclusion, CST research requires challenging such design elements as disciplinary orientation, positionality, intersectionality, and centering identity in a CST framework. The Robert Woods Johnson Foundation's Qualitative Research Guidelines Project has a nice overview of critical methods including criteria for 'good' research applying critical theory. These criteria are:

> (1) Researchers need to discuss the meaning and implications of the concepts developed.
> (2) Researchers need to attend to tensions in competitive research orientations.
> (3) Criteria for research should be based on community agreement, and researchers have the responsibility to justify their work and address and answer to any tension that manifests itself in the research endeavor.
> (4) Generally, the complete philosophical grounds for the research decisions made during a research project cannot be articulated in a manuscript, but some attempt should be made to articulate these briefly.
> (5) Some general description of alternative research orientations, approaches or ways of seeing should be discussed to foster accountability.
> (6) The research endeavor should have

social import. This may include social change, expanding people's discourses, ways of seeing and understanding the world (these are not mutually exclusive) (Cohen & Crabtree, 2006).

Resources

Readers beginning their exploration in CST and leadership studies and leadership education will find John Dugan's new book, *Leadership Theory: Cultivating Critical Perspectives* (2017) and the accompanying *Leadership Theory: A Facilitator's Guide for Cultivating Critical Perspectives* (Dugan, Turman, Barnes, & Torrez, 2017) to be engaging and approach-able, including compelling counter narratives. Collinson's (2011) overview chapter, "Critical Leadership Studies" also provides foundation-al grounding, as does Alvesson and Spicer's excellent chapter, "Critical Perspectives on Leadership".

Various established journals such as the *Journal of College Student Development* and the *Journal of Higher Education* are increasingly publishing pieces that use critical theories. Several graduate programs in higher education and student affairs, such as Loyola University Chicago (*Journal of Critical Scholarship on Higher Education and Student Affairs*) and Iowa State (*Journal of Critical Thought and Practice*), have started new, open-access journals that feature CST perspectives and approaches. Likewise, readers might review NCORE's new *Journal Committed to Social Change on Race & Ethnicity* (JCSCORE) along with well-established journals that feature CST such as the *Journal of Social Issues, Sex Roles, Phenomenology + Pedagogy*, and *International Journal of Qualitative Studies in Education*.

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Upcoming Events

December 09 – 11, 2018
Doubletree by Hilton at the entrance to Universal | Orlando, FL

The Leadership Educators Institute (LEI) has a rich history of convening professionals committed to leadership development for nearly 10 years. A partnership between NASPA - Student Affairs Administrators in Higher Education, ACPA-College Student Educators International, and the National Clearinghouse for Leadership Programs (NCLP), LEI provides a unique opportunity for all professional levels within our field to engage in critical dialogue to support leadership development.

Registration and details available at: www.naspa.org/events/2018LEI

Important Dates
June 1, 2018: Call for Programs Deadline
July 6, 2018: Program Schedule Details Posted Online
September 21, 2018: Early-Bird Registration Deadline
November 5, 2018: Regular Registration Deadline
November 1, 2018: Hotel Reservation Deadline

Leadership and democratic engagement: The role we play and messages we send
July 16-19, 2018
University of Tampa, FL

In its 30th year, NLS is an intensive, interactive, and intimate opportunity to connect with noted scholars and practitioners around current topics in leadership. Guided by the 2018 Scholars - Dr. Renée T. White, Dr. Barbara Jacoby, and Abby Kiesa - participants will engage in a critical, reflective, and practical examination of the intersection of leadership education and democratic practice. The National Leadership Symposium is co-sponsored by NACA and NCLP.

Register at: https://www.naca.org/NLS/.

Important Dates
June 8, 2018: Early Registration Deadline
June 22, 2018: Regular Registration Deadline

Learning by Design: Reflections for Facilitators in Critical Leadership Education

By Amy C. Barnes, Ed.D.

It was about halfway through the autumn semester in my master's level course on student leadership development and group facilitation. We had studied transformative learning, the leadership identity development model, designing leadership curriculum that could be used in and out of class settings, and we had just begun to explore leadership theory. I was excited to utilize John Dugan's new book, Critical Perspectives of Leadership Theory, to help guide the conversation.

The first week of using the new text went well. During the second week, we began diving into the impact of power and privilege in leadership contexts, critiquing our past understandings of leadership. We also started to employ the deconstruction and reconstruction tools as a way to better understand the intersections of power and leadership. I was feeling positive about the dialogue thus far. Students were not shying away from critique and asking tough questions. I also was aware of power dynamics between students and my own power and privilege in the space.

As someone with fairly high levels of empathy, I feel that I am adept at sensing the mood in the room when I am facilitating, always trying to observe body language to consider how students are feeling about a discussion. And while there was some hesitation at times as we talked, students were engaging, asking tough questions, sharing their stories when they felt compelled, and challenging each other's opinions. I was feeling confident we were making progress when I recognized a student with her hand raised.

"Can White people do this work?"

Her question was delivered quickly and simply, being met with silence in the room. All eyes turned to me, the White instructor, to see how I would react.

To preface my response, I felt good about the community we had built in the class. I had already interrogated my privilege with the students and talked about ways that I planned to give away some of my authoritative power to allow for more open dialogue. I didn't feel like the comment was adversarial at all. I was actually excited she felt comfortable enough to ask it.

So, in that moment, I checked in with my feelings and reconsidered my privilege as I stood there, all eyes on me. In the past, I might have been a little defensive, but I wasn't this time. I dug deep, though I was nervous because I knew the importance of my response. I owed it to the class to give my most honest, authentic response.

"I am not sure that I have an answer for you. Clearly, I am here doing it, but I am open to the question. What does everyone else think? I am really interested in hearing your critique around this question. Let's dig in together."

I reflected the question back to the class. I recognized how White people often take power away from those who come from marginalized identities in dialogues around topics of justice, decolonization, or intersectionality. Even though I had other plans for the remainder of the three hour course that day, I knew the critique and discussion that followed would be time well spent, even if it meant my authority was questioned and critiqued.

I share this story with you for two reasons. First, I believe that as a White leadership educator, it is imperative that we do significant, critical reflective work in order to prepare ourselves for challenging questions where we may even be the target of criticism.

> **"Like our students, it is too easy for educators to shy away from including challenging content, making space for discomfort and dialogue, or responding to criticism when we make mistakes or missteps."**

It isn't enough to talk about how we understand concepts or are aware of our privilege. We also have to realize that our privileged identities often cause us to miss the ways in which we can oppress or further marginalize students in our classrooms even though we "mean well."

There are a plethora of well-meaning "non-racist" White people (Patton & Bondi, 2015) and women in particular (Accapadi, 2007), who want to help support a number of social justice issues. In reality, as a collective, this group is often complicit in maintaining systems of oppression throughout education, the justice system, healthcare, etc. We need to stop being surprised, offended, hurt, or defensive when someone questions our intentions, our authenticity, or our opinions. Every time that happens, we have an opportunity to open ourselves up to learning and growth.

I also share this story because I am interested in how we can help leadership educators critique their own practice and provide opportunities for growth as instructors. Research has shown the importance of creating a sense of discomfort in social justice education and to subsequently help students manage and reconcile the emotions they feel in response (Boler, 2004). Like our students, it is too easy for educators

to shy away from including challenging content, making space for discomfort and dialogue, or responding to criticism when we make mistakes or missteps.

Often, we ask our students to be vulnerable without considering the power dynamics that exist in a classroom space. It can be significantly more challenging for students from marginalized backgrounds to share their stories. Additionally, it is important to question whether or not you as the instructor/facilitator have been vulnerable in sharing or in responding to questions and critiques. Research indicates a tendency for instructors to resist vulnerability, especially when the tension between our ideals of practice and our actual practice are challenged (Cutri & Whiting, 2015).

I view my role in this course and in other leadership courses as helping to develop future leadership educators in higher education contexts. Therefore, it is essential that I spend significant time focused on challenging institutionalized and systemic oppression as it relates to leadership contexts. It is important that we have an expectation for our students to work toward equity and justice, and that we as educators take the responsibility "for shaping institutional and program-level policies and practices" (Bondi, 2012, p. 406).

I go back to the question my student asked often to remind myself that questioning our motives, our good intentions, and our practice is key to progress. There are so many factors that contribute to an individual educator's approach and preparation. I know that for me, this looks like a constant state of discomfort. If I am comfortable, then I have stopped challenging myself and thus could be complicit in maintaining dominant narratives and ideologies about leadership. I am also aware that if I want to continue to research and teach on the topic of leadership development, I must remain aware and concerned that leadership is not equitable, accessible to all, or inclusive in most spaces.

In regards to the question the student posed – I still don't have one clear answer or response. I think there are certainly times when White facilitators need to take a step back and make space for people from marginalized identities to take the lead. But there are also endless reasons why those of us with privilege have to dig in and help advocate for justice, especially in leadership spaces. During our discussion in class great points were made about facilitator training, how to measure the success of a facilitator, and the potential harm that can occur when facilitators do not take the time to critically reflect. As a result of that discussion, I was reminded that as a White leadership educator, it is important I use the power I have to challenge systems of oppression on behalf of the students I interact with every day. They are the future leaders and we all need to do better.

You may be left wondering – what can I do to improve? My best advice is to check in with yourself. Reflect on your biases. Educate yourself by reading articles that challenge you to think differently. Review your syllabi, your workshop designs, and your programs and ask yourself if they are inclusive of voices and experiences of marginalized leaders. Be prepared to receive criticism and then incorporate the feedback. Learn to apologize sincerely when you make a mistake – we all make them in this work. It isn't easy to lean in, but remember, this should be an uncomfortable process. "You can choose courage or you can choose comfort.
But you cannot have both." – Brené Brown.

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The **Socially Responsible Leadership Scale** is now available online! Visit http://srls.umd.edu/ for more information.

Program Spotlight: Undergraduate Leadership Studies at Loyola University Chicago

by Michelle Kusel, M.Ed.

As leadership educators, we scour curriculum, theories, and texts in hopes of creating a synergistic combination that will make our students have the long-awaited 'ah-ha' moment where their minds metaphorically explode. You see them sitting in class, wheels turning. You hear them talking with peers frustrated, excited, and perhaps a bit "pizzled" (Day & Drath, 2012).

Yes, pizzled. My spell checker doesn't like the word either, don't worry. It's a combination of pissed off and puzzled and is the crux of one of the newest leadership theory texts available, *Leadership Theory: Cultivating Critical Perspectives* by Dr. John Dugan. This text serves as the foundation for the Undergraduate Leadership Studies Minor at Loyola University Chicago and as the author states, "the learning of leadership should invoke alternating feelings of frustration and excitement if it is treated as the complex and deeply personal phenomenon that it is" (Dugan, 2017, p. 3).

Dugan would describe the intentions of the Undergraduate Leadership Studies Minor curriculum as"the crashing of waves". We must guide, challenge, support, and teach students but then BAM. Imitating waves crashing into the rocks on Lake Michigan, the same rocks that serve as the scenic background for Loyola University Chicago, Dugan slaps his hands together and we talk about pizzling the students just enough to keep them caring. Lather. Rinse. Repeat.

The interdisciplinary minor is designed to complement co-curricular offerings at Loyola University Chicago, exposing students to diverse theories and perspectives on leadership. Classes in the minor provide space for students to examine how social justice and ethics are (messily) intertwined in the practice of leadership. We couple critical self-reflection with critical thinking skills to deepen a student's understanding of leadership in this increasingly complex world.

The minor was designed with high impact learning experiences at the core to maximize student learning (Kuh, 2008). These experiences include: an internship, service-learning, a capstone seminar, and an ePortfolio. The program's learning outcomes include that graduates will demonstrate:
- an understanding of leadership theory along with contextual influences on the practice of leadership
- an understanding of ethical considerations in the pursuit of leadership for social justice
- the capacity to apply knowledge and skills related to leadership in their unique disciplinary contexts and career fields ("Leadership Studies," 2017).

This is accomplished through four required core courses (12 hours) and two electives (6 hours). The curriculum design in both loosely and tightly coupled with Dr. John Dugan's *Leadership Theory Cultivating Critical Perspectives* text. Dugan appeals to a variety of backgrounds, notably by bringing each theory to life with a real-world example at the end of each chapter.

In the first required core class, students engage in the Chicago community, with 25 hours of a service-learning opportunity while reflecting on their personal and leadership identities and how these identities play into the broader social systems. This course is offered through both open and community-specific enrollment. Different communities that have been offered to participate in the course include: student athletes, leadership learning community

students, bridge transition students, and STAR (Students Together Are Reaching Success) mentors. While leadership theory is discussed in this first course, it is not the focus. The message we hope students leave ELPS 125 with is to learn to question and how to question. We also hope they begin to understand the importance of deconstruction and reconstruction of ourselves and the world around us.

In the second course, ELPS 222: Foundations of Ethics and Social Justice in Leadership, the students dive deep into leadership theory. One of the primary takeaways students report is the confidence to deconstruct and reconstruct their own leadership theory. This confidence carries into the final two core classes as the students are asked to take on a proactive role in their learning.

ELPS 223: Contextual Influences in Applied Leadership Internship is a hybrid class where students complete a 75-hour internship in their major or area of passion. The minor core courses round out with ELPS 325: Leadership Studies Capstone. This course flips the classroom for a good part of the semester, asking the students to reflect and teach their peers content from the other leadership studies minor courses. The course aims to help students recognize and acknowledge that they are "innovators, instigators, pioneers, and rebels that reject the status quo and drive positive social change all over the world" ("Echoing Green," 2017) while developing a fellowship application to solve a social issue in the world. Finally, students complete two electives. One elective must be taken in students' primary college of enrollment.

Celebrating its fifth semester, the minor has over 40 students enrolled, spanning all grade levels and majors. Students have taken their knowledge and general pizzlement into conference presentations, national dialogues, and their continued education or employment.

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Critical Perspectives in Practice: Balancing Leadership Development, Community Engagement, and Identity Work

by Juan Cruz Mendizabal and Kathy L. Guthrie, Ph.D.

As educators, understanding different strategies for teaching leader and leadership development from a critical lens is essential. The Center for Leadership and Social Change (Center) at Florida State University seeks to integrate critical perspectives and practices through programs and services for students. However, as we create educational opportunities, tensions arise in how to do this critical work. We will provide a brief overview of the Center and two beautiful, but challenging tensions we are currently exploring in our programs: 1) the competing priorities between community-centered service engagement versus student leadership development, and 2) the implicit liberal nature of our community engagement programs as they intersect with leadership development, social justice, and identity pedagogy.

Evolution of the Center for Leadership and Social Change

Before digging into the complexities of how we put critical perspectives into practice, context is important. We want to provide a brief history of the Center for Leadership and Social Change (http://thecenter.fsu.edu/about/history). The work in the Center is rooted in three former offices at Florida State University. These offices include the Center for Multicultural Affairs, established in 1972; Center for Civic Education and Service, established in 1995; and the LEAD Center, established in 2004. In 2007, through the recognition of shared values and vision, the LEAD Center and the Center for Civic Education and Service created a new center for the training, development, education, and engagement of responsible citizenship and effective leadership: the Center for Leadership and Civic Education. In 2012, the Center for Multicultural Affairs and the Center for Leadership & Civic Education merged to

become the Center for Leadership & Social Change. The merger created an enhanced capacity for engaging students in leadership education, identity development, and community engagement. Building on a collective 55 years of wisdom and experience, the Center integrates diversity, leadership, and service to facilitate educational experiences for students. With this historical perspective in mind, the Center aims to look at leadership development with a critical perspective, especially with community engagement and identity work at our core.

Community-Centered Service Engagement and Student Leadership Development

A major tension in the work we do regarding leader and leadership development is using community engagement as a pedagogy. Stoecker (2016) challenges the idea of traditional service-learning contending offices use vulnerable community members as experiments in a laboratory, often leveraging academic privilege to capitalize on their own research, resumes, and developmental opportunities. Stoecker (2016) purports student learning and development will continue to occur even with a paradigm shift that prioritizes student learning as the least intentional aspect of service-learning. This creates tension for our work to achieve this delicate balance of serving both the community while attending to the needs of leader and leadership development in our students. Put differently, if the pendulum swings too far into the liberating service-learning model, we risk compromising the quality of service yet again because our students still need to own the responsibility and vision skills attendant to a leader identity.

"When we work with students to understand the how and why of social change, leadership development emerges as the foundation of our work. Leadership development, both formal and informal, helps us mobilize students from 'talking shop' to actively creating change."

An example of this tension and how the Center implemented a critical perspective to leadership development comes from the Moellership program. The Moellership Program provides a stipend of up to $4,000 to support students in 8-12 weeks of summer service at a non-profit agency. Using Stoecker's (2016) framework, this program risks the dangers of being completely student-centered in service and leadership development. To balance this, the Center implemented Tania Mitchell's Social Justice Sensemaking model (2014) in a bi-weekly curriculum, which focuses on identity development in the context of privilege and oppression, probing students to understand how their identities may be oppressive to the communities they are working with and how they might minimize the power imbalance. Looking at leader and leadership development from a critical perspective, especially when using community engagement as a central pedagogy, a delicate balance is needed. Keeping the quality of service at the core of what we do, yet creating space where students can develop the skills that come with leader identity, self-efficacy, and capacity, should be of primary concern.

Leadership Development for All

In the current divisive political climate, we have asked ourselves whether our programs are accessible to leaders across the spectrum of political identities. Beyond examining leadership styles of political leaders, another tension is uncovered considering scathing critiques of the community service initiatives in higher education from those who believe community engagement should re-center itself on volunteerism, not a liberal infusion of power, privilege, and social justice.

The National Association of Scholars (2017) specifically calls for a return to "Civics Education," which describes a renewed focus on policy, law, and other systems-based responses guided by faculty members and other organizations. This shift would eliminate the student affairs presence in service-learning and community engagement practices, especially as a pedagogy for leadership development. This fuels the second tension we contend with: the implicit liberal nature of our community engagement programs. Some of the questions guiding our introspection include: Could it ever be possible for us to teach students about social issues without talking about the constituents of the community organizations with which we partner? Could we say we have effectively done our job without asking students to examine their identities before they enter employment so they understand how they show up? Would students' understanding of leadership be complete without considering the broader social context within which their energies are expended?

The Center reviewed all marketing and program overviews to see if exclusive language or practices suggesting only "social justice warriors" are welcome. Given our history, we continually ask ourselves about our responsibility to infuse identity work into our practices and how our Center is uniquely positioned in higher education given our intellectual and practical intersections. When we work with students to understand the how and why of social change, leadership development emerges as the

foundation of our work. Leadership development, both formal and informal, helps us mobilize students from "talking shop" to actively creating change. Because we believe every student can lead, every student should be able to participate in our Center. The complexity arises when we examine what kind of change students are intending to make and our own implicit and explicit biases in facilitating this process.

Conclusions

Issues of complexity should be anticipated when using critical perspectives in teaching leadership. As we continue critical conversations around our work, we perpetually challenge ourselves to investigate our programs for inclusivity. Leadership education emphasizes the process of self-awareness as a key to leading effectively; therefore, leadership educators must be able to hold the truth of their students' processes, examining their own tensions between inclusivity and positive social change. In 2018, we see the worlds of leadership, community engagement, and identity intersecting in new and exciting ways. As leadership educators, our challenge is to adapt to and thrive in the complexity, inviting all of our students to participate in the evolution.

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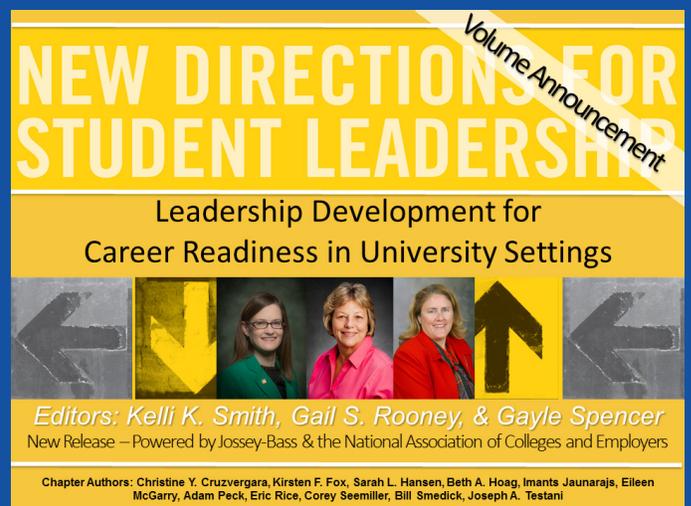
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