

CONCEPTS & CONNECTIONS:

— Latino Student Leadership —

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Leadership and Latinos: A Blending of Cultures

By Kathryn E. Goddard, Veronica Gonzalez-Herrera & Maribel Hernandez

All ethical systems reflect the values of the cultures that produce them...Anglo-American culture...believes in scientific materialism, individual autonomy, achievement and responsibility, a belief in the necessity of progress, and a strong emphasis on the future, rather than the present or past (Fried et al., 1995). Our individualist culture is quite different from collectivist cultures throughout Africa, Latin America, the Middle East, and Asia. The major points of contrast include emphasis on the individual over the group, which might be a family group, a tribal group, or a work group, and the dominance of materialism over spirituality and awareness of the future over awareness of the past or present...The relationship between human values, which are shared among many groups, and cultural values, which differ among groups, shifts constantly in a dynamic process... This interchange leads to a transformative process in which interacting systems shape each other in unpredictable and irreversible ways (Barr, Desler et al., 2000, p. 411).

Jane Fried has identified some key elements of Anglo-American culture. She has contrasted the emphasis on American individualism with the emphasis on the collective found in some other cultures. This is a useful juxtaposition for our consideration in this issue of *Concepts & Connections* as we look at one aspect of leadership - the values of cultures.

One transformative process currently shaping our concepts of leadership is the interaction between the cultural values of the Latino-American communities and the Anglo-American communities. As greater numbers of individuals with a Latino heritage complete their post-secondary education, enter the workplace, and claim their roles in the community, more focus is placed on their cultural values. This paper identifies some of the contributions that Latinos make to concepts of leadership. It is important to engage in this transformative process from an informed viewpoint.

Currently, higher education is focused on assimilating many different cultures into one predominate culture with its emphasis on the individual. Assimilation is defined as "...members of a group [being] encouraged to practice norms and behaviors of the established culture and discouraged from practicing norms and behaviors of their original culture..." (Fuertes & Sedlacek, 1993). The growing population of Latinos [35,305,000], according to *The Census* (2002) offers us the opportunity to examine the wisdom

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Connections From The Director

Mark your calendars! The National Leadership Symposium will be held July 17 to 20, 2003 at the University of Richmond, Jepson School of Leadership. This year's theme "Making the Case for Leadership Education" will address the complex nature of understanding the difference our programs are having on student participants. The Kellogg Foundation, through the Mid-Atlantic Leadership Consortium, has generously agreed to support this year's program.



A book about true leadership - "A veritable roadmap to heroic living, *Leadership the Eleanor Roosevelt Way* examines the former First Lady's leadership development from her earliest years as a young woman faced with a plethora of obstacles, through her enormously productive and politically involved years in the White House, as an honorary Ambassador, an author, and beyond, providing women from all walks of life with a model for personal achievement." For more information on Robin Gerber's new book visit www.academy.umd.edu/eleanor

The National Clearinghouse for Leadership Programs is moving to a member centered focus through our updated web services. Members will now access the NCLP web resources by a personalized web access code. Membership services, including member renewal and resource ordering, may be done online and purchases made through a secure credit card processing portal. The new system is being tweaked as needed, and we encourage you to e-mail Dawn Simounet, coordinator for membership services at dsimounet@union.umd.edu with feedback on the new web system.

Three years ago we have made a commitment to focus at least one edition of *Concepts & Connections* on the topic of identity based leadership. In the past we have focused on African American and Asian American student leadership. This year our focus is on Latino student leadership.

This edition is rich in reflections addressing the theme of Latino Student Leadership. According to the National Community for Latino Leadership, Inc, United States is becoming more ethnically and culturally diverse. It is also becoming more Latino. They site, by the year 2050, there will be over 100 million Latinos living in the United States, one out of every four Americans. This statistic challenges us as leadership educators to understand the unique nature of the Latino culture and ultimately, Latino students that are apart of our campus communities. We must envision active learning methods that will construct meaning to the leadership lessons we hope to share within the paradigm of the Latino student's world. The stu-

"The leadership educator's role must be to fashion a leadership development process that unlocks invisible doors that keep a cultural rich leadership process from establishing."

dent leadership culture on your campus is a blend of students passionate and invested in the process of change. Students working face-to-face to understand both how cultural leadership becomes a part of thoughts and interactions will realize the rich perspective and unique cultural styles as defining moments to their leadership education and development scheme. The leadership educator's role must be to fashion a leadership development process that unlocks invisible doors that keep a cultural rich leadership process from establishing. We believe this edition of *Concepts & Connections* addresses these concepts through our feature article, program

perspective, training and techniques piece, research corner, and book review. Please immerse yourself in the pages of *Concepts & Connections* and make time to share with us the methods you are employing to meet the unique leadership needs of your culturally rich student leader community.

Craig Slack

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Leadership and Latinos: A Blending of Cultures

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of an approach that calls for the blending of leadership cultures (Inter-University Program for Latino Research, 2001).

Writing in the 1830's, Alexis de Tocqueville, a French social philosopher, "...warned that some aspects of our character -he was one of the first to call it 'individualism' - might eventually isolate Americans one from another and thereby undermine the conditions of freedom" (Bellah et al., 1985, p. viii). Over a century and a half later, we wonder if the emphasis on the individual good, currently so evident in our American society, has reached the point where we must turn to a focus on the group in order to forward the democratic ideal. The involvement of individuals and groups is critical to a functioning democracy. When we fail, each of us, to do our part democracy is at risk. Those in leadership positions, most evident in today's news, seem to have pursued individual gain at the expense of the group. This set of circumstances provides us with a moment to pause, reflect, and intentionally design our future.

The collective emphasis in the Latino culture can add a different

perspective to existing leadership models. For instance, some of the shared Latino cultural values are: *familismo*, *respeto*, *confianza*, and *personalismo*. *Familismo* encompasses the importance of three components: "family obligations, perceived support and family as referents or role models" (Lee, 1999, p. 92). The cultural value of *respeto* among the Latino community is crucial. Avoiding eye contact, disagreements, asking questions, and speaking up are ways of demonstrating respect (Ho, 1987 as cited in Lee, 1999). Typically, in the Latino culture, elders, clergy, and authority figures are deemed as people who deserve exceptional respect. For Latinos, establishing trust, *confianza*, is a privilege that takes time to be earned (<http://www.hhcc.areasahcc.dst.nc.us/culturalvalues.html>). "Personalismo refers to a preference for personal contact and individual interactions over more formal or bureaucratic dealings" (Ruiz & Padillo, 1977 as cited in Lee, 1999, p. 94).

While acknowledging the shared values of the Latino culture, we must be mindful that the Latino community is not homogeneous (Santiago, 1996). The Latino community represents distinct cultures and histories from at least nineteen different countries (Quevedo-Garcia, 1987 as cited in Fuertes & Sedlacek, 1993; Santiago, 1996). In addition, "race, socioeconomic status, prior educational experiences, language proficiency, and the number of generations lived in the United States" contribute to the differences among Latinos (Santiago, 1996, p. 26). Furthermore, the social context as well as other components of Latino's personal identity, such as religion, spirituality, age, gender, and level of assimilation or acculturation,

"The contrasts between leadership as we currently define it, with the emphasis on the individual, and the qualities of the Latino culture, with the emphasis on the group, offer us a moment for new synthesis."

defined as "the process of culturally adapting to the dominant culture while maintaining practices from their original culture" (Sanchez, 1993) may influence Latino's definitions of leadership.

The significant growth of the Latino population in the United States and the diversity of the cultures embraced by the term Latino cause us to consider the understanding of leadership as it is currently practiced. Susan Komives, Nance Lucas, and Timothy McMahon (1998) suggest that leadership must be considered in the context in which it is practiced. The U.S. demographic context has become a much more complex mixture of cultures than the culture on which our

leadership models have been developed. This shift brings an opportunity to revisit our definition of leadership and to consider an emphasis on the collective focus found in the Latino cultures. There is no one correct definition of leadership. We suggest that it is time to reconsider Tocqueville's prophesy and seek a balanced definition of leadership, with an equal emphasis on the individual and the group. The contrasts between leadership as we currently define it, with the emphasis on the individual, and the qualities of the Latino culture, with the emphasis on the group, offer us a moment for new synthesis. ■

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Program Perspective

Developing an International Leadership Program for Mexican American Students

By Tom Jackson, Jr.

Abstract

In the early 1990's, one predominantly Hispanic university in Texas sought to create a multi-faceted leadership experience unique to students. Five programs were established to complement the existing traditional student leadership program already on campus. These programs focused on culturally sensitive values and leadership ideals that met the needs of diverse student population.

Introduction

In the early 1990's, the Department of Student Activities at the University of Texas at El Paso (UTEP) sought to create a series of unique leadership programs targeted at students from the border region. The programs focused on attributes unique to the region's culture while introducing common leadership themes often found in many leadership programs on campuses. Funded annually in the amount of \$250,000 by a federal Dwight D. Eisenhower Leadership Grant, the programs served students from the junior-high school level through the senior year in college.

Traditional concepts of leadership have centered on a hierarchical model with a primarily white and male orientation. This model, or context, of leadership continues to be understood and taught across the United

States of America. The world, however, is changing and El Paso and Juarez, Mexico best represents many of these changes. As two very large international border communities, traditional models of leadership are "foreign." In other words, leadership

definitions now differ distinctly in predominantly multi-ethnic and multicultural communities. Increasingly, more scholars are beginning to examine cross-cultural border issues and leadership. What often is struggled with is how culture affects leadership styles and attitudes. More importantly, how distinct cultural differences along an international border affect leadership nationally. In the context of this changing leadership paradigm, the University of Texas at El Paso initiated new programs to stimulate and support the development of leadership skills among this diverse population. The core concept throughout this project was an international perspective on leadership, civic responsibility, and social service to

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the community.

Regional and Institutional Background

UTEP serves a rapidly growing binational, bicultural community. With a 1990 population of 591,610, El

Paso was the fourth largest city in Texas and was one of the state's fastest growing metropolitan areas (with a 23.3% growth rate compared to 19.4% for the state as a whole). The U.S.-Mexico border is a few hundred yards from the UTEP campus, and Ciudad Juarez, El Paso's sister city across the Rio Grande, had a population of 1.5 million, creating a binational metropolitan area over two million people. Today, this region has more than 3.0 million residents.

The population of El Paso was estimated to be 69.6 % Hispanic with almost a quarter of El Paso's population being foreign born. Over 50 % of El Paso's households speak Spanish as the language of preference. Because of its location and the quality of its academic programs, UTEP was in a unique position to contribute significantly to the production of Hispanic professionals and to develop the future Hispanic leadership of this country.

Over 85% of the University's 17,000 students came from El Paso County. At the time, 63 % of UTEP's students were Hispanic, Blacks 3 %, and Native Americans 0.3 %. In addition to being majority-Hispanic, UTEP was majority-female, with women comprising 54 % of the student population in fall 1994. Only 2% of UTEP's students resided on campus and approximately 76 % work at least part-time and consider themselves place-bound by these jobs. Almost 8 % of UTEP's students were from Mexico, most commuting daily from their homes in Cd. Juarez, only a few driving miles from campus.

Issues and Needs of El Paso Students

UTEP, because of its geographical location and demographics, poses very unique student need. The Hispanic culture, in general, maintains strong community ethic as opposed to individualism valued in the United States. In addition, almost two thirds of UTEP students were first generation college students. Many students lacked the advantage of college educated parents limiting their ability to easily understand and maneuver through the system of American higher education.

Hispanic communication styles contradict the assertiveness valued in the U.S., making it less likely that these students will ask for the guidance that they need. Because the students reside in distinct neighborhood communities, they rarely stay on campus outside of class due to other obligations, including job and family. Lastly, because of its geographic isolation, UTEP students, as well as El Paso residents, are not exposed to diverse groups. This becomes a problem once they leave the El Paso comfort zone and are forced to interact with diverse populations.

The International Leadership Program

The purpose of the Dwight D. Eisenhower Leadership (DDE) program was to establish a unique program that reaches out to young Americans and promotes practical study and teaching of leadership through programs specially prepared to foster development of new generations of leaders in the areas of national and international affairs. Student needs were met by creating and implementing five sequential programs targeted at high school students, first year college students, currently enrolled students, and upper class university students in the predominantly Hispanic region of the El Paso/Juarez, Mexico international border. The five programs associated with the program were the High School Leadership Conference, the Summer Leadership Camp, the International Leadership Academy, the Community Service Initiative, and the

Paraprofessional Education Program. Each program was an extension of the other and built upon culturally sensitive and international perspective of leadership.

High School Leadership Conference

The purpose of the High School Leadership Conference was: 1) to provide an opportunity for ninth graders in the El Paso area to be introduced to basic leadership skills; 2) to encourage students to seek leadership roles throughout their high school and college experience; 3) to continue outreach efforts of extending international leadership services and experiences to the community, thereby enhancing the quality of life within the El Paso and UTEP communities; and 4) to use the conference as a vehicle for additional training for college-level students staff such as Peer Facilitators (graduates of the Emerging Leaders Program). Peer facilitators comprised most of the staffing and mentoring of this program. At the time, there was no formal leadership training program available in the secondary

school systems, mainly due to lack of resources. It was hypothesized that providing leadership training at this level could positively impact the quality of education through the remainder of high school and motivate students to pursue college degrees while assuming leadership roles. Ninth graders were chosen over other grades for several reasons: 1) this is a time of multiple changes in their lives -- physically, emotionally, cognitively, mentally and as such, could better benefit

"The responsibility of education is not merely to provide knowledge or information but to also assist students to become better citizens, better volunteers, better employees, and better servants."

Program Perspective *Developing an International Leadership Program for Mexican American Students*

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from guidance and instruction on how to deal with these changes; 2) they are just beginning their high school career, giving serious thought to life after high school; 3) their level of cognitive development is at a stage that allows for the comprehension of the value of leadership skills. Conference topics included goal setting, communication (verbal and nonverbal), time/stress management, health issues, team building, public speaking, creative thinking, and values/self-esteem/perceptions.

Summer Leadership Camp (SLC)

The Summer Leadership Camp introduced incoming college students without previous leadership experience to basic leadership concepts and theory through interactive, interesting, and practical learning experiences. The SLC was a 3 day, 2 night living experience in the mountains of Southern New Mexico (just north of El Paso) and served as a transition into subsequent stages of the leadership development program where they will further develop their skills.

Since the Hispanic population of El Paso is community-minded, students were open to a teamwork approach within the camp. Through role playing, individual self-esteem increased. The special emphasis on addressing differences and exploring issues of diversity at the SLC served to aid in breaking down stereotypes. It also brought to light issues that UTEP faces due to its border location and international relations. The emphasis of the program was teamwork and developing a strong and healthy community through awareness, understanding, tolerance, and consideration.

International Leadership Academy

UTEP recognized that cultural differences have an impact on leadership styles and effectiveness.

Thus, the purpose of the International Leadership Academy was to address those differences by providing international and cultural leadership training specific to the campus majority-minority (Hispanics). It is known that the Hispanic group is the fastest growing minority class in the United States, but is also one of the least educated and least represented in leadership roles, both locally and at the national level. Hispanic cultural values inherently clash with that of the "traditional" United States culture and as a result may be a primary reason for the low number of Hispanic role models and leaders. For the leadership programs, UTEP defined these values as Group vs. Individual, Cooperation vs. Competition, Time/Goal Orientation, and Communication Methods. It must be emphasized that these cultural values in which UTEP referred were most predominant in those families that were comprised mostly, if not 100%, of immigrants and [possibly] first generation, and are at the lower end of the socio-economic ladder. As the Hispanic roots become thinner (second, third, even fourth generation) adherence to these values become less strict. In its place the Hispanic adopts more of the United State's cultural values. These four values are predominant in the Hispanic El Paso border culture and are seen as the main barriers to attainment of leadership positions in the traditional United States culture.

The Academy focused specifically on Hispanic students, issues relating to the Hispanic culture and value systems along the El Paso international border region. The interaction of these subcultures within the Academy provided the ideal situation to train students on

"The University of Texas at El Paso initiated new programs to stimulate and support the development of leadership skills among this diverse population."

the issues of Hispanic leadership and differences between sub-cultures and the traditional United States culture. This emphasis made this program more relevant to the students.

As a result, Hispanic students became better prepared for leadership opportunities both locally and nationally. The Academy was a nine-week experience, consisting of two-hour workshops held once a week and one six-hour workshop held every fall semester. Faculty, campus administration, consultants and community leaders facilitated these theoretically based, culturally interactive,

discussion-centered workshops. Hispanic and bilingual presenters were featured and various Hispanic cultures integrated.

Community Service Initiative

College students are participating in volunteer activities in steadily increasing numbers. In fact, secondary students are becoming more active in their communities and are arriving on college campuses seeking to continue that involvement. The community service program was designed to place approximately fifty students who have completed either the Emerging Leaders program (a component of the UTEP Leadership Development program) or the International Leadership Academy into local community service agencies.

The purpose of this program was to get leadership students directly involved in community service agencies that can continue to support and promote their leadership skills. This program was designed to network several key projects, organizations, and new initiatives to create opportunities for UTEP students and residents in the El Paso border region.

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Training & Techniques

Latino Students Achievement from Access to Leadership

By Juana Bordas

As a Hispanic immigrant, my parents told me that my ticket to the future in the land of opportunity was an education. I worked hard in high school and was accepted to the University of Florida in the early sixties. The University was not large by today's standards - 14,000 students, but neither I nor anyone in my family had ever interfaced with such a large institution. I remember standing in this humongous gymnasium where students registered. I began crying. The lines were so long. How was I supposed to get the classes I needed? I felt lost and abandoned. I didn't know it then, but I was experiencing 'higher education culture shock.'

Many years have passed, but the adjustment for Latinos who enter institutions of higher learning remains as difficult today as crossing the Rio Grande at high tide. Consider a recent report by the Pew Hispanic Center noting that 42% of second-generation Latino high school students ages 18 to 24 attended college, compared to 46% of whites in that age range. But only 16% of Latinos graduate with a bachelor's degree as compared to 37% of whites. Latinos are accepted into college, they just don't graduate!

A number of factors were noted as contributing to this disparity. Hispanics are more likely to be the first in their family to go to college, be part-time students, be enrolled in two year colleges, and more likely to have attended underperforming schools. To graduate Latino students, universities must address these factors and take proactive steps to ensure Latinos realize their educational potential enriching Universities with their many cultural assets.

The First in the Family – Where are my homies?

The heart of the Latino culture is the family that offers assistance and emotional support. In a collective

culture mutual dependency is the norm. Losing daily contact with their family and close friends can leave Latino students feeling lonely and lost. Being with people who are different and have not shared one's experiences can also lead to feeling like an 'outsider.'

Because Latino students are often the first to attend college, their families are proud of them, but do not know how to help them succeed. This underscores the importance of Student Support Programs to assist Latino students adjust to college life. Metropolitan State College in Denver pairs incoming Latinos with peer advocates -- successful Latinos students who know how to maneuver through higher education barriers. They track the new student's progress, call weekly, and offer that one-on-one relationship that provides needed support.

The first few weeks are often the litmus test for whether a Latino student successfully adapts to college. By offering a personal orientation including an in-depth overview of student services, where and how to access help, and an introduction to the people providing services, Latino students can begin to feel connected. Having a Latino student organization or a Center where Latinos feel safe and 'at home' can also be a determining factor. Establishing liaisons with Hispanic organizations and community leaders can lend credibility and provided positive role models for Latino students.

Because Latinos are a people centered culture, it is the personal rela-

tionships that assist them in connecting to an organization or institution.

Providing the Access to Success

Newsweek's (2002) October 14th issue reported that 29% of college freshmen today need at least one remedial course. Since many Latinos attended underperforming schools, they may have been good students, but did not receive a quality education. Labeling classes as remedial, however, can be denigrating to a student's pride -- which is very important in the Latino culture. Using the rubric of Special Student Services can acknowledge the abilities and motivation of Latino students while at the same time providing the skills needed to succeed.

Since the majority of Latinos enter higher education through the doors of community colleges, universities can access Latino students by forming partnerships with local community colleges including the easy transfer of credits. Making the transition from community college a smooth and seamless one reinforces student success and validates efforts made to attain higher education. Too often, community college students are treated like 'underdogs' who were not bright enough to enter 4 year colleges, when in reality they were limited by economic barriers.

In fact, the 2000 Census indicated that over 30% of Latino children live below the poverty rate. Economic barriers such as these keep Latinos from enrolling as full-time students while they juggle a full-time job. This limits the spirited interaction and learning that occurs from a diverse student body. Some states are utiliz-

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ing innovative means to ensure equal access. Georgia, for example, is using lottery money to educate any high school graduate qualified to attend a state University.

Teaching Leadership by Fostering Cultural Assets

Leadership educators can support the acculturation of Latino students by developing curriculum that validates cultural assets and connects leadership theory to Hispanic values. Creating a responsive and friendly atmosphere benefits all students. For Latinos who value personal relations and a family-like environment, it is one of the ways to say 'Bienvenidos' or welcome. This includes sharing family history and traditions. By including these Hispanic values, a rich substance can be added to college classes connecting students in a deeper more meaningful way.

Utilizing groups, teams, and cooperative learning that foster an interactive process and sharing of experiences also assist students develop a sense of family in the classroom as well enrich their learning. Relationship and team oriented leadership is on the same wavelength with the emphasis of 'we,' sharing, and group benefit that permeate the Latino culture. These practices are also in sync with the collaborative and people oriented leadership that is being hailed today as the most effective way to lead our changing, complex, and increasingly diverse world.

Getting along with people and having pleasant social relationships is extremely important to Latinos. Being agreeable or congenial is seen as being simpático. Leaders who are respectful, courteous, able to make small talk and take personal interest in people are seen as simpático. People and relationship oriented leadership depends on this ability.

Educators can model and reflected this valued trait.

Because Latinos are people centered, being able to 'count' on someone as trustworthy and loyal is highly valued. This type of person is said to be 'de confianza' (literally, you can confide in them). Being trustworthy and dependable are highly rated leadership traits and have certainly taken a front row seat in the face of recent corporate scandals. Connecting this valued Hispanic trait to authenticity, credibility, and integrity opens a pathway to stress a leader's character formation as emphasized by Steven Covey and other writers who urge leaders to work on themselves.

Incorporating Latino Leadership Principles

Furthermore, educators can include Latino leadership

principles in their curriculum. Latinos' humanistic orientation drives a collective, people-centered view of leadership that is highly distinctive from a more individualistic one. Leadership educators can teach different leadership orientations by incorporating distinct cultural perspectives. They can honor the long traditions of collaboration and mutual support that comes from communities of color while recognizing the role that hierarchical or individualis-

tic leadership has played in initiating and forging progress.

Latino leadership has a decisive community flavor emphasizing service, mutual assistance, and giving back to benefit others. Surveys indicate Latinos want their leaders to be community centered and community serving. This concept of Community Servanthood speaks of a collective perspective that offers a unique vision of leadership for America, emphasizing capacity building, sharing power, and benefiting others.

Latino leadership, therefore, is most in step with Community Action Leadership that builds local capacity by collective action, addressing issues, purposeful learning, inclusiveness, and sharing responsibility. These principles can be utilized to develop community in the classroom and encourage students to address issues that affect their education and lives thereby, practicing the leadership they learn in the classroom.

While futurists predict that diversity and living peacefully in our global village is the critical leadership challenge of the 21st century, Latinos mirror the inherent differences of the human race. They come in all colors - Anglo, African, Chinese, Native American, Arabic, and Sephardic Jews. Latinos have been called the 'rainbow people' or cosmic race. By having students reflect on the glue that holds Latinos together - values, shared history, language - leadership educators can assist students increase their understanding on how to find the common ground that can build the inclusive society of the future. ■

"Latino leadership is most in step with Community Action Leadership that builds local capacity by collective action, addressing issues, purposeful learning, inclusiveness, and sharing responsibility."

Juana Bordas is the director of Mestiza Leadership International and was the 1st President and CEO of the National Hispana Leadership Institute. Juana Bordas can be reached at JBordas333@aol.com.

The Leadership Bookshelf

Youth, Identity, Power: The Chicano Movement

By Carlos Muñoz

Review by Angel Martínez Loredo

Professor Muñoz's book, *Youth, identity, power: The Chicano movement*, has become a classic foundation in learning the Chicano story. According to Muñoz, who participated as a student leader in the 1960s movement, the struggle for equal opportunity for Mexican Americans dates back to the late 1830s and until much recent times, has the American conscience attempted to include it into its repertory. More than just listing dates and quoting significant figures of the 1960s Chicano movement, Muñoz sets the historical and sociological stage and the conditions that served as the impetus for a population to chisel a proportional piece of the American dream pie. As a consequence, the Chicano movement served not only to make inroads for Mexican Americans in education, politics, and business, but also, inspired many young Mexican Americans to become leaders in their communities.

It is in this capacity that Muñoz's work prevails as the cornerstone in Chicano studies for its closely narrated depiction and extensive works cited. The most impres-

sive chapters involve student organizing and the development

"Professor Muñoz set in motion an excellent model for students to learn from and for student affairs practitioners to use in creating experiential opportunities that combines student leaders and academicians"

of Chicano studies as a discipline in university curriculum. The student's involvement and the academic endeavors served to strengthen each other. One of the objectives of the student movement was to establish identity by relying on the cultural past. The second objective called for a collective nationalistic front to which young leaders of the time focused on a self-determination and nonviolent issue driven agenda. These two objectives infused on college campuses when students sought entrance into courses on the Mexican-American experience. A great disillusion fell on the students when very few or no courses existed upon campuses across the county.

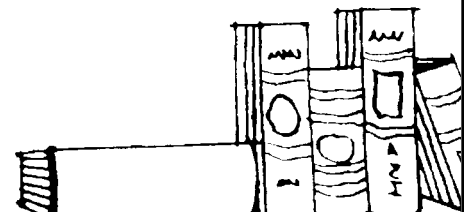
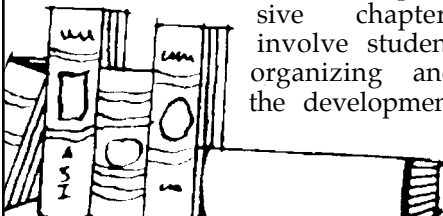
Muñoz presents the premise that the lack of courses involving the Mexican-American experience and history fueled students to protest and strike in their attempts to awaken university administrators of the academic deficiency existing in the early 1960s. Naturally, each campus reacted differently as well as the students when confronted with the academic proposals from university administrators. In addition, Muñoz discloses the many levels of relationships that emerge between the students, the university administrators, and the scholars at the time. These relationships, declares Muñoz, were paramount in developing the academic orientation of each program by the universities.

After reading, *Youth, identity, power: The Chicano movement* for the second time, it continues to challenge students to seek knowledge of their cultural past and use it as reference point in understanding their own individual identity. Professor Muñoz set in motion an excellent model for students to learn from and for student affairs practitioners to use in creating experiential opportunities that combines student leaders and academicians. The creation of Chicano studies or Mexican-American studies or now, Latino-studies, was conceived by student leaders desirous of learning their cultural and political past. In carrying out this task they created student organizations to apply pressure to administrators with the expectation that their proposals be carried out. Carlos Muñoz tells the reader of the students' success along with the struggles and hardships that they encountered along the way. This book is not recommended only for those student affairs practitioners in multicultural fields, but it is intended for those in the profession that seek to incorporate history, academicians and student leadership models in the out of the class experience. ■

Reference

Muñoz, C., Jr. (2002). *Youth, identity, power: The Chicano movement* (2nd ed.). London: Verso.

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Program Perspective
Developing an International Leadership Program for Mexican American Students

Continued from page 6

There were five different projects groups into which one could be placed:

1. Paydirt Pals -- This would be the UTEP version of the nationally recognized Big Brothers/ Sisters program. The program recruited and screened interested students to serve as big brothers or sisters to younger children throughout the El Paso community. Screening, training, and regularly sponsored activities were provided. Big brothers and sisters would serve in their capacity for one academic year and may remain involved for additional years.
2. Adopt-n-Agency -- Students that have an interest in helping non-profit agencies could do so through the Adopt-n-Agency program. At the beginning of the semester several local agencies were contacted who have a need or interest in obtaining student volunteers throughout the year. Students were assigned to one or two agencies for that year and were responsible for regularly assisting that agency with projects. Examples of some agencies included Salvation Army, Animal Shelters, Special Olympics, and Senior Centers.
3. Best Buddies - A new student organization created to pair college students with persons' with mental retardation on a one-to-one friendship basis. It was nationally based, providing several publications and educational ideas to promote mental health and services.
4. Earth El Paso -- This student organization sought ways to actively pursue and support measures designed to ameliorate the environment and educate individuals within the university and community about positive alternatives to current environmental problems.
5. Praxis -- Praxis was based on student interests in obtaining academic credit for community service. Students approach the program coordinators and indicate their interest in applying their experiences in term projects or essays for credit UTEP faculty along with the student determine the academic requirements and credit. All students must select an agency or project, attend regular seminars and training, volunteer at least twenty hours over the semester, complete an evaluation, and turn in their academic assignment.

through interactive, cooperatively taught classes. PEP also serves as a transitional point that allows students to competently enter the many campus departments and organizations that utilize student talent. PEP is a 16 week, 2 hour course cooperatively taught by Student Affairs and Academic Affairs professionals. It also includes one 3 day, 2 night retreat that features a respected presenter in the field of leadership development. The class was capped at fifty students and modeled on a small group activity format so that discussion and processing may occur. Some topics taught in the course were leadership theory, programming skills with a wellness perspective, effective management skills and customer service, customer service and ethics, your student body, student development theory, mediation and conflict resolution skills, legal and social issues, and leadership theory (revisited).

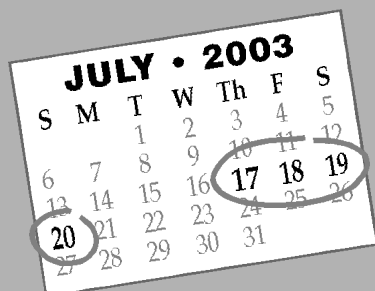
Summary

In higher education a great deal of time is spent on programs that help develop the inherent leadership in our students. The responsibility of education is not merely to provide knowledge or information but to also assist students to become better citizens, better volunteers, better employees, and better servants. However, this process cannot be accomplished without a thorough understanding of the rapidly changing environmental contexts that students will undoubtedly encounter. This is especially true along an international border. UTEP developed five culturally sensitive leadership programs to meet the needs for the international region. In doing so, it accepted the challenge to change a country. ▲

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The Paraprofessional Education Program (PEP) provides students who have completed Emerging Leaders with an academic course, which furthers their exploration of leadership and leadership issues

Dr. Tom Jackson, Jr. is the Senior Student Affairs Officer (SSAO) at Texas A&M University-Kingsville.

Scholarship and Research Updates

The Culture of Latino Leadership

Susan R. Komives & Helen Alatorre

Cultural values are clearly a central factor in Latino leadership practices (Bonilla-Santiago, 1992). Leadership educators have affirmed that leadership development for college students with racial or ethnic identities must be designed in the context of the cultural influences of that identity. "There are definite Latino cultural characteristics or variables that are likely to effect their emergence and success as leaders. These include the Latino view of self and world; individual-vs-collective needs; importance of family even at the risk of personal goal denial or delay; and their emphasis on cooperation -vs- competition" (Martinez, 1990, pp. 45-46). In his dissertation, Martinez (1990) did a life history analysis of six Mexican American leaders in Colorado. His findings are similar to those from other studies; he identified six themes in their experience: "significance of family; exposure to discrimination/racism; importance of education and commitment to learning; strong commitment to others; and impact of cultural values" (p. 85). Margarita Melville (in Gallegos & O'Neill, 1991) contrasts Latino and Anglo values including Latino view of family in contrast to Anglo individuality; Latino authoritarianism contrasted with egalitarianism; present and future time orientation; and emphasis on recreation and religion in contrast to technology and business.

Hofstede's (1980; 1991) cross-cultural research studies identified four cultural dimensions to consider in cultural assessment: power distance, uncertainty avoidance, masculinity, and individualism. (For an overview of Hofstede's work see the NCLP Insights & Applications monograph by John Dugan, 2000). Hofstede's work in Latin American countries leads to such observations that there is typically a large power gap in organizations, ambiguity, and uncertainty create discomfort and resistance to change along with lower levels of risk taking, relationships, and fitting-in are important, and there is trust in organi-

zations and the social construction of leadership is decisive, aggressive and masculine (Derr, Roussillon, & Bournois, 2002). Bordas (2001) weaves on these cultural dimensions and identifies a communal, people-centered approach to leadership that values personalization (personalismo), which builds respect and trust, connectivity (tejando lazos), which weaves connections, and skills in the social change process.

Understanding Latino college students is key to developing leadership programs for these students. The diversity among those identifying as Latino is vast: ranging from Mexico and Central or South American countries to Cuba and the Caribbean Islands. In addition, generational status influences cultural identity. Torres (1999) has recently validated a bi-cultural model developed on the aspects of acculturation and self-identification presenting four cultural orientations identified as bicultural, Anglo, Hispanic, and marginal. Readers are referred to Padilla (1997), Briggs (1988), Bernal and Knight (1993), Olivas (1986), and Torres (1999). For more understanding on research with the Latino population consult Marin and Marin (1991).

Marco Davis (1997), senior leadership development specialist at the National Council of La Raza, asserts that Latino youth most often find leadership development opportunities within community based organizations and special youth organizations. These organizations provide the context for individual skill building, provide a visible benefit to the

"Four C's of Latino leadership - character, competence, compassion, and community service - four general leadership traits believed Latinos expect leaders to possess."

community, and create Latino unity essential for advocacy and change. By extension, colleges that create and support student organizations for Latino students will facilitate their leadership development. The effect of role modeling is also central (de la Torre, 1990).

The range of scholarship on Latino leadership is encouraging. Readers are referred to Juana Bordas' article "Latino Leadership: Building a Humanistic and Diverse Society" [Liderazgo Latino: Edificando una Sociedad Humanística y Diversa] in the 2001

Journal of Leadership Studies. See also Sage's *Hispanic Journal of Behavioral Sciences*, a multidisciplinary collection of research drawing from such fields as sociology, psychology, economics, political science, and education. It can be reviewed at www.sagepub.co.uk/. Also see the *Latino Studies Journal*.

Numerous associations and web sites offer leadership resources for leadership educators. The United States Hispanic Leadership Institute (www.uskli.com) conducts leadership development programs promoting community empowerment and civic responsibility nationwide. Of interest might be the Collegiate Leadership Development program, a six week, interactive program for Latino student leaders and university administrators. The National Hispana Leadership Institute also hosts a national leadership program for Latina undergraduate college students, the Latinas Learning to Lead Summer Youth Institute. It combines leadership training with technical and practical experience in a compre-

Scholarship and Research Updates

Continued from page 11

hensive one-week program in Washington, DC. For more details, visit their web page at www.nhli.org.

The National Council of La Raza (www.nclr.org), serving all Hispanic nationality groups in all regions of the country, focuses on a wide variety of public policy issues of importance to Latinos and hosts a variety of special events and leadership development opportunities, such as the Youth and Student Network/National Student Leadership Summit, held each year at the NCLR Annual Conference. One of NCLR's major reports is a statistical analysis on the educational status of Latinos, *Latino education status and prospects: State of Hispanic America 1998*. Check out the web page for current issues and extensive links to other Hispanic/Latino sites through the NCLR resource center.

An interesting report to review is *Reflecting an American vista: The character and impact of Latino leadership* from the National Community for Latino Leadership, Inc. (www.latinoleadership.org). This report states that as the Latino population grows in the United States, Latinos will play an increasingly significant role in determining our leaders and therefore, imperative that we understand how the Latino community experiences, understands, and develops leadership. This report presents research findings that identify and explore [what they call] the Four C's of Latino Leadership - character, competence, compassion, and community service - four general leadership traits believed Latinos expect leaders to possess.

"Hofstede's (1980; 1991) cross-cultural research studies identified four cultural dimensions to consider in cultural assessment: power distance, uncertainty avoidance, masculinity, and individualism."

Other web pages of interest are those of the Hispanic Association of Colleges and Universities (www.hacu.net) and the Congressional Hispanic Caucus Institute (www.chci.org). HACU is the only national educational association that represents Hispanic-Serving Institutions (HSIs) and strives for Hispanic higher education success in the U.S., Puerto Rico, Latin America, and Spain. CHCI aims to foster an educated and civically active Latino community that participates at the local, state, and federal policy decision-making levels. Both organization sites provide a wide variety of programs, publications, and links to a variety of Hispanic/Latino and ethnic-specific Latino sites along with links for scholarship and internship programs.

As always, we invite your feedback and are eager to hear about your research interests. 🖱

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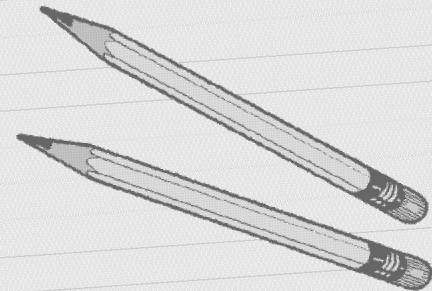


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For more information visit <http://www.paper-clip.com/seminars/ifsl/1.html>

🏠 February 1, 2003 University of Southern California, Los Angeles, CA

Center for Higher Education Policy Analysis (CHEPA) is sponsoring a seminar on institutional governance. The seminar is for junior faculty and recent doctorate graduates who are interested in institutional decision-making.

For more information visit <http://www.usc.edu/dept/chepal>

🏠 March 29, 2003 ACPA, Minneapolis, MN

American College Personnel Association (ACPA) is hosting its annual convention under a theme "Educating students: One purpose - 10,000 approaches."

For more information visit

<http://www.acpa.nche.edu/convention/convention2003/homepage.cfm>

🏠 April 3-4, 2003 The Greenleaf Center

8th Annual Leadership Institute for Education is hosting a program designed for educators and administrators. Instructors feature Dr. Jim Boyd and James Kouzes.

For more information visit <http://www.greenleaf.org/>

🏠 April 4-5, 2003 National Council for Instructional Leadership in Community Colleges, Texas Tech University

1st Annual conference on "Challenges & Issues Facing Instructional Administrators" is featuring Dr. George Baker. The conference's focus is on adjunct faculty and administrative skills.

Those interested should contact Dr. John P. Murray at 030747@msn.com or call 806-742-1997.

🏠 May 1-22, 2003 ACPA-NASPA

Student Affairs e-learning series "Learning to LASSO - Latino/As Student Success Opportunities" is being taught by Vasti Torres, Assistant Professor of Higher Education at George Washington University.

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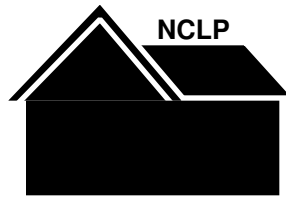
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