

Diversity and Inclusion in U.S. Universities and the Pursuit of Global Leadership

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Abstract

This paper will discuss why global leadership is necessary and how to begin the process of developing global leaders. In order to do this, this paper will examine universities in the United States and how they attempt to engage students in diversity, inclusion, and leadership. Some common themes will be highlighted that describe the tactics used by these universities. A connection will be made between these themes and the commonalities found among various leadership frameworks from countries and cultures around the world. The combination of these findings will form a discussion around how to develop global leaders who are prepared to lead across differences in a world that is becoming increasingly interconnected.

Introduction

The world is becoming a global village. Coined by Marshall McLuhan in the 1960s, this term explains the interconnectivity people experience as a result of the development of better technology, communications, and intercultural competency (Golovine, 2014). The world seemingly shrinks as people from all cultures, ethnicities, religions, and other backgrounds are connected to each other. Simultaneously, a new and immediate need emerges: that of global leaders. Perez states, “There is no doubt that globalization has impacted how leadership is practiced at a global level” (2017). As the world begins to venture into the uncharted territory of global leadership, it is important to note a key commonality shared by countless leadership styles in various cultures and contexts. According to the *Critical Review of Global Leadership Literature*, out of 25 studied leadership models from cultures around the world, “the most frequently mentioned competencies for global leadership are intercultural skills and awareness” (Park et. al., 2018).

In order to understand how best to engage global leaders in intercultural competency, this paper will examine a more localized study. The connection will be made between intercultural efforts on a global scale and diversity and inclusion efforts on university campuses in the United States. Guthrie et. al. explains, “It is the collective ability across diverse perspectives that create shared understanding and responses needed to solve seemingly intractable societal issues” (2013). By developing young leaders who are adept at engaging with diverse perspectives, universities are producing graduates with the capacity to act as global leaders.

It is evident that diversity and inclusion efforts on college campuses are important. In *Making Diversity Work on Campus*, Milem et. al. explains, “campus communities that are more racially and ethnically diverse tend to create more richly varied educational experiences that

enhance students' learning and better prepare them for participation in a democratic society” (2005). But not only does campus diversity create better learning in classrooms. In addition, it also creates a respect for diversity and inclusion in other social circles. A study conducted at UCLA found that students with diverse friend groups were more likely to interact with diverse groups in other facets of their lives. Furthermore, those students were also more likely to willingly engage in conversations about diversity and inclusion (Milem et. al., 2005).

While it is clear that diversity and inclusion on college campuses is vital, there is still a question of representation. For example, in 2019, white students accounted for 51% of all college students in public institutes. All other races and ethnicities made up the rest of the minority, with the second highest percentage being hispanic students at 21% and black students at 12% (College Enrollment). This data indicates it is important to ponder how universities are cultivating programs, curriculum, and an environment in which non-white students can succeed. Of course, race is not the only identity that makes up diversity. Universities must be mindful of all the ways their students bring diverse perspectives to the table, and they should be prepared to engage them all in leadership. Guthrie et. al. states, “it is important to consider the intersection of leadership development and diversity of college students” (2013). That is what this paper strives to do.

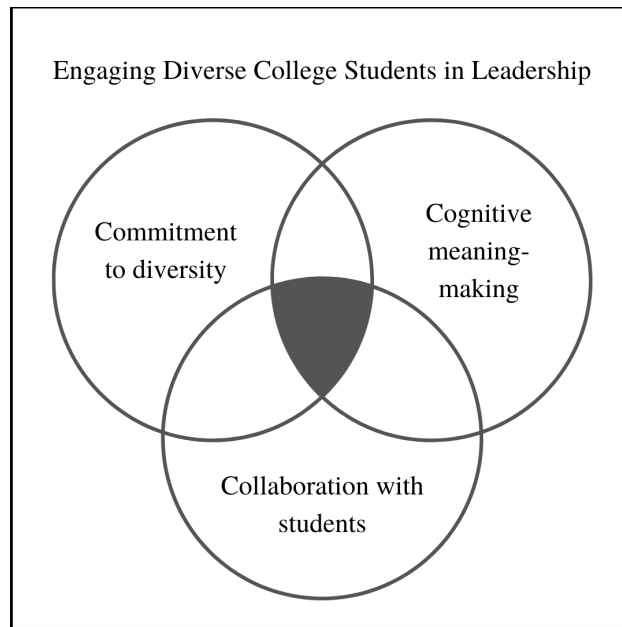
Questions to be Answered

This paper will address the following questions:

1. How must higher education institutes engage students of all identities in diversity, inclusion, and leadership in the U.S.?
2. Is there something we can learn from these tactics to help us become better global leaders?

Literature Review

From the review of literature, three categories were formed to interpret the tactics used by universities to engage students in diversity and inclusion, as well as leadership development. These three categories are: commitment to diversity, collaboration with students, and cognitive meaning-making.



(1). Commitment to diversity

The first category of tactics is making a strong commitment to diversity and inclusion. This is important for many reasons. According to The American Council on Education, diversity in higher education institutes: (1) “enriches the education experience,” (2) “promotes personal growth and a healthy society,” (3) “strengthens communities and the workplace,” and (4) “enhances America’s economic competitiveness” (2012). Essentially, without diversity, students do not learn how to collaborate, manage differences, gain new perspectives, or build mutual respect between each other. The article by the American Council on Education continues, “the diversity we seek and the future of the nation do require that colleges and universities continue

to... build healthy and diverse learning environments that are appropriate for their missions. The success of higher education and the strength of our democracy depend on it” (2012). That is why it is vital universities make a commitment to communicating and living out their diversity and inclusion missions.

There are many ways to do this. First, universities must communicate this commitment in an authentic and effective manner. Milem et. al. explains a university’s commitment to diversity and inclusion should be, “highly visible and unambiguous if students are to view such interactions as contributing to the larger cultural norms of the campus” (2005). If there is a question about where diversity and inclusion lie on the priority list, the university’s efforts are not effective enough. Furthermore, universities should not only be clear, but also authentic. Students are expected to trust that their university has their best interest in mind. However, when a university's words and actions do not align, that trust is broken. And to take it one step further, students then do not have the expectation that their university will assist them in their development as leaders in the real world (Guthrie et. al., 2013).

In order to be proactive about creating a campus in which diversity and inclusion are of the utmost importance, faculty members must be aware of the campus culture. Furthermore, it is their responsibility to understand how their students’ identities fit in or out of that culture (Abes et. al., 2007). This is certainly a challenging task, but it should not be a dreadful one. Jones believes that in order to create leadership learning that is productive and meaningful, an assets-based approach to diversity and inclusion must be adopted. Rather than with a more deficits-based approach, university faculty should approach the education of diverse students as an exciting and worthwhile opportunity (Jones et. al., 2016).

In order to authentically portray a university's commitment to diversity, actions must be taken. Acknowledging exclusion or lack of representation is a good first step, but it is not enough if not partnered with action steps to make improvements. Without addressing the wide range of student identities, and their unique needs, there is still a perpetuation of oppression. An action-based approach is especially important if students from diverse backgrounds are to view themselves as leaders. Guthrie et. al. explains, "students who are from historically underrepresented groups... would benefit (as would the institution and society as a whole) if leadership development programs were more intentional about serving a more inclusive group of student leaders" (2013). Action steps could include but are not limited to the continuous funding of key programs that support diverse students and inclusion efforts on campus (Milem et. al., 2005).

One incredibly effective way universities can show commitment to diversity is by developing a diverse faculty. Milem et. al. states, "having a diverse faculty ensures that students see people of color in roles of authority and as role models or mentors" (2005). He continues by noting there must be an intentional initiative in order to do this. This is because studies have shown that homogeneous search committees are unlikely to hire diverse faculty without policies in place to encourage them to do so (Smith et al. 2004). While intentional hiring processes can make a huge impact, there is much that can be done to help current faculty expand their skills to work with students with various identities. Diversity and inclusion training can help higher education professionals and teachers facilitate better learning among students of different identities and backgrounds. No matter the intention of the university or teacher, if the person who is facilitating conversations around diversity is not well-trained, everyone loses out (Milem et. al., 2005).

Commitment to diversity and inclusion is necessary if universities want to set up their students for success as global leaders. However, diversity should never be an end goal. Milem et. al. explains, “diversity is a means toward achieving important educational outcomes, not an end in itself” (2005). He believes there is not necessarily a right answer to the question, “how much diversity is enough?” While putting a number on diversity implies a de-humanized approach in which students of various identities are exploited, there is also harm in keeping expectations too broad. This is why it is vital to view diversity and inclusion efforts as an ongoing process, rather than simply a goal to meet (Milem et. al., 2005). In addition, universities must ensure they are not placing a responsibility on students of diverse backgrounds to diversify the campus and its programs. “It is especially important that no single group of students—especially students of color—be unintentionally burdened as “the diversity” with whom all others should interact” (Milem et. al., 2005). The pursuit of diverse and inclusive universities is the responsibility of everyone, not just faculty or non-majority students.

(2). Collaboration with students

The second category of tactics universities in the United States are using to engage students in diversity, inclusion, and leadership is collaboration with students. In order to do this, higher education professionals must understand how students’ identities can change the way they learn best. Students need to be taught that they can create change no matter what racial and ethnic identities, gender, or sexual orientation they possess. Especially when it comes to leadership, students’ identities don’t just affect how they view themselves as leaders, but how they learn about the practice of leadership studies (Jones et. al., 2016).

Underrepresentation can greatly impact how students of marginalized backgrounds feel about themselves in regard to leadership abilities. For example, according to the Critical Race

Theory, students of color are frequently underrepresented, both within any given room and within the higher education pedagogy (Torres and Mitchell, 1999). Historical “leaders” perpetuate this underrepresentation. If a student only sees white men in roles of power, giving money, winning awards, teaching classes, leading the university... how is that student supposed to believe a non-White male could lead (Jones et. al., 2016)?

Teachers can co-create learning with their students and with other professionals to build meaningful course content for students of all identities. Milem et. al. states that students of different racial and ethnic groups often have very different viewpoints on societal issues than white students (2005). Therefore, it is important for teachers to gain an understanding about each student in regard to what they think is important, how they view certain issues, and how their identities impact their viewpoints. In the case of developing young leaders, Guthrie et. al. states teachers must not only believe that each student is capable of leadership but must also have a deeper understanding of what resonates with the student and how they learn best (2013).

However, collaborative learning is not just the responsibility of the instructor of the course or the dean of a school. All students and faculty play a role. Heifetz explains, “adaptive leadership shifts the responsibility of change from a single authoritative figure to a collective group of leaders” (Heifetz, 1994). Creating a collective effort to engage everyone in classroom learning is vital in order to approach the pursuit of diversity and inclusion with a leadership mindset. Students must be made aware of their “social location” and the privileges it allots them. This is because a student’s social location can greatly affect how they think of themselves as leaders (Dugan, 2017). By building a shared determination to learn and grow with one another, students can then engage in leadership for social change (Dugan, 2017).

Another way to engage students of all identities is to ensure curriculum is built using resources from diverse people. Higher education professionals have the power to design courses and cultivate spaces with all kinds of identities in mind (Jones et. al., 2016). This could look like course readings from authors of color or documentaries from the perspective of the LGBTQ community. When identity is represented, collective learning is encouraged, and diversity is embraced, students are developing their capacity for leadership.

(3). Cognitive meaning-making

The third category of tactics universities use to engage students of all identities in diversity, inclusion, and leadership is challenging them to think in new ways and make meaning of their identities and experiences. A great way to do this is through intentional self-reflection. Abes et. al. explains, “students bring their own identity-based experiences and stories into the mix to co-construct with peers, advisors, counselors, and instructors new truths, understandings, and perspectives about their sense of self” (2007). By reflecting in a safe space and making meaning of their social location, students broaden their worldviews and become more adept at practicing inclusive leadership. Levinson et. al. further makes the argument, “one’s social position and social possibilities are strongly shaped, even determined, by the sense of who we are in relation to others (identity), by what we know about ourselves and the world (knowledge), and by what we are capable of doing with ourselves and others in the world (power)” (2011). When students are encouraged to think deeply and intentionally about how their identities shape their experiences and impact the ways in which they interact with the world, they gain new and important perspectives.

One key component of identity that students and faculty alike must be mindful of is intersectionality. This essentially means that people have both/and identities, rather than either/or

(Collins, 2018). Singling out one identity does not portray a complete and accurate representation of any given person. Instead, it is important to know how identities interact with each other. Furthermore, faculty and students must understand that every student holds with them multiple identities that grant them privileges or subject them to prejudices. Collins explains, “once we realize that there are few pure victims or oppressors, and that each one of us derives varying amounts of penalty and privilege from the multiple systems of oppression that frame our lives, then we will be in a position to see the need for new ways of thought and action” (Collins, 2018).

Dialogue is a powerful tool that can be used to make meaning. In fact, Jones et. al. states that conversation is one of top three ways in which students can engage across differences (along with self-reflection and course content) (2016). By engaging in dialogue with people of different identities, students become more open-minded, gain empathy, and are better able to deconstruct marginalization for social change (Dugan, 2017). This creates a foundation for global leadership.

By making meaning of identity and engaging in conversations across differences, students are better prepared to have a social change state of mind. This, in turn, sets them up for better global leadership. According to Critical Social Theory, global leaders must be concerned with “understanding the flow of power in society, how this contributes to social stratification, and ways in which we can create more democratic and just social arrangements” (Dugan, 2017). This theory makes the argument that inequalities are common, and it surfaces assumptions that are made every day due to social position and identity. When students are expected to address these truths head-on through self-reflection and collaborative meaning-making, they are advancing social change leadership (Dugan, 2017).

Global Leadership

It is already known that leadership looks different in different places and within different cultures. With the emergence of a global village state of being, there is a growing need to nurture a “global mindset.” Levy et. al. defines a global mindset as, “a highly complex cognitive structure characterized by an openness to and articulation of multiple cultural and strategic realities on both global and local levels, and the cognitive ability to mediate and integrate across this multiplicity” (2007). This brings up the question of how to maintain a global mindset when managing the different forms of leadership understanding throughout the world.

Goldsmith believes there are five key competencies global leaders must possess: “(a) thinking globally, (b) appreciating cultural diversity, (c) developing technological savvy, (d) building partnerships and alliances, and (e) sharing leadership” (Goldsmith et. al., 2003). Some studies indicate global leaders should “commit to meeting their own personal morals” and stay true to their own ethical compasses (Park et. al., 2018). Other studies explain the importance of being flexible when working with people cross-culturally and adapting to new ways of thinking and acting (McCall et. al., 2002). An article by the Huffington Post states that people should meet differences with curiosity, but take action based on commonalities (Golovine, 2014). This point emerges: there is not a prescribed “right way” to exercise global leadership. Therefore, it is important to take what is known about exercising leadership across differences and mold it into steps to make progress in global leadership.

In *Critical Review of Global Leadership Literature*, leadership frameworks from across the globe are studied and similarities are recorded. Five common themes are discovered about these various leadership styles and frameworks: (1) intercultural, (2) interpersonal, (3) global, (4) change and vision, and (5) personal traits and values (Park et. al., 2018). Using these themes,

some connections can be made between engaging students in diversity/inclusion and leadership and developing global leadership skills.

Park et. al. describes the first theme, intercultural, as “the ability to understand cultural differences and work effectively in another culture” (2018). Students are being taught how to manage differences by both reflecting on their own identities and learning about others’. This happens through intentional and open-minded discussion. It is important that these discussions are facilitated by well-trained professionals. Similar assumptions could be made about the power of dialogue between leaders of different countries. Global leaders must be prepared to look deeply inward at themselves, their culture, their identities, and their privileges or penalties. Then, they must be prepared to understand how they compare, contrast, and mesh with those of others.

The second theme is interpersonal, meaning “interacting with others, cultivating relationships, and understanding one’s affect on others” (Park et. al., 2018). Students are being encouraged to collaborate and cultivate a collective responsibility for learning and success. Less emphasis is placed on the individual and more emphasis is placed on the group or community. This shared responsibility can be adapted to global leadership. The mere definition of success as a shared goal represents a global mindset. Just as students do when they listen to those who are different from them, global leaders can build empathy and understanding, allowing them to lead more effectively.

The third theme is global. Park et. al. states this theme is all about having a global mindset (2018). Universities help develop students’ global mindsets by showing a commitment to diversity and inclusion efforts, encouraging dialogue across differences, and challenging students to think deeply about their identities. Global leaders can develop global mindsets in

similar ways by committing and practicing. It is evident from the literature review that this commitment must be authentic and action based.

The fourth theme is change and vision. Park et. al. describes this, quite plainly, as the ability to “lead and implement change initiatives” (2018). When developing young leaders, many universities are pushing students to realize their ability to create social change. According to Critical Social Theory, this includes acknowledging the privileges and prejudices people experience as a result of their identities. In addition, it requires people to make the assumption that marginalization exists. Leaders must not only critique this system, but deconstruct it (Dugan, 2017). Global leaders must be prepared to face injustice and strive to take action against it.

The fifth and final theme is personal traits and values. Park et. al. describes this theme as “personal attributes” such as integrity, ethics, flexibility, and openness (2018). Much of this theme can be tied to the meaning-making component of students’ time in universities. When they make meaning of their identities, they must inspect their own values and personal traits. Global leaders, too, must be introspective and know their strengths and values.

Future Questions

Many questions have surfaced throughout this study. One of the greatest ones being, how might the western idea of leadership be limiting when considering global leadership? In this study, global leadership is examined through the lens of various countries’ and cultures’ leadership frameworks. However, the connection is made between these global frameworks and student engagement in diversity and leadership only in universities in the United States. If it is clear that different cultures practice leadership differently, then what limitations become present when only examining the young development of leaders in one of those cultures? Lucas and Chambers explain, “Today, leadership holds different meanings in different social and cultural

contexts. How leadership is defined, practiced, and accepted in Japan looks significantly different in South Africa” (2003). Furthermore, Pittaway et. al. suggests it is a common habit to strongly align with the leadership style of one’s own social identity. “Social identity theory considers that as people more strongly identify with a group their leadership perceptions are more directly influenced by prototypicality (Pittaway et. al., 2005).” How do researchers detach themselves from this mentality in order to create a more holistic and unbiased study?

Another interesting question to be pondered is, “what do diversity and inclusion efforts look like on university campuses across the globe? To what importance is it to certain cultures that students are exposed to differences? Are more homogeneous societies more or less likely to engage their students in programs that train them to embrace difference? Likewise, what do leadership studies programs look like in universities around the world? Because leadership looks and is defined differently across cultures, how does that impact the way they develop young leaders? These are all questions that must be explored in order to better understand what the world needs from global leaders and how to develop them.

Acknowledging Blindspots

According to *Positionality: Reflecting on the Research Process*, “the nature of qualitative research sets the researcher as the data collection instrument. It is reasonable to expect that the researcher’s beliefs, political stance, cultural background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process” (Bourke, 2014). In the case of this study, it is vital to acknowledge that researcher blindspots could impact certain aspects of this paper and its findings. An attempt was made throughout the research process to monitor the positionality of the researcher, given her identity as a white, heterosexual, cisgender woman. Bourke defines positionality as, “a space in which objectivism

and subjectivism meet.” He continues, “we can strive to remain objective, but must be ever mindful of our subjectivities. Such is positionality. We have to acknowledge who we are as individuals, and as members of groups, and as resting in and moving within social positions” (2014). Though the intention has been to remain objective, there is a potential these subjectives, or blindspots, have created biased or limited approaches to content discussed in this paper.

Conclusion

This paper has attempted to understand what is needed from global leaders by assessing how universities in the United States are approaching student engagement within the realm of diversity, inclusion, and leadership. Because the world is turning into a global village, it is becoming clear that there is a need for global leaders who can lead justly across differences in culture and identity. The paper strived to answer these questions: (1) How must higher education institutes engage students of all identities in diversity, inclusion, and leadership in the U.S.? (2) Is there something we can learn from these tactics to help us become better global leaders?

The literature review brought to light three key ways in which higher education professionals engage students in diversity, inclusion, and leadership. These three ways are: commitment to diversity, collaboration with students, and cognitive meaning-making. By taking an action-based effort, encouraging students to self-reflect, and creating a collective responsibility for learning and leadership, universities are developing young professionals who are more qualified to become global leaders. The literature review also brought to light that there is no prescribed way in which global leaders are to think and act. Rather, different frameworks are used by various countries and cultures. This requires leaders to be flexible, knowledgeable, and open-minded.

The discussion highlighted five themes of most leadership frameworks across the globe: intercultural, interpersonal, global, change and vision, and personal traits and values. Using these themes and adapting them to tactics used by universities to engage students in diversity and leadership, a discussion was formed around the idea of what effective global leadership could look like. However, it must be acknowledged that this approach could be hindered by the limitations of solely Western leadership development tactics. A more in-depth study should follow that examines how other universities around the world approach leadership development and social positionality should be taken into consideration. The pursuit of global leadership is a process that is far from over. However, with cultural competency and intentionality, progress can be made to develop global leaders prepared to do great work in the emerging global village.

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Notes

Jones, T. B., Guthrie, K. L., & Osteen, L. (2016). *Critical Domains of Culturally Relevant Leadership Learning: A Call to Transform Leadership Programs*. *New Directions for Student Leadership*, 2016(152), 9–21. doi: 10.1002/yl.20205

- We must, “adopt an assets approach to teaching culturally diverse students.”
 - Often teaching diverse students is viewed as deficit-based
- Without addressing the needs and identities of marginalized students, we are perpetuating oppression
- A student’s leadership identity stems from their other complex identities (Abes et al)
 - How is someone supposed to have a leadership identity in a classroom or program when their other identities aren’t being represented/acknowledged
- Professors must create curriculum and cultivate spaces at the intersection of leadership identity and “other dimensions of identity such as race, culture, sexual orientation, gender, religion, and social class.”
- Students must be taught that they can create change, despite their identity
- A student’s identity doesn’t just affect how they view themselves as a leader, but also how they learn best about leadership studies (Dugan)
- If a student only sees white men in roles of power, giving money, winning awards, teaching classes, leading the university... how is that student supposed to believe a non-White male could lead? (Dugan)
- Acknowledging exclusion or lack of representation is NOT ENOUGH. Action must be taken.
- Students can engage across difference through three ways
 - Conversations
 - Course content
 - Self-reflection

Abes, E. S., Jones, S. R., & McEwen, M. K. (2007). *Reconceptualizing the Model of Multiple Dimensions of Identity: The Role of Meaning-Making Capacity in the Construction of Multiple Identities*. *Journal of College Student Development*, 48(1), 1–22. doi: 10.1353/csd.2007.0000

- Educators must first understand the “multiple dimensions of identity” AKA, intersectionality
- There is a relationship between the personal identity one holds for herself and the social identities she assumes as well
- “...the importance of incorporating contemporary perspectives of fluidity, performativity, and salience in theory development and use, particularly related to multiple social identities.”
- Essentially, we should be mindful of intersectionality when discussing identity and asking others to ponder their identities

- Students must not only address their multiple identities, but also make meaning of them
- “;students bring their own identity-based experiences and stories into the mix to co-construct with peers, advisors, counselors, and instructors new truths, understandings, and perspectives about their sense of self.”
- “One responsibility of professionals is to know and be aware of the campus culture and how the culture relates to students' representation and development of their multiple identities.”

Guthrie, K. L., Jones, T. B., Osteen, L., & Hu, S. (2013). Cultivating leader identity and capacity in students from diverse backgrounds. Hoboken, NJ: Wiley Periodicals, Inc.

- “...students who are from historically underrepresented groups... would benefit (as would the institution and society as a whole) if leadership development programs were more intentional about serving a more inclusive group of student leaders.”
- “Given the increasing diversity of the student population on college campuses and the trend of demographic transformation in U.S. society, it is important to consider the intersection of leadership development and diversity of college students.”
- “If universities continue to say one thing and yet do another, why should students or society expect or trust colleges and universities to develop the leadership skills necessary for the modern world?”
- “It is the collective ability across diverse perspectives that create shared understanding and responses needed to solve seemingly intractable societal issues.”
- “; leadership educators have a responsibility not only to believe that all students are capable of participating in the leadership process, but to know, understand, and act upon the knowledge of how all students learn to identify as a leader and learn the skills of leadership.”
- This process is an adaptive challenge and requires an adaptive framework to make progress
- “Adaptive leadership shifts the responsibility of change from a single authoritative figure to a collective group of leaders” (Heifetz, 1994).

Milem, J.F., Chang, M.J., & Antonio, A.L. (2005). Making diversity work on campus: A research-based perspective. Washington, D.C.: Association American Colleges and Universities.

- In a supreme court hearing about the University of Michigan, the question of diversity was raised-- specifically, “how much diversity is enough?”
 - The author believes there is no right answer because answering with a number indicates that diversity is only important for university stats
 - Answering that there is no number indicates that efforts to increase campus diversity are not strong enough or taken seriously

- “On college campuses that lack a diverse population of students, underrepresented groups have an increased chance of being viewed as tokens.”
- “However, campus communities that are more racially and ethnically diverse tend to create more richly varied educational experiences that enhance students’ learning and better prepare them for participation in a democratic society.”
- The author states that students of different racial and ethnic groups often have very different viewpoints on societal issues than white students
- A study of UCLA students indicated that students with diverse friend groups were more likely to interact with diverse groups in other facets of their lives
 - Additionally, they were more likely to engage in conversations about diversity and inclusion
 - “...interracial friendships serve the critical function of defining norms of behavior for engagement with diversity.”
- “This institutional context is represented by the role that diversity plays in the mission and goals of an institution, commitment to the educational value of diversity at the highest levels of campus leadership, and the ongoing funding and support for key diversity programs and initiatives on the campus.”
- “Institutional commitment to diversity, Antonio concludes, needs to be highly visible and unambiguous if students are to view such interactions as contributing to the larger cultural norms of the campus.”
- “Moreover, when the focus is solely or primarily on compositional diversity, we have a tendency to focus on diversity as an end in itself, rather than as an educational process that—when properly implemented—has the potential to enhance many important educational outcomes.”
- “...recent research by Smith and others (Smith et al. 2004) indicates that racially homogeneous faculty search committees are not likely to hire candidates from different racial groups unless deliberate steps are taken to require the committees to seriously consider such candidates.”
- “It is especially important that no single group of students—especially students of color—be unintentionally burdened as “the diversity” with whom all others should interact.”
- “Diversity is a means toward achieving important educational outcomes, not an end in itself.”
- No matter the intention of the university or teacher, if the person who is facilitating conversations around diversity is not well-trained, everyone loses out.
- “Having a diverse faculty ensures that students see people of color in roles of authority and as role models or mentors.”
 - “...a coherent and sustained faculty diversity initiative must exist if there is to be any progress in diversifying the faculty.”

Dugan, J. P. (2017). *Leadership Theory Cultivating Critical Perspectives*. Somerset: John Wiley & Sons, Incorporated.

- Critical Social Theory:
 - “In other words, critical social theories are concerned with understanding the flow of power in society, how this contributes to social stratification, and ways in which we can create more democratic and just social arrangements.”
 - Make the assumption that inequalities are common
 - Surfaces assumptions that we make every day
 - “Advances social change”
- How does this relate to the topic?
 - Acknowledgment of marginalization
 - Straying away from typical societal assumptions about power/identity/etc.
- “Levinson (2011) argued that “one’s social position and social possibilities are strongly shaped, even determined, by the sense of who we are in relation to others (identity), by what we know about ourselves and the world (knowledge), and by what we are capable of doing with ourselves and others in the world (power)” (p. 14).”
 - A student’s “social location” could influence how they view themselves as leaders
 - Essentially, social location is privilege
 - Privilege influences our perspective, our ability to see what marginalized students need to be successful
- The author states we must deconstruct marginalization and reconstruct for social change, rather than simply critique
 - How to do this?
 - “A theory could also be adapted by directing greater attention to fostering collective agency rather than just individual agency.”
 - “As a tool of reconstruction, building interest convergence acknowledges the difficulty of engaging others in the work of leadership for social change. It advocates recognizing the negative effects of oppression (not solely on minoritized individuals but on those from the majority as well), meeting people where they are, and building coalitions.”
 - **Creating collective capacity!

Torres, C. A., & Mitchell, T. R. (1999). *Sociology of education: emerging perspectives*. Boulder, CO: NetLibrary, Inc.

- Critical Race Theory states that students of color are frequently underrepresented
- Underrepresented in a room or underrepresented within higher education pedagogy
- The combination of social location and marginalized backgrounds yields certain students who have been given less opportunities and/or have had to overcome more barriers
- Certain students in this category engage in “resistant behavior”

- This resistance behavior could be in the form of protests, but is often quiet and confined
→ students do not “conform to the ascribed dominant cultural expectations”
- Marginalization used as empowerment and strength

Collins, P. H. (2018). toward a new vision. Privilege, 259–276. doi: 10.4324/9780429494802-29

- “Once we realize that there are few pure victims or oppressors, and that each one of us derives varying amounts of penalty and privilege from the multiple systems of oppression that frame our lives, then we will be in a position to see the need for new ways of thought and action.”
- “In spite of the fact that we all have "both/and" identities, (I am both a college professor and a mother - I don't stop being a mother when I drop my child off at school, or forget everything I learned while scrubbing the toilet), we persist in trying to classify each other in either/or categories.”

Park, S., Jeong, S., Jang, S., Yoon, S. W., & Lim, D. H. (2018). Critical Review of Global Leadership Literature: Toward an Integrative Global Leadership Framework. Human Resource Development Review, 17(1), 95–120.
<https://doi.org/10.1177/1534484317749030>

- “For example, Goldsmith et al. (2003) identified five competencies for global leaders: (a) thinking globally, (b) appreciating cultural diversity, (c) developing technological savvy, (d) building partnerships and alliances, and (e) sharing leadership.”
- “The most frequently mentioned competencies for global leadership are intercultural skills and awareness.”
- “Global mind-set is defined as “a highly complex cognitive structure characterized by an openness to and articulation of multiple cultural and strategic realities on both global and local levels, and the cognitive ability to mediate and integrate across this multiplicity” (Levy et al., 2007, p. 27).”
- Five themes found while studying global leadership frameworks
 - Intercultural, Interpersonal, Global, Change and vision, Personal traits and values
- “Global leaders are required to pay attention to ethical issues and commit to meeting their own personal morals and the company standards.” (specifically about indigenous leaders)
- “McCall and Hollenbeck (2002) indicated that global leaders should be flexible in their thoughts and tactics to work with people across cultures.”
- Speak to working across factions

Lucas, N., & Chambers, T. (2003). Editorial comments Journal of Leadership and Organizational Studies--Special Issue, "Leadership in Diverse Societies". Journal of Leadership & Organizational Studies, 9(3), 1. Retrieved from <https://link-gale-com.er.lib.k-state.edu/apps/doc/A102025369/PROF?u=ksu&sid=PROF&xid=2a70c26b>

- “Today, leadership holds different meanings in different social and cultural contexts. How leadership is defined, practiced, and accepted in Japan looks significantly different in South Africa.”

Pittaway, L., Rivera, O., & Murphy, A. (2005). Social identity and leadership in the Basque region: a study of leadership development programmes. Journal of Leadership & Organizational Studies, 11(3), 17+. Retrieved from <https://link-gale-com.er.lib.k-state.edu/apps/doc/A132353941/PROF?u=ksu&sid=PROF&xid=a7b4cf9c>

- “Social identity theory considers that as people more strongly identify with a group their leadership perceptions are more directly influenced by prototypicality.”

Golovine, M. (2014, May 27). Global Village: Where Cultures Connect. Retrieved from https://www.huffpost.com/entry/global-village-where-cult_b_5035779

- “The world becomes a prominent global hub that houses a wide range of people from various backgrounds and paths of life.”
- “...it is constantly evolving and expanding; it is always ready to embrace new cultures, new experiences, new life. However, only by remaining mindful of our changing environment and community can we bring all of these cultures together and enable them to coexist peacefully and to contribute to each other’s development.”
- “Remain curious at all times about our differences but act on our commonalities. While recognizing that every culture has its own customs and traditions, at the core we are all individuals — individuals striving to connect, to communicate, to stay in touch.”

Bourke, B. (2014). Positionality: Reflecting on the Research Process. The Qualitative Report, 19(33), 1-9. Retrieved from <https://nsuworks.nova.edu/tqr/vol19/iss33/3>

- “The nature of qualitative research sets the researcher as the data collection instrument. It is reasonable to expect that the researcher’s beliefs, political stance, cultural background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process.”
- “In conducting research, it is critical to be mindful of the fact that conducting a study that highlights issues of difference may contribute to the further marginalization of the participants of the study (hooks, 1990).”
- “Positionality represents a space in which objectivism and subjectivism meet.”
- “We can strive to remain objective, but must be ever mindful of our subjectivities. Such is positionality. We have to acknowledge who we are as individuals, and as members of groups, and as resting in and moving within social positions.”

Perez, J. R. (2017). Global Leadership and the Impact of Globalization . Retrieved from http://www.na-businesspress.com/JLAE/PerezJR_14_3_.pdf

- There is no doubt that globalization has impacted how leadership is practiced at a global level.

College Enrollment & Student Demographic Statistics. (n.d.). Retrieved from <https://educationdata.org/college-enrollment-statistics/>

- 14.5 million students enrolled in public institutions in the U.S. in 2019
- 7.5 million white (51%)
- 3.1 million hispanic (21%)
- 1.7 million black (12%)
- 994,527 Asian (7%)

On the Importance of Diversity in Higher Education. (2012). American Council on Education. Retrieved from <https://www.acenet.edu/Documents/BoardDiversityStatement-June2012.pdf>

- “the diversity we seek and the future of the nation do require that colleges and universities continue to be able to reach out and make a conscious effort to build healthy and diverse learning environments that are appropriate for their missions. The success of higher education and the strength of our democracy depend on it.”
- Reasons diversity is important in higher education institutes:
 - “Enriches the educational experience”
 - Learn different perspectives
 - “Promotes personal growth and a healthy society”
 - Challenges stereotypes and better communication
 - “Strengthens communities and the workplace”
 - Builds mutual respect
 - “Enhances America’s economic competitiveness”
 - Brings everyone together