FROM THEORY TO PRACTICE: AN ADVISOR’S PRACTICAL GUIDE TO APPLYING LEADERSHIP CONCEPTS

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OBJECTIVES

• Overview of historical theories
• Overview of current trends
• Practical examples of how to apply the theories/models
Reflection

- What themes or challenges do you see when working with your student / student organizations related to leadership?
Leadership is a process whereby an individual influences a group of individuals to achieve a common goal (Northouse, 2013, p. 5).
WHY LEADERSHIP?

- Core Value at Texas A&M
- Common purpose
- Combining experience with education
THEORIES VS. MODELS

• Theory-
  • Concept or idea that is testable
  • Based upon a hypothesis and backed by evidence
  • Describes behavior and makes predictions about behavior

• Model-
  • Vehicle for applying theories
  • Provides a plan for investigating and addressing a phenomenon
  • Does not attempt to explain processes underlying learning; only represent them
**SERVANT LEADERSHIP**

“The servant-leader is servant first... it begins with the natural feeling that one wants to serve, to serve **first**. Then conscious choice brings one to aspire to lead.” – Robert Greenleaf

- Great to introduce when:
  - Working with service-minded students
  - Wanting to introduce/expand upon Aggie Core Value of Selfless Service
  - Discussing Faith & Spirituality

- A servant-leader:
  - focuses primarily on the growth and well-being of people
  - shares power & puts the needs of others first

- Organizations can also be servant-leaders, focusing not only on what they do, but how they do it
SERVANT LEADERSHIP

10 Characteristics

1. Listening
2. Empathy
3. Healing
4. Awareness
5. Persuasion
6. Conceptualization
7. Foresight
8. Stewardship
9. Commitment to the growth of people
10. Building Community
Social Change Model of Leadership

- Purposeful, collaborative, values-based process that results in positive change.
- Specifically developed for college students.
- Inclusive, Empowering, Values shared process, and works well with diverse perspectives (Komives, 2011)

Seven C’s: Change, Citizenship, Common Purpose, Collaboration, Controversy with Civility, Consciousness of Self, Congruence, Commitment
Social Change Model of Leadership

“Leadership is ultimately about change, and effective leaders are those who are able to affect positive change on behalf of others and society.” (Higher Education Research Institute, 1996, p.10)

- Great to introduce when:
  - Want group to be aware of how their decisions affect others.

- A **socially responsible** approach to leadership will:
  - Influence the group’s purposes, decision making, and how members work together
  - Example: A sorority will make sure its traditions and activities are welcoming to a diverse population of students.
Identified five common practices when getting extraordinary things done called the Five Practices of Exemplary Leadership

Great model to introduce when:
- You are looking for more than just a philosophy or values
- Developed a student leader version which includes an assessment
# The Leadership Challenge

## The Five Practices of Exemplary Leadership

<table>
<thead>
<tr>
<th>Practice</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model the Way</td>
<td>- Clarify Values&lt;br&gt;- Set the Example</td>
</tr>
<tr>
<td>Inspire a Shared Vision</td>
<td>- Envision the Future&lt;br&gt;- Enlist Others</td>
</tr>
<tr>
<td>Challenge the Process</td>
<td>- Search for Opportunities&lt;br&gt;- Experiment and Take Risks</td>
</tr>
<tr>
<td>Enable Others to Act</td>
<td>- Foster Collaboration&lt;br&gt;- Strengthen Others</td>
</tr>
<tr>
<td>Encourage the Heart</td>
<td>- Recognize Contributions&lt;br&gt;- Celebrate the Value and Victories</td>
</tr>
</tbody>
</table>
RELATIONAL LEADERSHIP MODEL

“Relational Leadership is defined as a relational process of people together attempting to accomplish change or make a difference to benefit the common good.”

- Great model to introduce when:
  - Working with a newly formed group
  - Working through cultural paradigm shift
  - Focusing on the process, not just the outcome

- Relationships are the key to leadership effectiveness
RELATIONAL LEADERSHIP MODEL

- **Purpose:**
  - commitment to a goal or activity
  - work hard to resolve differences
  - must have a clear and positive vision

- **Ethical:**
  - driven by values and standards to maintain the established values of the group
  - relates to principles of right and wrong

- **Empowering:**
  - claim ownership of one’s work and responsibilities within the group
  - promote full involvement of participants by minimizing uniformity
  - ability to share power or authority among leaders as well as participants

- **Inclusive:**
  - must explore individual attitudes as well as the attitudes of the group
  - embrace individual skills to ensure members involvement
  - avoid conformity and encourage individuality

- **Process:**
  - the combination of Purpose, Inclusive, Empowering, and Ethical
  - making decisions and handling tasks related to the group’s mission and vision
  - process is more important than outcome
FOLLOWERSHIP?

What if you have students who do not see themselves as leaders?

The Dancing Guy Video

http://www.youtube.com/watch?v=fW8amMCVAJQ
Five Dimensions of Courageous Followership

Assume Responsibility for common purpose

Constructively Challenge counterproductive policies & behaviors

Support leader and group energetically

Participate in Transformation

Take Moral Action when needed

Source: The Courageous Follower – Ira Chaleff
GETTING LEADERSHIP MODELS/THEORIES TO WORK FOR YOU...

- Leadership moments
- 1-on-1 structured developmental conversations
- Informal conversations
- Trainings and transitions
- Implement in programming
QUESTIONS?

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• https://www.greenleaf.org/what-is-servant-leadership/

• http://modernservantleader.com/

• http://www.carolsmith.us/downloads/640greenleaf.pdf


## 2.1 Summary of Leadership Approaches

<table>
<thead>
<tr>
<th>Approach</th>
<th>Time Period</th>
<th>Major Assumptions</th>
<th>Major Criticisms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Man</td>
<td>Mid 1800’s to early 1900s</td>
<td>• Leadership development is based on Darwinist principles&lt;br&gt;• Leaders are born, not made&lt;br&gt;• Leaders have natural abilities of power and influence</td>
<td>• Scientific research has not proved that leadership is based on hereditary factors&lt;br&gt;• Leadership was believed to exist only in a few individuals</td>
</tr>
<tr>
<td>Trait</td>
<td>1904 to 1947</td>
<td>• A leader has superior or endowed qualities&lt;br&gt;• Certain individuals possess a natural ability to lead&lt;br&gt;• Leaders have traits that differentiate them from followers</td>
<td>• The situation is not considered in this approach&lt;br&gt;• Many traits are too obscure or abstract to measure and observe&lt;br&gt;• Studies have not adequately linked traits with leadership effectiveness&lt;br&gt;• Most trait studies omit leadership behaviors and followers’ motivation as mediating variables</td>
</tr>
<tr>
<td>Behavioral</td>
<td>1950s to 1980s</td>
<td>• There is one best way to lead&lt;br&gt;• Leaders who express high concern for both people and production or consideration and structure will be effective</td>
<td>• Situational variables and group processes are ignored; studies failed to identify the situations in which specific types of leadership behaviors are relevant</td>
</tr>
<tr>
<td>Situational Contingency</td>
<td>1950s to 1960s</td>
<td>• Leaders act differently, depending on the situation&lt;br&gt;• The situation determines who will emerge as a leader&lt;br&gt;• Different leadership behaviors are required for different situations</td>
<td>• Most contingency theories are ambiguous, making it difficult to formulate specific, testable propositions&lt;br&gt;• Theories lack accurate measures</td>
</tr>
<tr>
<td>Influence</td>
<td>Mid-1920s to 1977</td>
<td>• Leadership is an influence or social exchange process</td>
<td>• More research is needed on the effect charisma has on the leader-follower interaction</td>
</tr>
<tr>
<td>Reciprocal</td>
<td>1978 to present</td>
<td>• Leadership is a relational process&lt;br&gt;• Leadership is a shared process&lt;br&gt;• Emphasis is on followership</td>
<td>• Research is lacking&lt;br&gt;• Further clarification is needed on similarities and differences between charismatic and transforming leadership&lt;br&gt;• Processes of collaboration, change, and empowerment are difficult to achieve and measure</td>
</tr>
<tr>
<td>Chaos or Systems</td>
<td>1990 to present</td>
<td>• Attempts to describe leadership within a context of a complex, rapidly changing world&lt;br&gt;• Leadership is a relational process&lt;br&gt;• Control is not possible, so leadership is described as an influence relationship&lt;br&gt;• The importance of systems is emphasized</td>
<td>• Research is lacking&lt;br&gt;• Some concepts are difficult to define and understand&lt;br&gt;• Holistic approach makes it difficult to achieve and measure</td>
</tr>
</tbody>
</table>

Leadership Theory Timeline

Exploring Leadership

Great Man
(Mid-1800s to early 1900s)

1800s

Trait
(1904-1947)

1900

Influence
(Mid-1920s to 1977)

1950

Behavioral
(1950s to early 1980s)

Situational Contingency
(1950s to 1960s)

Behavioral
(1950s to early 1980s)

1900

Chaos or Systems
(1990 to present)

2000

Present

Reciprocal
(1978 to present)

Types of Reciprocal theories
in Exploring Leadership text:
- Transforming Leadership
- Servant Leadership
- Followership
- Social Change Model
- Authentic Leadership

Kouzes and Posner’s Leadership Challenge

“Approaching leadership as a measurable, learnable, and teachable set of behaviors, The Leadership Challenge framework grew out of rigorous research that first began in 1982 when Jim Kouzes and Barry Posner set out to understand those times when leaders performed at their personal best. They conducted hundreds of interviews and reviewed hundreds of cases studies and survey questionnaires. What emerged were five fundamental practices common to extraordinary leadership achievements. Now known worldwide as the most practical model of leadership development, The Five Practices of Exemplary Leadership® continues to prove its effectiveness in cultivating and liberating the leadership potential in anyone—at any level, in any organization—who chooses to accept the challenge to lead.” –Leadership Challenge Website

The Leadership Challenge Model

The Five Practices of Exemplary Leadership and Ten Commitments

- Model the Way
  - Find Your Voice by Clarifying Your personal Values
  - Set the Example by Aligning Actions with Shares Values
- Inspire a Shared Vision
  - Envision the Future by Imagining Exciting and Ennobling Possibilities
  - Enlist Others in a Common Vision by Appealing to Shared Aspirations
- Challenge the Process
  - Search for Opportunities by Seeking Innovative Ways to Change, Grow, and Improve
  - Experiment and take Risks by Constantly generating Small Wins and Learning From Mistakes
- Enable Others to Act
  - Foster Collaboration by Promoting Cooperative Goals and Building Trust
  - Strengthen Others by Sharing Power and Discretion
- Encourage the Heart
  - Recognize Contributions by Showing Appreciation for Individual Excellence
  - Celebrate the Values and Victories by Creating a Spirit of Community

Assessments Available:
Leadership Practices Inventory
Student Leadership Practices Inventory (self-assessment)
Student Leadership Practices Inventory 360 (observer assessment)

Resources:

http://www.leadershipchallenge.com/
http://www.studentleadershipchallenge.com/home.aspx
Relational Leadership is defined as a relational process of people together attempting to accomplish change or make a difference to benefit the common good.

**Purpose:**
- commitment to a goal or activity
- work hard to resolve differences
- must have a clear and positive vision
- all group members need to understand the driving force of the group

**Ethical:**
- driven by values and standards to maintain the established values of the group
- relates to principles of right and wrong

**Empowering:**
- claim ownership of one’s work and responsibilities within the group
- promote full involvement of participants by minimizing uniformity
- ability to share power or authority among leaders as well as participants

**Inclusive:**
- must explore individual attitudes as well as the attitudes of the group
- embrace individual skills to ensure members involvement
- avoid conformity and encourage individuality

**Process:**
- the combination of Purpose, Inclusive, Empowering, and Ethical
- making decisions and handling tasks related to the group’s mission and vision
- collaboration, reflection, feedback, civic confrontation, community building, and full understanding of objectives
- process is more important than outcome

- Knowledge, Attitude and Skills → Knowing, Being, Doing
  - Knowledge—of self, others, new information
  - Attitude—being open to difference and value other perspectives
  - Skills—listening skills, coalition building, interpersonal skills, and effective civil discourse
  - This is a circular process
<table>
<thead>
<tr>
<th>Model Values</th>
<th>Knowledge</th>
<th>Attitude</th>
<th>Skills</th>
</tr>
</thead>
</table>
| **Purposeful** | • How change occurs  
• Core elements of change  
• Role of mission or vision  
• Shared values  
• Common purpose | • Hopeful  
• Committed  
• “Can do” attitude  
• Likes improvement  
• Commitment to social responsibility | • Identifying goals  
• Envisioning  
• Meaning-making  
• Creative thinking  
• Involving others in vision-building process |
| **Inclusive** | • Self and others  
• Citizenship  
• Frames and multiple realities | • Open to difference  
• Values equity  
• Web-like thinking  
• Believes everyone can make a difference | • Talent development  
• Listening skills  
• Building coalitions  
• Framing and reframing  
• Civil discourse |
| **Empowering** | • Power  
• How policies or procedures block or promote empowerment  
• Personal mastery  
• Control is not possible | • Believes each has something to offer  
• Self-esteem  
• Concern for others’ growth  
• Values others’ contributions  
• Willing to share power | • Gate-keeping skills  
• Sharing information  
• Individual and team learning  
• Encouraging or affirming others  
• Capacity building  
• Promoting self-leadership  
• Practicing renewal |
| **Ethical** | • How values develop  
• How systems influence justice and care  
• Self and others’ values  
• Ethical decision-making models | • Commitment to socially responsible behavior  
• Confronting behavior  
• Values integrity  
• Trustworthy  
• Authentic  
• Establishes sense of personal character  
• Responsible  
• Expects high standards  
• Puts benefit to others over self-gain | • Being congruent  
• Being trusting  
• Being reliable  
• Having courage  
• Using moral imagination |
| **Process-Oriented** | • Community  
• Group process  
• Relational aspect of leadership  
• Process is as important as outcomes | • Values process as well as outcomes  
• Quality effort  
• Develops systems perspective | • Collaboration  
• Reflection  
• Meaning making  
• Challenge  
• Civil confrontation  
• Learning  
• Giving and receiving feedback |

Servant-Leadership: 
*Ten Characteristics of Effective, Caring Leaders*

Adapted from Larry C. Spears, Chief Executive Officer, The Greenleaf Center for Servant-Leadership

"The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?"

_The Servant as Leader_, Robert K. Greenleaf

With that definition in 1970, retired AT&T executive Robert K. Greenleaf (1904-1990) coined the term servant-leadership and launched a quiet revolution in the way in which we view and practice leadership. Three decades later the concept of servant-leadership is increasingly viewed as an ideal leadership form to which untold numbers of people and organizations aspire. In fact, we are witnessing today an unparalleled explosion of interest in, and practice of, servant-leadership.

We are experiencing a rapid shift in many businesses and not-for-profit organizations—away from the more traditional autocratic and hierarchical models of leadership and toward servant-leadership as a way of being in relationship with others. Servant-leadership seeks to involve others in decision making, is strongly based in ethical and caring behavior, and it enhances the personal growth of workers while improving the caring and quality of organizational life.

The words servant and leader are usually thought of as being opposites. In deliberately bringing those words together in a meaningful way, Robert Greenleaf gave birth to the paradoxical term "servant-leadership." In the years since then, many of today's most creative thinkers are writing and speaking about servant-leadership as an emerging leadership paradigm for the twenty-first century. The list is long and includes: James Autry, Warren Bennis, Peter Block, John Carver, Stephen Covey, Max DePree, Joseph Jaworski, James Kouzes, Larraine Matusak, Parker Palmer, M. Scott Peck, Peter Senge, Peter Vaill, Margaret Wheatley, and Danah Zohar, to name but a few of today's cutting-edge leadership authors and advocates of servant-leadership. In her groundbreaking book on quantum sciences and leadership, _Rewiring the Corporate Brain_ (Berrett-Koehler, 1997), Zohar goes so far as to state that, "Servant-leadership is the essence of quantum thinking and quantum leadership." (p. 146)

**Ten Characteristics of a Servant-Leader**

After some years of carefully considering Greenleaf’s original writings, I have identified a set of ten characteristics of the servant-leader that I view as being of critical importance—central to the development of servant-leaders. My own work currently involves a deepening understanding of the following characteristics and how they contribute to the meaningful practice of servant-leadership. These ten characteristics include:

1. **Listening**: Leaders have traditionally been valued for their communication and decision making skills. Although these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid. Listening also encompasses getting in touch with one’s own inner voice. Listening, coupled with periods of reflection, are essential to the growth and well-being of the servant-leader.
2. **Empathy**: The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviors or performance. The most successful servant-leaders are those who have become skilled empathetic listeners.

3. **Healing**: The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, servant-leaders recognize that they have an opportunity to help make whole those with whom they come in contact. In his essay, *The Servant as Leader*, Greenleaf writes, "There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share."

4. **Awareness**: General awareness, and especially self-awareness, strengthens the servant-leader. Awareness helps one in understanding issues involving ethics, power and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf observed: "Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity."

5. **Persuasion**: Another characteristic of servant-leaders is a reliance on persuasion, rather than on one's positional authority, in making decisions within an organization. The servant-leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups. This emphasis on persuasion over coercion finds its roots in the beliefs of the Religious Society of Friends (Quakers)--the denominational body to which Robert Greenleaf belonged.

6. **Conceptualization**: Servant-leaders seek to nurture their abilities to dream great dreams. The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day-to-day realities. For many leaders, this is a characteristic that requires discipline and practice. The traditional leader is consumed by the need to achieve short-term operational goals. The leader who wishes to also be a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking. Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations—something that should always be discouraged—and, thus, fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation, staffs need to be mostly operational in their perspective, and the most effective executive leaders probably need to develop both perspectives within themselves. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day operational approach.

7. **Foresight**: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easier to identify. One knows foresight when one experiences it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most deserving of careful attention.
8. **Stewardship**: Peter Block (author of *Stewardship* and *The Empowered Manager*) has defined stewardship as "holding something in trust for another." Robert Greenleaf’s view of all institutions was one in which CEO’s, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.

9. **Commitment to the growth of people**: Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her organization. The servant-leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. In practice, this can include (but is not limited to) concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision making, and actively assisting laid-off employees to find other positions.

10. **Building community**: The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution. Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said, "All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group."

These ten characteristics of servant-leadership are by no means exhaustive. However, they do serve to communicate the power and promise that this concept offers to those who are open to its invitation and challenge.

Interest in the meaning and practice of servant-leadership continues to grow. Hundreds of books, articles, and papers on the subject have now been published. Many of the companies named to *Fortune* magazine’s annual listing of "The 100 Best Companies to Work For" espouse servant-leadership and have integrated it into their corporate cultures. As more and more organizations and people have sought to put servant-leadership into practice, the work of The Greenleaf Center for Servant-Leadership, now in its 36th year, continues to expand in order to help meet that need.

Servant-leadership characteristics often occur naturally within many individuals; and, like many natural tendencies, they can be enhanced through learning and practice. Servant-leadership offers great hope for the future in creating better, more caring, institutions.

**References**


*This article first appeared in Concepts & Connections (Vol. 8, Issue 3, 2000), a newsletter of the National Clearinghouse for Leadership Programs, located at the University of Maryland.*
The Social Change Model of Leadership Development

About the Model:
- Work began on this model in 1994
  - This model continues to be worked on, having undergone 3 versions already
- The initial research was done at the Higher Education Research Institute (UCLA)
- The model attempts to integrate already established leadership development concepts
- Provides for leaders who may not hold traditional roles of leadership, but rather want to make positive change
- A key concept of this model is that leadership as a process.

Goals of the Model:
- To enhance student learning and development; more specifically, to develop in each student participant greater:
  - Self-knowledge
  - Leadership Competence
- To facilitate positive social change at the institution or in the community. That is, to undertake actions which will help the institution/community to function more effectively and humanely.

Components of the Leadership Development Model:
The approach to leadership development for the Social Change Model is embedded in collaboration and concerned with fostering positive social change, the model examines leadership development from three different perspectives:

The Individual- What personal qualities are we attempting to foster and develop in those who participate in a leadership development program? What personal qualities are most supportive of group functioning and positive social change?

The Group- how can the collaborative leadership development process be designed not only to facilitate the development of the desired individual qualities (above) but also to effect positive social change?

The Community/Society- Toward what social ends is the leadership development activity directed? What kinds of service activities are most effective in energizing the group and in developing desired personal qualities in the individual?

The 7 C's of Leadership:
It was determined based on the model being developed, that there are seven* critical values:
- Consciousness of Self
- Congruence
- Commitment
- Collaboration
- Common Purpose
- Controversy with Civility
- Citizenship
- *The 8th C- Change
## EXHIBIT 2.8  Knowing, Being, Doing

<table>
<thead>
<tr>
<th>Value</th>
<th>Knowing (Knowledge Acquisition)</th>
<th>Being (Attitudes; Knowledge Integration)</th>
<th>Doing (Skills; Knowledge Application)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change</td>
<td>That change is a process</td>
<td>Positive perceptions of change</td>
<td>An ability to influence systems</td>
</tr>
<tr>
<td></td>
<td>Resistance to change at the</td>
<td>Comfort with ambiguity and transition</td>
<td>The creation of a sense of urgency</td>
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<tr>
<td></td>
<td>community/society, group,</td>
<td>Self-confidence</td>
<td>An ability to articulate a change</td>
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<td></td>
<td>and individual levels</td>
<td>Patience</td>
<td>vision</td>
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<td></td>
<td>Strategies for overcoming</td>
<td>Willingness to step outside of</td>
<td>Willingness to take a risk to make a</td>
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<td></td>
<td>resistance</td>
<td>one’s comfort zone</td>
<td>difference</td>
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<td></td>
<td>Motivations for engaging in</td>
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<td></td>
<td>change</td>
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<td></td>
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<tr>
<td>Citizenship</td>
<td>Community building</td>
<td>A belief in one’s personal ability to</td>
<td>An ability to work with others across</td>
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<td></td>
<td>Collaboration</td>
<td>make a difference</td>
<td>difference</td>
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<td></td>
<td>Social responsibility and larger</td>
<td>A sense of belonging to one’s communities</td>
<td>Reflective thought/meaning making</td>
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<td></td>
<td>social issues</td>
<td></td>
<td>Self-motivation/determination</td>
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<td></td>
<td>Personal and community values</td>
<td>Patience with self and others</td>
<td>Diplomacy</td>
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<td></td>
<td>Rights and responsibilities</td>
<td>Optimism and pragmatism</td>
<td>Empathy</td>
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<tr>
<td></td>
<td>Social justice/equality</td>
<td>Appreciation for diversity</td>
<td>Creativity</td>
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<td></td>
<td></td>
<td>Interdependent thinking</td>
<td>Critical thinking</td>
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<td></td>
<td>An ethic of care</td>
<td>Interpersonal communication</td>
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<tr>
<td></td>
<td></td>
<td>Tolerance for ambiguity</td>
<td>An ability to challenge assumptions</td>
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<tr>
<td></td>
<td></td>
<td>Respect for self and others</td>
<td>Advocacy</td>
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<tr>
<td>Common Purpose</td>
<td>How change occurs</td>
<td>Ability to identify goals</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>The role of mission, vision, and core values</td>
<td>Decision-making skills</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How groups function</td>
<td>Creative thinking</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Personal core values</td>
<td>Ability to work with others and collaborate</td>
<td></td>
</tr>
<tr>
<td>Collaboration</td>
<td>Intercultural awareness and competence</td>
<td>Strong listening, speaking, and reflective dialogue skills</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Personal values and perspectives</td>
<td>Trust and trusting relationships</td>
<td></td>
</tr>
<tr>
<td></td>
<td>That multiple perspectives are both efficient and educational</td>
<td>Shared ownership toward a Common Purpose</td>
<td></td>
</tr>
<tr>
<td>Controversy with Civility</td>
<td>Attitudes, biases, and values</td>
<td>Active listening skills</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Various communication styles</td>
<td>Communication skills</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Difference in viewpoints is inevitable and contributes to the leadership process</td>
<td>Engagement in dialogue</td>
<td></td>
</tr>
<tr>
<td>Consciousness of Self</td>
<td>Values of self and others</td>
<td>Ability to mediate and negotiate</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How change happens</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Personal strengths and weaknesses</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Self-confidence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Openness to feedback</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Readiness for change</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Commitment to positive social change</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ability to reflect</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meaning-making skills</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ability to give and receive feedback</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Active listening skills</td>
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<td></td>
</tr>
</tbody>
</table>

(Continued)
### Exhibit 2.8 Knowing, Being, Doing (Continued)

<table>
<thead>
<tr>
<th>Value</th>
<th>Knowing (Knowledge Acquisition)</th>
<th>Being (Attitudes; Knowledge Integration)</th>
<th>Doing (Skills; Knowledge Application)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Understanding . . .</td>
<td>Having . . .</td>
<td>Demonstrating . . .</td>
</tr>
<tr>
<td>Congruence</td>
<td>Personal values</td>
<td>A commitment to self-evaluation</td>
<td>Action consistent with personal values</td>
</tr>
<tr>
<td></td>
<td>That values are relative to an individual</td>
<td>Respect for values different from one's own</td>
<td>An ability to work toward a shared purpose in a group</td>
</tr>
<tr>
<td>Commitment</td>
<td>One's personal values and passion</td>
<td>Self-awareness of personal values</td>
<td>Follow-through on commitments</td>
</tr>
<tr>
<td></td>
<td>The goals or target of a group</td>
<td>Congruence with values and actions</td>
<td>Engagement and involvement</td>
</tr>
<tr>
<td></td>
<td>That change is needed</td>
<td>Passion</td>
<td>Devotion of time and energy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Internal motivation</td>
<td>Willful action</td>
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<tr>
<td></td>
<td></td>
<td>Engaged attitude</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Discipline</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Energy to move motivation from 'should' to 'want'</td>
<td></td>
</tr>
</tbody>
</table>

*Source: Adapted from HERI (1996); NASPA & ACPA (2004); Kornives, Lucas, & McMahon (2007).*