Part 1
Understanding the Social Change Model of Leadership Development

We must not, in trying to think about how we can make a big difference, ignore the small daily differences we can make which, over time, add up to the big differences that we often cannot foresee.

—Marian Wright Edelman

The Social Change Model of Leadership Development (SCM) is all about positive, social change. Social change often includes acts that aim to improve the human condition or care for the environment. It may also be revealed in the more purposeful ways people work together because they value socially responsible leadership. The SCM embraces both modal and end values (Burns, 1978). *How people engage with each other matters, along with the outcomes and purposes of their change activity.*

Change is a dynamic constant in people's lives. Heraclitus wrote, "Nothing endures but change." Change comes at us all the time. It is the intersection of the way things are with the way they will be. Leadership for social change is the opportunity people have to direct change toward a future we desire.

Futurist Alvin Toffler observed that "change is the way the future invades our lives" (1970, p. 1). Extending Toffler's observation, Komives (2005) asserts "leadership is the way we invade the future" (p. 157). *Leadership means responsibly choosing courses of action toward a desirable future.*

Change is explored fully in Part 5 of this book yet needs to be introduced here to keep the end goal in perspective.

Leadership and change are inexorably intertwined. After developing the SCM, several ensemble members went on to develop *Leadership Reconsidered* (Astin & Astin, 2000), which captured this important relationship:

> We believe that leadership is a process that is ultimately concerned with fostering *change.* In contrast to the notion of "management," which suggests preservation or maintenance, "leadership" implies a process where there is movement—from wherever we are now to some future place or condition that is different. Leadership also implies *intentionality,* in the sense that the implied change is not random—"change for change's sake"—but is rather directed toward some future end or condition which is desired and valued. Accordingly, leadership is a purposive process which is inherently *value-based.* (emphasis added; p. 8)

The leadership values of the SCM could guide this purposive process. [Chapter 1](#) sets the context for this approach to collaborative, values-based leadership. [Chapter 2](#) presents an overview of the Social Change Model and a summary of its key values.

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1

Transitions and Transformations in Leadership

Dennis C. Roberts

> The adaptive demands of our societies require leadership that takes responsibility without waiting for revelation or request. One may lead perhaps with not more than a question in hand.
>
> —Ronald Heifetz

The Social Change Model of Leadership Development (SCM; Higher Education Research Institute [HERI], 1996), on which *Leadership for a Better World* is based, emerged at a time when numerous researchers and theorists were beginning to think of leadership in different ways. Those who created the model believed that there needed to be a framework for understanding leadership that college and university students could embrace and that would reflect the societal changes that were under way at the time. It is gratifying that so many years later the model remains relevant and is one of the most widely used on college and university campuses throughout the United States and in many other countries around the world (Kezar, Carducci, & Contreras-McGavin, 2006).

The creators of the SCM were uniquely concerned with leadership that started with personal commitment, was transformed through collaboratively sharing the work of leadership with others, and was ultimately intended to serve others and society at large. This focus on individual, organizational, and societal or community transformation was prophetic in anticipating the commitment to social justice and service that we see among many of today's college and university students.

> The authors of the Social Change Model wrote:
>
> > a leader is not necessarily a person who holds some formal position of leadership or who is perceived as a leader by others. Rather, we regard a leader as one who is able to effect positive **change** for the betterment of others, the community, and society. All people, in other words, are potential leaders. Moreover, the **process** of leadership cannot be described simply in terms of the behavior of an individual; rather, leadership involves collaborative relationships that lead to collective action grounded in the shared values of people who work together to effect positive change. (HERI, 1996, p. 16) (bold in original)

Chapter Overview

This chapter provides background on how views of leadership have changed over time and how leadership for social change fits in this story. It will also describe how the SCM emerged and how it has now become so important.

As you will see throughout this book, the original team that studied, struggled, and strived together to create the SCM referred to themselves as the *ensemble.* Members of the group were educators who had studied and taught leadership for many years. Several members of the group were also musicians who offered their observation during our meetings that we behaved much like a group of musicians would behave as they practiced and performed. Classical musicians interpret manuscripts written by composers in order to bring ideas, images, and emotions to life through their combined artistry. Jazz musicians improvise individually and collectively but always with the purpose of giving voice to each other. Whether skilled as classical, jazz, or popular artists, musicians know that any group will only be effective in performance if each seeks perfection on their own

instrument while also embracing other musicians and their contribution to the ensemble.

In many ways, the study of leadership that you are undertaking through this book is similar to learning to be a skilled musician. You will explore new ideas, engage in critical thinking, compare your ideas and approaches with peers, and ultimately attempt to create an approach that makes sense to you plus relates in meaningful ways to the views and actions of others. First and foremost, leadership is not an individual act or gift—it is done in concert with others and it is likely to be something that evolves over time and through many trials.

Leadership: An Evolving Idea and Need

The study of leadership has been a fascination for scholars and for those who practice leadership for a very long time (Kellerman, 2001). It has been the subject of literature, theater, and art, and it has been studied through disciplines as diverse as political science and sociology to anthropology, theology, and physics. A critical turning point in the study of leadership took place when scholars began to look at leadership as a process rather than defined only by specific individuals who exercised influence and authority. The shift in scholars' views was complemented by leadership educators who worked primarily in extracurricular programs when they began to advocate that leadership potential should be cultivated among broader numbers and types of students (Komives, Lucas, & McMahon, 1998; Outcault, Faris, & McMahon, 2001; Roberts, 1981).

The numerous definitions and ideas about leadership that are available in many books can sometimes be confusing. The disconnect reflected in some of these books, especially those prior to the middle of the 1970s, is that they tell only the stories of individuals rather than the organizational and shared leadership stories that are consistent with what most scholars of leadership now believe. *Servant Leadership* by Greenleaf (1977) played a central role in bridging industrial-era paradigms of

leadership to what we now see as postindustrial views. By advocating that leaders should be servants first rather than expecting to be served or followed, Greenleaf contributed to shifting from a focus on leading to the vision, purposes, and values on which leadership was based. The view that leadership should be based on values and ethics blossomed in Burns's (1978) seminal book, *Leadership,* which is recognized by many as pivotal in the perceptual shift from leadership as vested in an individual to leadership as a process. Understanding leadership as Burns proposed called for transforming relationships among followers and leaders that would result in achieving greater purpose and developing followers into being leaders themselves. He emphasized that the *process* of leadership (modal values or ways of working together) was as important as the *purposes and outcomes* of leadership (end values).

Burns's ideas were echoed by many subsequent authors, who advocated important and evolving notions about leadership. Rost (1991) was the first to use the language of industrial and postindustrial leadership, although the idea was implicit in Greenleaf's and Burns's writing. Rost described a shift from the hierarchy and bureaucracy that was so characteristic of early 20th-century organizations to the flat and inclusive organizations that are now viewed as the most desirable workplaces of the 21st century. Lipman-Blumen (1996) advocated for connective leadership that took advantage of the networking aspects of any human organization. Connective leadership occurs when the attention shifts "from independence to interdependence, from control to connection, from competition to collaboration, from individual to group, and from tightly linked geopolitical alliances to loosely coupled global networks" (p. 226). In addition to many others, Allen and Cherrey (2000) wrote of the importance of collaboration. Their view was that leadership was a systemic phenomenon in an interconnected world that should be redesigned around new ways of relating, influencing change, learning, and leading. Finally, by focusing on the quality of relationships, Komives, Lucas, and McMahon (2013)

and Uhl-Bien and Ospina (2012) emphasized that it is through the process of mutual engagement with each other in the relational process of leadership that we can most effectively work for positive change.

Although these descriptions chronicle the shift in the evolution of leadership studies, it is important to acknowledge that for many underrepresented groups, such as women and people of color, the approach to leadership practice had traditionally been relational, inclusive, and focused on values as well as outcomes (Komives & Dugan, 2010). By broadening beyond those who had the social privilege to hold leadership positions, mostly White and male up through the middle of the 20th century, the authors invited more voices into the conversation, including the voices of diverse cultural groups and women. New and innovative perspectives were emerging, and this resulted in the reaffirmation of how many of those who were previously excluded viewed it all along (Komives & Dugan, 2010). One of the greatest benefits of this shift was that it opened the door to a wider spectrum of talent.

The momentum of inclusive leadership is so strong that many now think of followership and leadership as a continuum representing the variety of behaviors we all exhibit in groups as we move through roles as supporters, collaborators, advocates, influencers, and leaders. This more fluid conceptualization of roles is reminiscent of the improvisational jazz ensemble metaphor, in which musicians share turns at playing the lead melody and backup, including allowing room for the occasional solo.

The SCM is an excellent fit for groups whose purpose is to influence positive social change. It is also a great leadership model for groups with other purposes, whose members want to practice socially responsible leadership. The SCM is used successfully to develop leadership for individuals and groups in a variety of contexts: recreational sports teams, for-profit business endeavors, theater groups, and much more. Socially responsible leadership is aimed at creating group

processes that are inclusive and collaborative and pursuing the group's goals without causing damage to others or to the environment, nor contributing to the decay of community.

Social change leadership and socially responsible leadership are even more important in the 21st century because of the complexity and competing demands of so many different segments of society. Even though the 21st century is often characterized as a complicated and confusing time, the record of history indicates that generations across the millennia also perceived their times to be complicated, difficult, and in some ways treacherous. There is no reason to believe that the current generation will not be able to address the challenges we face. In fact, it may be the condition of the current times that will call the best out of all in leadership and service. As Heifetz and Linsky (2002) propose, the important issues of the day are the ones many of us avoid. They advise that these issues are best tackled using adaptive leadership that gives the work back to those who are most directly responsible for it.

Leadership is needed in so many places today—the environment, social injustice, economic inequality, and cultural and religious conflict are just a few. The good thing is that, although the dynamics of the 21st century are challenging, there are also conditions that help us find solutions. For instance, we have a better and less-biased view of history than we have ever had before. Knowledge is more readily available than any time in history. Scientific advancements are proceeding at lightning speed, offering possible solutions much more quickly than was available to previous generations (Diamond, 2011).

One of the biggest challenges to finding solutions to contemporary dilemmas is sorting through the evidence and discerning those assertions or insights that will help us versus those that are incomplete or flawed. Particularly at a time when special interest groups often assert self-serving and narrow arguments, those aspiring to lead and who are involved in leadership must

be very careful to discern the credibility of those to whom they listen. In our shrinking and connected world, one of the most important issues we face is determining how our personal, local, regional, and national interests relate to the emerging international community.

Rethinking Leadership

Building on the refinements of authors and theorists of leadership since the early 1990s, the creators of the Social Change Model of Leadership Development were deeply aware of the transitions under way in thinking about leadership: Greenleaf's view of humble service in leadership; Burns's shift to leadership as a process; Rost's ideas about non-hierarchical organizations; Lipman-Blumen's shifting attention to connections in leadership; Allen and Cherrey's new ways of relating, influence, learning, and leading; and the critical issue of enhancing relationships advocated by Komives, Lucas, and McMahon. In conceptualizing the SCM (HERI, 1996) the ensemble took the additional step of raising the question, "Leadership to what end?" These perspectives led to the premises of the Social Change Model.

The Social Change Model of Leadership Development is based on the following premises:

- Leadership is socially responsible; it affects change on behalf of others.

- Leadership is collaborative.

- Leadership is a process, not a position.

- Leadership is inclusive and accessible to all people.

- Leadership is value-based.

- Community involvement and service is a powerful vehicle for leadership.

Source: Astin (1996), Bonous-Hammarth (2001), HERI (1996).

The opportunity to be involved with the ensemble

was orchestrated by Alexander and Helen Astin of the Higher Education Research Institute at the University of California, Los Angeles. The late Helen Astin's research on women and leadership across generations (Astin & Leland, 1991) and Alexander Astin's research on university students' overall experiences (Astin, 1993) and on how approaches to organizational leadership influence campus culture (Astin & Scherrei, 1980) drew them to search for ways to enhance student learning related to leadership. As Alexander Astin noted in the Foreword, the Astins convened a group of diverse educators from around the United States to explore how student learning in leadership could be enhanced. The ensemble participants included some of the scholars in the field and others who were deeply immersed in helping students learning about leadership through their active engagement on campus and the community; this second group came primarily from the ranks of campus student affairs educators. Susan R. Komives and Marguerite Bonous-Hammarath, both involved in this book, were also members of the ensemble.

The ensemble conveners, Alexander and Helen Astin, were revered among the rest of the participants because of their long and productive careers in higher education research. Imagine the surprise, discomfort, and delight when we witnessed the two of them actively disagreeing with each other with passionate and raised voices only to conclude with new shared perspectives and improved ideas. Observing how the Astins could disagree, challenge, yet complement each other was a revelation that would enable all of us to voice our perspectives while working very hard to hear and affirm each other. We became a group that drew the best individual contribution from each other while creating a transcending idea that was better than any individual could ever have conceived—an ensemble.

This book will guide you through the details of the model that the ensemble ultimately developed. Much of the appeal of the model is the use of Seven C values that fall into three important spheres of leadership —the individual, group, and society/community. The

ensemble's realization was that the research and theory we studied, the experience of students that we observed, and the reflection on our own work as a group included (1) the individual values of Consciousness of Self, Congruence, and Commitment; (2) the group values of Collaboration, Common Purpose, and Controversy With Civility; and (3) the society/community value of Citizenship. As presented in Figure 1.1 and discussed in more detail in Chapter 2, the values not only provided a way to think about how leadership is enacted but also offered a critical lens to determine if the work of a group could be enhanced by greater attention to any one of these values. In this way, the Seven Cs is an analytic and heuristic framework by which we can understand effective leadership in the context of social change and social responsibility.
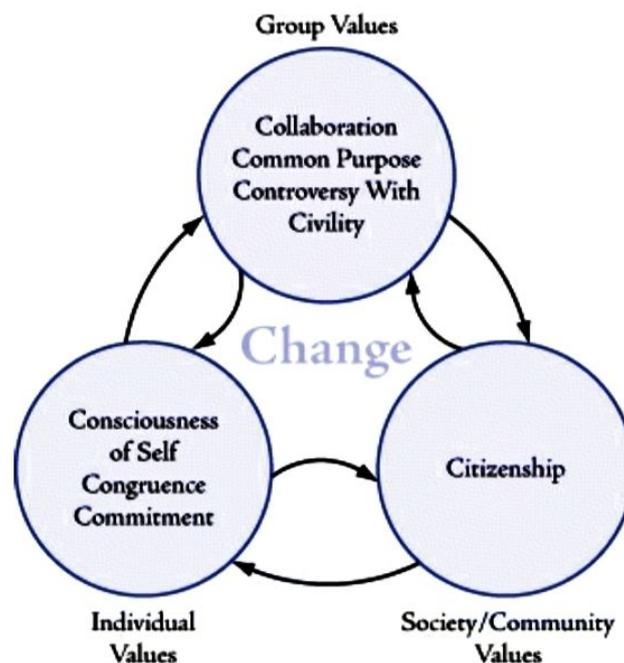
Figure 1.1 The Social Change Model of Leadership Development

Source: **Adapted from *A social model of leadership development* (3rd ed., p. 20) by Higher Education Research Institute [HERI]. Copyright © 1996, National Clearinghouse for Leadership Programs. Reprinted with permission of the National Clearinghouse for Leadership Programs.**

The Impact of the Social Change Model

The SCM has been widely distributed since its first publication in 1996. The model serves as the framework for many campus minors, certificate programs, and staff training, and is the focus of many academic courses.

The dimensions of the model and how this form of socially responsible leadership develops have also been extensively researched through the Multi-Institutional Study of Leadership (MSL). The MSL measures leadership outcomes on the SCM using an instrument called the Socially Responsible Leadership Scale. The MSL was first undertaken in 2006 and is the largest comprehensive measure of college students' leadership learning available today; it provides a method to research high-impact practices, students' leadership self-efficacy, and other issues that have been found central to enhancing students' understanding about and engagement in leadership (Dugan & Correia, 2014). The MSL website (leadershipstudy.net) provides extensive background, resources, published articles, and reports to assist its institutional participants. Select findings from this study are woven throughout this book.

In addition to the documented impact of the SCM in the United States, it has been used in select international locations such as Canada, China, Japan, Lebanon, Mexico, the Netherlands, Turkey, and South Africa. People of many cultures and nations can see themselves in the SCM because of the focus on process and the identification of the elements that make understanding one's own leadership a goal worth pursuing and one that can be done in cooperation and collaboration with others.

Invitation to the Ensemble

We want to invite you into the ensemble by asking that you offer everything you have to the study of leadership for social change. Whether your views of leadership come from what you have seen in popular press and news media, or from your own experience, we are likely to propose some different perspectives in the chapters

that follow. This may require some transition as your thinking is shaped in very different ways.

Because leadership is largely socially constructed, researchers and scholars have undergone major transitions in the way they view leadership since the 1970s. The ideas *Leadership for a Better World* will introduce may represent a potential transition for you, challenging you to decide if you will stay with previous understandings of leadership or broaden your view to adopt different perspectives. We ask you to join the ensemble in the chapters that follow—remaining open to new possibilities while keeping your healthy skepticism alive. That's the way we learn best—holding openness and skepticism in our thinking at the same time.

Jake Brewer, formerly of change.org and a senior advisor on technology for the White House, died in 2015 at the age of 34 while participating in a bike ride for a cancer charity. His memorial service filled Washington Cathedral. A sticky note found on his desk read "Cultivate the Karass," a phrase from Kurt Vonnegut's novel, *Cat's Cradle* (1963). A *karass* refers to a group of people who, without being aware of it, are on a shared mission. They "share a cosmic linkage that's not obvious on the surface" (Contrera, 2015, para. 40). The point of cultivating the karass is that many of us working for social change may not realize we are on the same journey. By reading this book, discussing it deeply with your peers, teachers, and mentors, and acting on its principles, you are joining the ensemble in the shared mission of forwarding socially responsible leadership. You also have the potential to cultivate your karass.

Conclusion

The idea of leadership continues to evolve. The Social Change Model of Leadership Development is one of the

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most important contributors to this evolution and offers the potential to transform the way we work together for positive change. Now that you have the background on how our ideas of leadership have changed over time and why the ensemble created the SCM, the authors of the chapters that follow will go into much greater detail as you consider the relevance and application of this model to your own leadership. Enjoy this journey as you seek to understand and cultivate leadership that is dynamic, collaborative, and focused on positive change that benefits others and ourselves.

❓ Discussion Questions

1. From what sources or experiences have you come to view leadership as you do now?

2. What are the conditions that we face today that call us to critically examine the way we viewed leadership in the past?

3. How do your peers view leadership and how do their views contrast with yours?

4. What metaphor or analogy makes the most sense to you when you think of a high-functioning team?

5. What person or organization have you experienced that you believe personifies the idea of socially responsible leadership? What do they do that you admire?

⇅ Action and Reflection

1. What did you used to think leadership was when you were young and what do you think it is now? What experiences changed your views or philosophies of leadership? How are your behaviors in groups different than they were as a result of your changed views?

2. Think about a specific context in which you currently engage in leadership with others. How do that group's processes fit the assumptions of the Social Change Model? How do they not?

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2

An Overview of the Social Change Model of Leadership Development

Kristan Cilente Skendall

Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree.

—Martin Luther King Jr.

The Social Change Model of Leadership Development (SCM) was created specifically for college students who seek to lead in a more socially responsible way and who want to learn to work effectively with others to create social change over their lifetimes (Higher Education Research Institute [HERI], 1996). An underlying value and assumption of leadership for social change requires individuals to dig deeper and embrace the plethora of perspectives that exist in our changing world. The Social Change Model advances that the process of engaging in leadership with others should be socially responsible and that leadership should be focused on social change. Social change is happening everywhere and, as a result of the communication and technological revolution, everyone has the ability and responsibility to contribute to a better world (Allen, Bordas, Hickman, Matusak, Sorenson, & Whitmire, 1998; Allen & Cherrey, 2000; Edmunds & Turner, 2005; Rost, 1991; Uhl-Bien, Marion, & McKelvey, 2007).

Chapter Overview

This chapter provides an introduction and overview of the Social Change Model of Leadership Development, specifically the three domains of development and its seven core values. In addition, this chapter will provide

an introduction to the use of the Social Change Model as a tool for social change and as a philosophy of socially responsible leadership.

The Social Change Model of Leadership Development

As described in Chapter 1, the new definitions of leadership that developed during the 1990s generated momentum for leadership educators to recognize that students needed to learn different approaches to leadership (Astin, 1996; Astin & Astin, 2000; Bonous-Hammarth, 2001; Faris & Outcault, 2001; HERI, 1996; McMahon, 2001; Outcault, Faris, & McMahon, 2001). The Social Change Model grew out of the changing tide of leadership perspectives and was widely shared in the United States in 1996. Since then, scholars have observed, "The Social Change Model of Leadership Development . . . [has] played a prominent role in shaping the curricula and formats of undergraduate leadership education initiatives in colleges and universities throughout the country" (Kezar, Carducci, & Contreras-McGavin, 2006, p. 142).

Chapter 1 described how the Social Change Model of Leadership Development was the work of the ensemble (Astin, 1996; Bonous-Hammarth, 2001; HERI, 1996) and grounded in the work of Burns (1978), Rost (1991), and other scholars. Rooted in the postindustrial approach to leadership described by Rost (1991), in which leadership is viewed as a process rather than a position, the model promotes the creation and development of social change agents and the value of socially responsible leadership. As noted in Chapter 1, the SCM rests on the assumption that leadership is socially responsible and is aimed at positive change for and with others. Further, leadership is collaborative, a process, and not a position; it is inclusive and accessible to all people; and it is values-based. Community involvement and service is recognized as a powerful vehicle for leadership development (Astin 1996; Bonous-Hammarth, 2001;

HERI, 1996).

> The Social Change Model of Leadership Development approaches leadership as a purposeful, collaborative, values-based process that results in positive social change.

A cornerstone of the model is the concept of a values-based process. The model is rooted in a commitment to core human values, such as self-knowledge, service, and collaboration. Although some approaches to leadership focus on the leader or the position of leadership, the Social Change Model is grounded in the postindustrial paradigm and assumes that leadership describes people's collaborative process, not a position (HERI, 1996; Rost, 1991; Uhl-Bien et al., 2007). The emphasis on relationships in the Social Change Model highlights the importance of the term *process,* which describes the way in which change (and ultimately leadership) occurs (HERI, 1996).

Leadership is not about top-down influence, and it does not happen through the efforts of a single individual with a positional title alone; rather, it is dynamic and collaborative. It is an evolving process that takes place in connection to others. The foundation of this process is relationships. Connections to others through relationships are a core assumption of collaborative leadership and serve as a base for the leadership process. Finally, the intention of positive social change—the hope of helping to make a difference—is the goal of the leadership process.

The model provides a framework for individuals and groups to learn to engage in leadership for social change (see [Figure 2.1](#)). The model describes an interaction among seven key values that individuals, groups, and communities should strive for in order to create social change. Each value begins with a *C,* which is why the Social Change Model is sometimes referred to as the *Seven Cs for Change.* The seven values are grouped into three dimensions: individual, group, and society/

community.
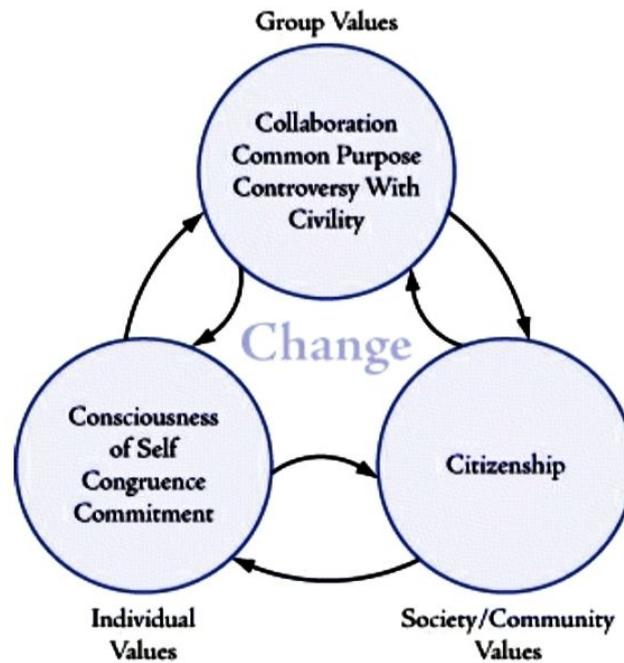
Figure 2.1 The Social Change Model of Leadership Development

Source: Adapted from *A social change model of leadership development* (3rd ed., p. 20) by Higher Education Research Institute [HERI]. Copyright © 1996, National Clearinghouse for Leadership Programs. Reprinted with permission of the National Clearinghouse for Leadership Programs.

The model is also a philosophy of socially responsible leadership, a guide for self-directed leadership development for individuals and groups, and a mechanism for diagnosing and attending to leadership dilemmas. As a philosophy, the Social Change Model provides an approach to socially responsible leadership and enables users to incorporate elements of the model into a personal or group definition of leadership.

The values of the model do not represent a checklist or prescription of how to be a successful leader or how a group can implement an effective process. One does not finish learning about one value and then start learning about the next. Rather, development in each value is ongoing. Applying the values in hands-on experiences of leadership results in understanding each value at a deeper level. The model works in

this way because the values are interactive. Growth in one value increases the capacity for growth in the others. Depending on individuals' interest in developing a better understanding of themselves, learning to work effectively in groups, or learning about community issues, they can start learning about and practicing the Seven Cs at any of three dimensions: individual, group, or society/community.

Although the values model may be explored in any order, recent research supports the value of developmental sequencing of each of the dimensions of the model, in which capacity in the individual domain precedes capacity with group values, which precedes society/community (Dugan, Bohle, Woelker, & Cooney, 2014).

Individuals need to develop their capacity to engage in leadership within groups and communities. Similarly, groups need to develop as well. The model offers a framework for groups to improve their ability to function effectively as a collection of people joined to work toward a common goal. The society/community dimension stresses the need for communities to develop perspectives and mechanisms for organizations to work effectively across sectors to address community needs. Development of the individual, group, and community are all emphasized in this model.

Table 2.1 describes each of the Social Change Model values in more detail.

Table 2.1 Values of the Social Change Model of Leadership Development (The Seven Cs of Change)

Value	Definition
Consciousness of Self	Consciousness of Self requires an awareness of personal beliefs, values, attitudes, and emotions. Self-awareness, conscious mindfulness, introspection, and continual personal reflection are

	foundational elements of the leadership process.
Congruence	Congruence requires that one has identified personal values, beliefs, attitudes, and emotions and acts consistently with those values, beliefs, attitudes, and emotions. Congruent individuals are genuine, honest, and live their values.
Commitment	Commitment requires an intrinsic passion, energy, and purposeful investment toward action. Follow-through and willing involvement through Commitment lead to positive social change.
Collaboration	Collaboration multiplies a group's effort through collective contributions, capitalizing on the diversity and strengths of the relationships and interconnections of individuals involved in the change process. Collaboration assumes that a group is working toward a Common Purpose, with mutually beneficial goals, and serves to generate creative solutions as a result of group diversity, requiring participants to engage across difference and share authority, responsibility, and accountability for its success.

|	
Common Purpose	Common Purpose necessitates and contributes to a high level of group trust involving all participants in shared responsibility toward collective aims, values, and vision.
Controversy With Civility	Within a diverse group, it is inevitable that differing viewpoints will exist. In order for a group to work toward positive social change, open, critical, and civil discourse can lead to new, creative solutions and is an integral component of the leadership process. Multiple perspectives need to be understood and integrated, and they bring value to a group.
Citizenship	Citizenship occurs when one becomes responsibly connected to the society/community in which one resides by actively working toward change to benefit others through care, service, social responsibility, and community involvement.
Change	As the hub and ultimate goal of the Social Change Model, change gives meaning and purpose to the other Cs. Change means improving the status quo, creating a better world, while demonstrating a comfort with transition and ambiguity during the process.

Individual Values

No journey carries one far unless, as it extends into the world around us, it goes an equal distance into the world within.

—Lillian Smith

In order for leadership to occur at the group and societal levels, leaders must do inner work and reflect on leadership at the individual level. The values of this level, shown in Figure 2.2, include developing Consciousness of Self, being Congruent with one's beliefs, and establishing Commitment to follow those beliefs.
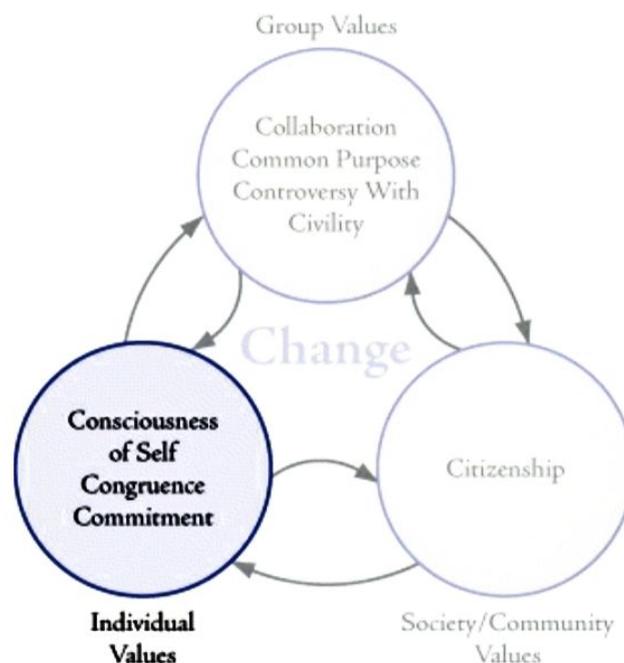
Figure 2.2 The Social Change Model and Individual Values

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Consciousness of Self

Awareness of self and interactions with others are interrelated. The concept of the looking-glass self was

introduced in the early 20th century by sociologist Charles Horton Cooley (1902), who posited that how individuals perceive themselves influences how others perceive them. For example, if a person has been told his whole life that he is a talented singer, it is likely that he will have confidence in his singing ability. On the contrary, if the same person has been told he has little musical talent, it is likely that he will avoid opportunities to sing or perform musically. In addition to this concept of how self is defined, individuals also must take time to reflect on who they are in terms of social identities (for example, race or ethnicity, socioeconomic class, gender and gender expression, sexual orientation, religion, or ability); personal identities (for example, sister, parent, friend, or partner); and core values.

In addition to self-awareness, Consciousness of Self involves the ability to observe oneself in the moment. Sometimes referred to as *mindfulness,* it includes being aware of one's current emotional state and making considered responses rather than reacting without thinking. Each of these pieces of the self intersects to define an individual and may evolve or change over time, but self-reflection and mindfulness are critical to the development of leadership. Each individual needs to understand the values, beliefs, motivations, and perspectives that form how he or she approaches working with others (HERI, 1996; Jones & McEwen, 2000).

Consciousness of Self requires continual growth and reevaluation. Because the levels of the Social Change Model are interconnected, as individuals interact with others in groups and engage in the community, their character will likely be influenced. This results in the need to reflect and make meaning of how the sense of self is affected. This continual learning and developmental process is a lifelong endeavor and is essential for the leadership process. Further details and strategies for self-reflection are presented in Chapter 3.

Congruence

Acting consistently with espoused positive values demonstrates the genuineness or authenticity of a person and is a basis of credibility. Everyone can think of people who have not done what they said they would do or have acted in ways inconsistent with what they claim to stand for, for example, friends who profess to be inclusive of diversity but then tell racist jokes are acting inconsistently with their espoused beliefs. Lee and King (2001) describe three ways one holds values: values that are held internally, values that one talks about or states, and values that are "reflected in . . . actions" (p. 62). One of the greatest challenges of leadership is acting consistently even when no one is looking.

People whose actions are Congruent with their espoused positive values instill trust, and trusting relationships support working collaboratively with others. Trustworthy people create brave spaces in groups to engage in Controversy With Civility. Congruence is not only integral to leadership but also it influences how an individual is perceived by others, thereby affecting the other Cs of the model (HERI, 1996). Congruence is presented in greater detail in [Chapter 4](#).

Commitment

Commitment is also grounded in an individual's sense of self. One's passions fuel long-term dedication to a group's efforts and generate resilience from setbacks. Commitment demonstrates each person's responsibility to service and leadership and contributes to the group's Common Purpose.

Commitment is demonstrated by significant involvement, an investment of time, and emotional passion. Commitment is found in the decisions to select a specific major or career field, a life partner, and a focus of community service, and it is found in accepting appointment to a committee that will take time and energy to make a credible contribution. Commitment is the energy that drives action and is a necessary component of change (HERI, 1996). It is crucial in advancing the collective effort. The value of

Commitment and its importance to the Social Change Model are explored in further detail in Chapter 5.

Group Values

Alone we can do so little, together we can do so much.

—Helen Keller

Whether with a student organization, a group of friends, a group project for class, an office, a research team, or a sports team, groups develop individuals and individuals attend to the development of groups. Groups need to be intentional about their process so that leadership can flourish in the relationships among people in the group. Three specific values, noted in Figure 2.3, interact to support the group being effective in leadership ability: engage in Collaboration with others, come to a Common Purpose, and embrace Controversy With Civility.
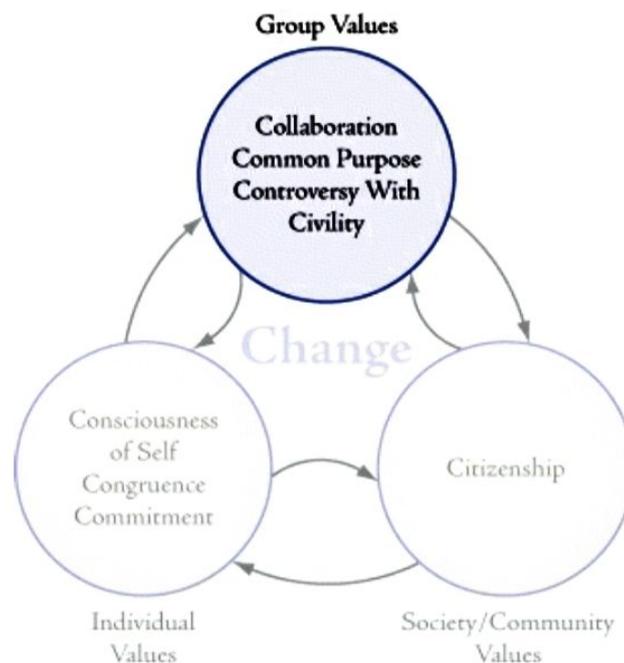
Figure 2.3 The Social Change Model and Group Values

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Collaboration

> Collaboration means working together toward common goals by sharing responsibility, authority, and accountability in achieving these goals . . . . It multiplies group effectiveness because it capitalizes on the multiple talents and perspectives of each group member and the power of that diversity to generate creative solutions and actions. (HERI, 1996, p. 48)

A core value of the Social Change Model, Collaboration is the process through which groups work toward their Common Purpose. Collaboration implies mutually beneficial goals, engaged participants, shared responsibility, and self-aware individuals. Rather than hierarchical leadership approaches in which influence flows top-down from leader to followers, Collaboration means learning to nurture relationships in which influence and good ideas come inclusively from all directions. Collaborative groups benefit from these diverse perspectives (HERI, 1996). Collaboration is explored in greater depth in Chapter 6.

Common Purpose

Group leadership success rests on a Common Purpose. All members or partners in a group need to participate in developing the shared vision of the group, even though each individual may work to accomplish that goal in a different way. Individuals must be engaged in the visioning process and agree on a collective set of aims and group values. Common Purpose is strongest when a group explicitly examines its implicit, or unspoken, values.

When looking at a student organization on campus, it is often easy to identify the common goal of that organization. For example, sororities and fraternities seek to build community among their members centered on a core set of values unique to each chapter on a campus. This Common Purpose unites not only individuals within the campus student organization

but also brings together all chapters across the United States, under umbrella organizations such as National Pan-Hellenic Council, the National Panhellenic Conference, and the North American Interfraternity Conference. Many national and global organizations have a mechanism for organizing on campuses and at a larger level, such as the American Society of Mechanical Engineers, the National Association of Black Journalists, Circle K International, or the National Council of La Raza. For more examples of Common Purpose as well as a more in-depth look at this value, see Chapter 7.

Controversy With Civility

Many different ideas and perspectives help group members make sound decisions. It is inevitable in any group that disagreements will arise. Although individuals may have discomfort with conflict, it is necessary for all groups to experience the value of Controversy With Civility, which encourages thoughtful and considered differences of opinion to be heard within a group (HERI, 1996). If a group does not welcome Controversy With Civility, they may not hear the many voices, or perspectives might be lost because individuals do not feel comfortable introducing ideas different from the norm of the group. Avoiding groupthink, the tendency for individuals is to just go along with others even if one holds other views, and engaging in critical dialogue in a respectful manner is crucial for a group's development and ability to achieve Collaboration, work toward a Common Purpose, and achieve positive social change. Controversy With Civility rests on the notion that civil discourse can lead to new, creative solutions and is an essential element of leadership. Read more about Controversy With Civility in Chapter 8.
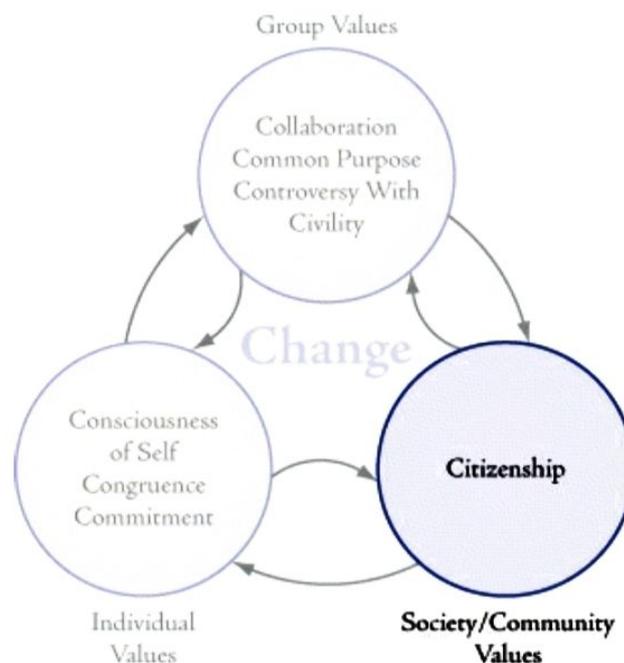
Society/Community Values

Once social change begins, it cannot be reversed. You cannot uneducate the person who has learned to read. You cannot humiliate the person who feels

pride. You cannot oppress the people who are not afraid anymore. We have seen the future, and the future is ours.

—César Chávez

The Social Change Model calls for leadership directed toward a purpose greater than self for a societal end as illustrated in Figure 2.4. Social change occurs because diverse groups within a community work together to benefit the common good. This level of leadership encompasses all communities of which one is a member, whether that is the campus, the county, the state, the country, or the world; it is necessary that leadership be connected to a larger social purpose. Likewise, communities need to develop effective ways to form coalitions and support social change work across multiple sectors.

Figure 2.4 **The Social Change Model and Society/ Community Values**

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Citizenship

Although it may seem overwhelming to work toward positive social change at the societal/community level, the C of Citizenship calls all individuals to see themselves as part of a larger whole. Through this value, individuals and groups or organizations are able to see how their efforts for social change, large or small, play an important role when joined with the many others working toward the same goals in a global effort. This C also calls for communities to examine the strategies and processes in place for groups to come together as a system designed to enhance community goals. Citizenship relies on caring and is characterized by active engagement in service to the community. Community can be defined broadly or specifically, such as a student organization, office, classroom, campus, neighborhood, town, nation, or the world. Service and community involvement are vehicles for implementing this value of the SCM (HERI, 1996).

For the individual, Citizenship requires awareness of local and global issues, active engagement in one's community, and participation in interests beyond oneself. Building relationships with others in the community and working across difference are integral components of Citizenship. There is great privilege in being part of a community, and as a result, a great responsibility to be an active participant in that community as part of the leadership process. Other dimensions of Citizenship are examined in Chapter 9.

Change

> If you ever think you're too small to be effective, you've never been in bed with a mosquito!
>
> —American Proverb

Change, particularly social change, is the ultimate goal of the Social Change Model (see Chapter 10). As shown in Figure 2.5, it is the hub around which the other elements interact. The model is grounded in the belief that everyone can contribute to making the world a better

place for current and future generations. The intention of positive social change is at the heart of leadership, regardless of the outcome (HERI, 1996; Rost, 1991).

Figure 2.5 **The Social Change Model and Change**

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Change is not easy; it requires learning a new way of being and unlearning past habits, behaviors, and attitudes. It also requires some degree of risk in order to challenge the status quo and go in a new, untested direction. The courage involved in social change is great, and the willingness to take a leap of faith toward a novel idea or a different tactic requires an acceptance of ambiguity, transition, and even discomfort. Although this is a difficult call to action, leadership requires that change (small or large scale) be attempted and, ideally, enacted. Change is explored in greater detail in Chapter 10.

Interactions in the Social Change Model

For me, a landscape does not exist in its own right, since its appearance changes at every moment; but the surrounding atmosphere brings it to life—the light and the air which vary continually. For me, it is only the surrounding atmosphere which gives subjects their true value.

—Claude Monet

As Monet indicates, there is a connection between subjects in a piece of art and the environment in which they exist. The reverse is also true; the subjects influence the environment. In the Social Change Model, each level interacts with and influences the other and each value is interconnected to the others. Although each C is a distinct component of the model, positive social change or practicing socially responsible leadership is not possible without the interaction and connection of all of the values. As an individual gains better Consciousness of Self, acts Congruently, and demonstrates Commitment, the individual's ability to contribute to the group's Common Purpose, work with others Collaboratively, and engage in Controversy With Civility increases (as illustrated by arrow *a* in [Figure 2.6](#)).
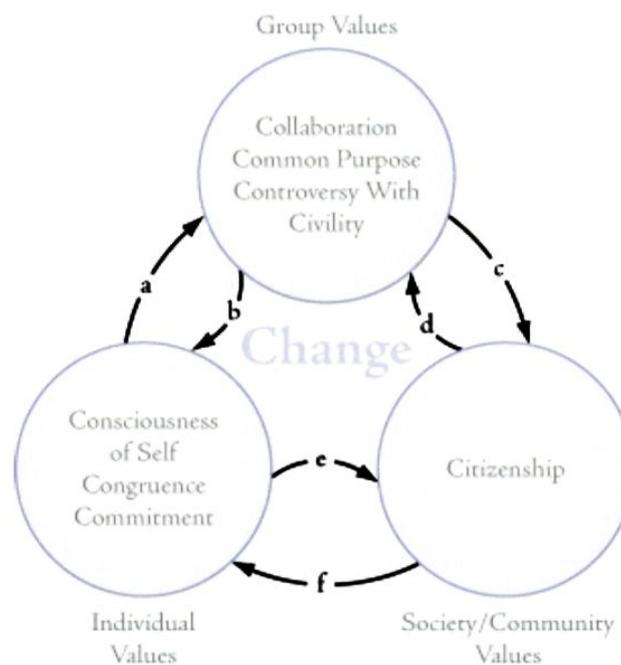
[Figure 2.6](#) **Interactions in the Social Change Model**

Source: **Adapted from *A social change model of leadership development* (3rd ed., p. 20) by Higher**

Similarly, engaging with a group's process expects members to Collaborate, work toward a Common Purpose, and civilly engage with others helps individuals clarify their own values and Commitments and learn to act in ways that are Congruent with them (see arrow *b*). This reciprocity exists among all of the values and dimensions of the model. For example, awareness of and involvement in community issues challenges groups (arrow *d*) and individuals (arrow *f*) to continue to clarify and collaboratively act on their values and Common Purposes. Interaction and intersections at each dimension move together to create and facilitate positive social change.

Knowing, Being, and Doing

The interactions within the model are only part of the leadership process. An interaction also exists among one's knowledge, attitudes, and skills involved in leadership and social change. In order to implement the Social Change Model, it is important that one acquires knowledge (knowing), integrates that knowledge into beliefs and attitudes (being), and applies knowledge and beliefs in daily life (doing). This knowing-being-doing framework works especially well for the Social Change Model. Table 2.2 highlights key knowledge, attitudes, and skills rooted in social change and in each value of the model (Komives, Lucas, & McMahon, 2013; National Association of Student Personnel Administrators and American College Personnel [NASPA & ACPA], 2004).

Table 2.2 Knowing, Being, Doing

Value	Knowing (Knowledge Acquisition)	Being (Attitudes; Knowledge Integration)	Doing (Skills; Knowledge Application)
	Understanding . . .	Having . . .	Demonstrating . . .
Consciousness of Self	Values of self and others How change happens	Self-confidence Openness to feedback	Ability to reflect Meaning-making skills

	Personal strengths and weaknesses	Readiness for change Commitment to positive social change	Ability to give and receive feedback Active listening skills
Congruence	Personal values That values are relative to an individual	A commitment to self-evaluation Respect for values different from one's own	Action consistent with personal values An ability to work toward a shared purpose in a group
Commitment	One's personal values and passion The goals or target of a group That change is needed	Self-awareness of personal values Congruence with values and actions Passion Internal motivation Engaged attitude Discipline Energy to move motivation from "should" to "want"	Follow-through on commitments Engagement and involvement Devotion of time and energy Willful action
Collaboration	Intercultural awareness and competence Personal values and perspectives That multiple perspectives are efficient and educational	Belief that working together can generate stronger, more creative win-win solutions Willingness to work toward group trust Willingness to put personal agendas aside to create shared visions	Strong listening, speaking, and reflective dialogue skills Trust and trusting relationships Shared ownership toward a Common Purpose
Common Purpose	How change occurs The role of mission, vision, and core values How groups function Personal core values	A commitment (to the group, the vision, and social responsibility) A visionary approach Inclusive attitude	Ability to identify goals Decision-making skills Creative thinking Ability to work with others and collaborate
Controversy With Civility	Attitudes, biases, and values Various communication styles Difference in viewpoints is inevitable and contributes to the leadership process	Civility and commitment Inclusive attitude Patience Purpose	Active listening skills Communication skills Engagement in dialogue Ability to mediate and negotiate
Citizenship	Community building Collaboration Social responsibility and larger social issues Personal and community values Rights and responsibilities Social justice/equality	A belief in one's personal ability to make a difference A sense of belonging to one's communities Patience with self and others Optimism and pragmatism Appreciation for diversity Interdependent thinking An ethic of care Tolerance for ambiguity Respect for self and others	An ability to work with others across difference Reflective thought and meaning making Self-motivation and determination Diplomacy Empathy Creativity Critical thinking Interpersonal communication An ability to challenge assumptions Advocacy
Change	That change is a process Resistance to change at the society/community, group, and individual levels Strategies for overcoming resistance Motivations for engaging in change	Positive perceptions of change Comfort with ambiguity and transition Self-confidence Patience Willingness to step outside of one's comfort zone	An ability to influence systems The creation of a sense of urgency An ability to articulate a change vision Willingness to take a risk to make a difference

The knowing-being-doing framework can serve multiple purposes. First, this framework helps to further understand the values of the Social Change Model. Next, the framework can be used as a tool to assess oneself and groups on capacities related to knowing, understanding, and applying the core tenets of the Social Change Model. Last, the knowing-being-doing framework provides a full overview of the many ways in which the values of the

model can be applied and understood.

Implementing the Social Change Model

Believe and act as if it were not possible to fail.

—Charles F. Kettering

As described in Chapter 11, social change is often thought to be large in scope and scale. Popular examples of social change agents are often of heroic people such as Rosa Parks and Martin Luther King Jr. within the Civil Rights Movement or Gandhi's peaceful liberation in India. Grand-scale change can be overwhelming to consider if only viewed through a lens of heroism. Instead, each of these individual change agents worked collaboratively with others as a part of a larger movement. Everyday acts of working together to make a difference is part of the practice of socially responsible leadership and starts a person on a path to deeper commitment to social change.

There are numerous examples of social change by college students at the individual level and group level. Students might find the higher principles in their major that will prepare for a life of meaning: being a teacher to help children, being a lawyer to protect people's rights, being a journalist to reveal the truth, being a musician to lift the spirit, being a biologist to protect the environment, or being an agriculturist to feed the world. Individuals can also make a difference by changing daily behaviors, such as reducing personal electricity use by turning off lights during the day or trading in disposable water bottles for a reusable water bottle. Further, individuals need not limit their engagement in social change to their physical environment. They could engage in dialogue and activism on social media via hashtags, such as #BlackLivesMatter, #YesAllWomen, or #IceBucketChallenge.

To enact social change as envisioned by the Social Change Model of Leadership Development, socially responsible individuals and groups must come together.

You can work with others on any side of a complex issue to advance your values about that issue. Social change can clearly embrace conservative or liberal perspectives. Some examples include working with others to do the following:

- Provide scholarships to undocumented students

- Protest university investments that do not uphold social justice values

- Program concerts on campus to improve the sense of community

- Start a composting program in the residence halls or community

- Produce a political play such as *The Vagina Monologues* to raise money for a local women's organization

- Create undergraduate teaching assistant positions in one's department

- Engage in research to advance the common good, such as to develop a Zika virus vaccine, increase the efficiency of solar cells, or explore solutions to cybersecurity threats

- Participate in a community cleanup to rid a neighborhood of trash and protect the environment

As outlined by the SCM, socially responsible leadership and social change happen at the individual, group, and society/community levels. Not only can individuals change personal behaviors to effect change and work with others to make a difference but also groups and communities can come together to forge change. Coalitions are groups of groups who share a common goal and collaborate on their collective efforts to enact large-scale change. Some coalitions are formally organized, such as the U.S. Climate Action Network, a coalition of more than 150 nonprofit advocacy, research, and action organizations (such as Greenpeace, the League of Conservation Voters, and the Sierra Club). Other coalitions are simpler, informal networks among group leaders, for example, a citywide Hunger Coalition linking nonprofits and government agencies

that address food security exists in nearly all U.S. cities.

Research on the Social Change Model

Research is formalized curiosity. It is poking and prying with a purpose.

—Zora Neale Hurston

As noted in Chapter 1, research on the Social Change Model has been expanding since Tyree (1998) created the Socially Responsible Leadership Scale (SRLS), which became the core of the Multi-Institutional Study of Leadership (MSL). The MSL study participants comprise nearly 400,000 college students from more than 350 different institutions across the United States and in a dozen international countries—including large and small institutions, public and private schools, four-year schools, and community colleges. In addition to the SRLS, the MSL survey collected data on the kinds of college and precollege experience students had, all aimed at identifying the kinds of college involvements that lead to greater socially responsible leadership. For example, students were asked whether they belonged to student organizations and if so which ones, lived on or off campus, had an on- or off-campus job, had attended leadership workshops or courses, and had participated in community service, and dozens of other questions.

Since the inception of the MSL in 2005, data have been collected in 2006, 2009, 2010, 2011, 2012, and 2015 (www.leadershipstudy.net), resulting in numerous studies and publications on various aspects of the model and related concepts, further contributing to the widespread use of the model (Kezar et al., 2006). The outcomes learned from this study about what contributes to leadership learning are briefly highlighted in this chapter and will be included throughout the rest of the book.

Research Informs Understanding the Conceptual Model

One purpose of research is to advance theory building or model validation. As you know from this chapter, the model is presented as three domains in equally interacting circles. Although one can learn the values of the model independently and there are theoretical interactions between each of the domains, research on the Social Change Model has supported the importance of developmental sequencing. Research shows that leadership learning actually is sequential and develops beginning with individual values, which influence group capacities, which influence society/community values. "There were no direct relationships between individual and societal capacities as the relationship was fully mediated by group-level leadership capacities" (Dugan, Kodama, Correia, & Associates, 2013, p. 26). MSL research affirms that leadership capacity develops over time and can be learned. "Overall, college students were confident in their leadership abilities. This confidence increases significantly across college years. All eight of the SCM scales showed significant increases with the largest increase across the value of Consciousness of Self" (Dugan & Komives, 2006, p. 16).

Each domain builds on the previous, but the learning is cyclical in its process. Therefore, learning is continuous and not stagnant, individuals might revisit earlier domains throughout their lifetime.

MSL also examined elements of the Social Change Model in depth. One important finding shows that Collaboration and Common Purpose values have very similar underlying constructs measuring the same outcome. Despite this overlap in measurement of the concepts, Collaboration and Common Purpose remain as separate C values in the Social Change Model because of their importance in group development and process. The inclusion of each C is helpful when using the model to assess oneself or a group.

Interesting MSL Findings

In addition to the developmental sequencing of the model, MSL findings uncover interesting differences

within the model when certain characteristics are considered. For example, men scored significantly higher than women on measures of leadership confidence (called *leadership efficacy*), and women scored significantly higher than men on seven of the eight values measured (Dugan & Komives, 2006). This is one of several differences highlighted by research on the Social Change Model; more detail will be included in subsequent chapters.

The MSL particularly studies how a person develops her capacities to engage in this kind of leadership and found that engaging in sociocultural conversations with peers, mentoring relationships, community service, and membership in off-campus organizations "can be considered high-impact practices for building leadership capacity with broad influences across gender, race, and other demographic groups" (Dugan et al., 2013, p. 8). These experiences are important for helping individuals to develop the capacity for socially responsible leadership and ultimately contribute to leadership for social change.

The Model as a Framework for Self-Assessment

The model is an excellent tool for assessing current leadership capacity for individuals and groups, providing a framework for self-reflection and growth in each of the dimensions of the model. Using the SRLS online, individuals and groups can complete an instrument based on the values of the Social Change Model and identify areas of strength and growth (see www.nlcp.umd.edu). Further, the model can be used as a way for individuals, groups, or organizations to address leadership dilemmas that they are facing. The approach to leadership and the values of the Social Change Model provides valuable language that can be used in navigating difficult leadership challenges. For example, if the group is struggling to come to a Common Purpose, members can be asked to think about what motivates their own views and engage on a deeper level to find Common Purpose. Or if several groups in a community

demonstrate a common area of shared interest, but they are not collaborating in ways they could be, then the model suggests pathways to foster a more shared sense of mission across the groups. The model would suggest the groups build a stronger sense of Common Purpose by sharing with each other each group's history, mission, and vision, and working together to find their points of alignment.

In addition to using the model as a tool for assessment, it can also be used as a compass for individuals and groups to chart their leadership path. Each subsequent chapter includes rubrics that can be used as a resource for self- and group reflection to measure the way in which that value is being addressed. The rubrics can also be used as a map for a new leadership process as a group comes together to work toward social change.

The world is changing, and with greater abilities to communicate across difference and distance in this networked era of connection and technology, there is a call to action. The Social Change Model provides a framework within which to mobilize oneself and others to address such needed changes.

Conclusion

The Social Change Model approaches leadership as a dynamic, collaborative, and values-based process grounded in relationships and intending positive social change. Designed with college students in mind, this model is relevant to student organizations, campus change, and personal development. The model is not a checklist or a prescription for successful leadership; it is a framework for continual exploration of personal values in working with others to attempt change. This approach to leadership requires continual reflection, active learning, involvement, and action. The discussion questions, actions, and reflections at the end of each chapter in this book guide the reader to explore the values of Consciousness of Self, Congruence, Commitment, Collaboration, Common

Purpose, Controversy With Civility, Citizenship, and Change (HERI, 1996), and in engaging in social change.

❓ Discussion Questions

1. This is a model of leadership development. What kinds of experiences do you think would foster leadership development for the individual Cs? What experiences do you think would foster a group's development of the group Cs? Community development?

2. How do multiple perspectives and diversity fit into the Social Change Model?

3. What is the role of ethics in this approach to leadership?

4. How would this approach to leadership work in an organization with clearly defined hierarchical positions of leadership? What benefits would it bring? What would be challenging to implement?

5. Is there anything you would add or remove from the Social Change Model of Leadership?

⇕ Action and Reflection

1. Take the SRLS online or simply self-assess your own comfort with each value of the Social Change Model given the descriptions in this chapter. (See www.nclp.umd.edu.)

2. Select a group you are a part of and at your next group meeting observe the ways members work together. Can you identify the values of the Social Change Model in action?

3. Reflect on your own person definition of leadership. How is it similar to the Social Change Model of leadership? How is it different?

4. How did you come to leadership? Did you seek out opportunities to lead? Did your desire to make a difference on a particular issue bring you to leadership?

5. How do you want your life to matter? What passions can you identify that are driving any of your actions, such as the major or future career field you are choosing?

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