Developing Multicultural Competence in Student Affairs

Using Pervasive Leadership

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Abstract

As institutions of higher education become more diverse, collaborative forms of leadership should be explored to "create vibrant, democratic communities based in justice and equity" (Rogers, 2003, p. 457). Given that student affairs professionals work with students from diverse backgrounds in almost every aspect of the institution, it is no longer advisable for practitioners to rely on traditional forms of leadership. Alternatively, pervasive leadership, as one form of collaborative leadership, allows student affairs professionals to harness their influence by building relationships and understanding organizational culture to create more inclusive learning environments. This paper identifies how pervasive leadership and related theories should be used to build necessary multicultural competencies and recommends specific approaches for student affairs professionals to explore. It asserts that the basic competencies for beginning the life-long process of multicultural competency should be examined in terms of knowledge, awareness and skills (Pope, Reynolds, Mueller, 2004).
Statement of the Problem

Over the last several decades, college and university campuses across the United States are becoming increasingly more diverse (National Center for Education Statistics [NCES], 2008). Issues regarding race, sexual orientation, income, national origin, age and other important social variables all contribute to the complexities of diversity in higher education institutions. Student affairs practitioners play an important role in facilitating and advising students in diverse and multicultural learning environments (Talbot, 2003). The National Association of Student Affairs Administrators (NASPA) and The American College Personnel Association (ACPA) (http://www.myacpa.org/ethics/statement.cfm) have stated that multicultural skills are required to work successfully in the field (http://www.naspa.org/about/diversity.cfm). This paper will focus on how student affairs professionals can assist with the development of multicultural competencies for student affairs practitioners. Examples from two departments within the division of Student Affairs at the University of Utah will be examined.

Specifically, two main questions will be addressed in this paper:

- What form of leadership will allow for multicultural competency to be enhanced among today’s student affairs practitioners?

- How can student affairs professionals begin to operationalize diversity in terms of knowledge, awareness, and skills to create more equitable and inclusive learning environments at the University of Utah?

The National Association of Student Personnel Administrators (NASPA) stresses that the words we use to understand multiculturalism or diversity may be different; however, the basic tenets behind the concepts remain the same. "These concepts include being aware of personal bias, valuing human interaction across difference, engaging in complex thinking beyond or
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across categories, fostering inclusive climates, assessing equitable achievement, and challenging and dismantling systemic oppression" (http://www.naspa.org/about/diveristy.cfm). Pope, Reynolds, & Mueller (2004) suggest that “such multidimensional definitions and conceptualizations of multiculturalism more accurately reflect the complexity of diversity and demand that we transform our assumptions about race, multiculturalism, and differences” (p. xiv). For the purposes of this paper, “multicultural” refers to a definition that allows for all of “our social identities (race, class, religion, gender, sexual orientation, age, and abilities) [as they influence] who we are and how we view the world” (Pope et al., 2004, p. xiv). “Student affairs professional” and/or “student affairs practitioner” are used interchangeably in this paper as generic terms referring to all exempt and non-exempt staff (such as directors, assistant directors, advisors, administrators) within the department of Student Affairs. “Learning environments” refers to environments where learning takes place both inside and outside the classroom. More specifically, “diverse learning” environments accounts for elements such as race, class, religion, gender, sexual orientation, age, and abilities what is argued to be more inclusive for all students.

Three courses are also used to inform the background and provide the impetus for writing this paper: Leadership in Higher Education, Student Affairs Administration, and Individual and Group Interventions in Student Affairs. In addition, information from several other classes will be used throughout, namely, Higher Education Professional Seminar, Multiculturalism and Diversity in Higher Education, College Student Development and Program Development.

As institutions of higher education increase in diversity, student affairs leaders must encourage multicultural competency in core areas. As Pope et al. (2004) stated:

If multicultural awareness, knowledge, and skills are not incorporated into administrative and management competence, student affairs administrators are forced to use incomplete
theories to explain multicultural dynamics on campus; offer generic interventions to address multicultural concerns; or create additive, and often fragmented, approaches to tackling multicultural issues. (p. 53)

Reliance on vague guesses and inadequate skills will not work when dealing with the complex issues facing our diverse work environments. A different type of leadership, guided by current research, needs to be defined and implemented to meet the future needs of multicultural higher education environments. Postindustrial forms of leadership where knowledge is not kept by an individual, but rather generated by groups (such as teams and/or followers) through a collaborative effort offers a new paradigm for how student affairs leadership understands multiculturalism in higher education (Rogers, 2003). Pervasive leadership can be harnessed to assist with the development of multicultural environments through awareness, knowledge, and skills because it allows for the multiplicity of viewpoints to be expressed and it is an inclusive process. Pervasive leadership can provide a new paradigm for thinking about the way diversity and multiculturalism is understood by student affairs practitioners.

Review of the Related Literature

Pervasive Leadership

Love and Estanek (2004) explain pervasive leadership as “individually generated relationships and actions among members throughout an organization focused on struggling together to influence and promote organizational learning and accomplish positive change to benefit the common good” (p. 38). Pervasive leadership allows for everyone within the organization to lead. The term “pervasive” is used to describe leadership that exists at all levels of the organization not only in traditionally designated positions (Love & Estanek, 2004). This is
not to say that leadership does not occur in the traditional (top-down) levels of organizations but it also occurs throughout organizations by, ideally, everyone.

Leadership has been defined as "the art of mobilizing others to want to struggle for shared aspirations" (Kouzes & Posner, 1995). In this definition, the individual appears to have been eliminated in favor of viewing leadership as a group phenomenon (Love & Estanek, 2004). Pervasive leadership is a form of collaborative leadership that allows for the process of leadership to include the tensions that exist between the leader and individual followers. As leaders in education, we must take great care to ensure that there is a multiplicity of views, orientations, and backgrounds throughout the organization for pervasive leadership to flourish; however, it must be recognized that many people in the organization will still give meaning to the traditional structures and language surrounding the term leadership (Love & Estanek, 2004). The term leader will evoke certain meaning, so to further encourage pervasive leadership, individuals must take turns making decisions and sharing the leadership role.

Pfeffer (2000) stated that the problem with defining leadership is that it is ambiguous and its effectiveness is hard to uncover (p. 207). Dr. Amy Bergerson at the University of Utah also discussed the notion of leadership in the course entitled Leadership in Higher Education. Like Pfeffer, Bergerson noted the term’s ambiguity and how its effectiveness becomes a problem for higher education institutions, especially when one begins to examine diversity initiatives. How can we ensure that selection and hiring processes, for example, are fair when leaders often select people who are like (rather than diverse from) them (Pfeffer, 2000)? “Such selection processes would tend to increase homogeneity” (Pfeffer, 2000, p. 207). Having leaders who all look, think, and act alike creates an environment where leadership is less effective and the lack of diversity will stifle creativity and innovation.
Pervasive Leadership and Power

In the pervasive leadership model, individuals all share power. Many authors (Roper, 2002; Weymes, 2003; Woodward, Love & Komives, 2000) challenged assumptions about the relationship between student affairs leadership and dimensions of power in various forms. Love and Estanek (2004) argued, “Professionals need to understand and use the power they have, know how to accrue more, and think about that power in new ways” (p. 33). Despite the understanding of collaborative forms of power, within the context of student affairs leadership, traditional methods of leadership and power still reign. Young professionals and/or staff who have remained in their jobs for a long time fail to grasp the importance of carefully managing relationships with faculty, colleagues, and senior administrators because they are worried about “playing politics” (Roper, 2002). Leaders who expect to engage in the process of pervasive leadership must create a culture in their organizations that allows their teams to participate in decision making processes and demonstrate ways to engage multiple viewpoints within the context of a non-traditional framework. How might student affairs encourage the process of pervasive leadership to mobilize others to be involved while allowing for the diversity of viewpoints to be expressed?

Pervasive Leadership and Relationships

Relationships and the networks formed between people become powerful tools for exerting leadership and power within multicultural organizations. Weymes (2003) understood leadership and relationships to be connected because one cannot occur without the other. Roper (2002) stated “our success as student affairs professionals is more closely tied to our ability to construct and manage essential relationships during our careers than any other activity” (p.11). When executed well, student affairs practitioners can master the art of relationship-building,
recognize the interdependency of relationships and succeed in bridging gaps between students and faculty and administration (Love & Estanek, 2004). However, there may be resistance to this form of collaboration because it takes time to gather multiple viewpoints and develop relationships. Student affairs practitioners engaged in the pervasive leadership process must model these behaviors and encourage staff to form alliances with other student affairs practitioners. Methods will be discussed further in the recommendations section.

Love and Estanek (2004) described student affairs professionals who successfully build a network of alliances and relationships to influence planning processes and make change within their organizations as key considerations to pervasive leadership. Examples include being asked to engage in strategic planning or participating in writing the institutional mission statement. If the culture of the institution allows for active participation throughout the organization and includes student affairs practitioners, then pervasive leadership can grow. As NASPA stated, “Successful campus wide diversity initiatives must be supported by top leadership, involve people at all levels on a sustained effort and be tied to the institution mission. A leader’s commitment to align personal awareness of identity, history, and systems with institutional approaches adds magnitude to the effort” (http://www.naspa.org/about/diversity.cfm). As leaders within student affairs work to write mission statements that include commitments to diversity, it is imperative that practitioners develop a set of core values that stem from the mission statement (Tierney, 1999). These core values must be developed so that “faculty and administration must believe that the value is true, that it is a central aspect of who they are, and they need to be able to put the value into action” (Tierney, 1999, p. 67). The leadership within student affairs can assist by building knowledge in core areas, as well as by using pervasive leadership to execute the institution’s core mission of creating more equitable environments.
Pervasive Leadership and Multicultural Organizational Change

Organizations require models, tools, and organizational change frameworks to fully address diverse learning environments (Pope et al. 2004). Pope (1993) and Grieger (1996) applied the Multicultural Organizational Development (MCOD) framework to student affairs professionals. Grieger’s (1996) work emphasized fifty-eight items in the Multicultural Development Checklist for Student Affairs (MCDC) to be used as a holistic assessment for a student affairs division and later summarized in the MCOD Template (Talbot, 2003). Their work is important for creating frameworks for institutions to move toward multiculturalism. Student affairs professionals should understand how these principles and approaches can be used at the division or unit level as well (Pope et al., 2004). An example would be the Director of a Resident Hall who has authority over several hundred residents adopting Grieger’s MCOD Template to develop appropriate multicultural frameworks for residents. Using a more systematic approach like a template may help student affairs practitioners avoid a common mistake of including some areas of diversity (such as race) and excluding others (such as ability) in their programming with on-campus residents. Encouraging multicultural competence requires leadership that understands the connection between power and culture, and seeks to move the organization toward multiculturalism. How might student affairs practitioners increase their capacity for managing change and foster multicultural competency?

Individuals in organizations (whether in corporations or higher education institutions) require training and education to achieve the desired outcome of developing multicultural competency. Cox (2001) noted that in order for change to occur, people had to move through three stages namely, awareness, deeper knowledge, and behavioral change. Organizations and leaders are set up for failure if they attempt to bring participants through all three stages of the
learning model in too short of a time frame (Cox, 2001). The training must be designed with the adult learner in mind taking into account that a training course with several follow-up sessions is ideal to raise awareness, knowledge and build skills. In addition to strong leadership, “unless you create layers of people in your organization with true expertise on the topic of diversity, the change effort will stall” (Cox, 2001, p. 100). This notion of pervasive leadership occurs best when leaders throughout the organization capitalize on their network of relationships to respond to changes associated with diverse environments.

The literature reviewed thus far suggests that student affairs practitioners must understand issues related to power, influence and relationship-building before they can actively engage in pervasive leadership. Implicit in the notion of pervasive leadership is the idea that student affairs leaders who engage in this process must include many viewpoint and understand how to motivate diverse groups of people. Among the many skills needed to lead in diverse organizations, multicultural competency is essential. The idea of multicultural competence came from counseling psychology literature in the early 1980’s and according to Pope and Reynolds (1997), it makes sense to expand multicultural models to student affairs because of “intersecting histories and overlapping professional goals” (p. 267). Multicultural training and models applied to higher education, counseling psychology, and the corporate world are all based on the theoretical framework developed by Sue et al., (1982) and organized into the three areas: awareness, knowledge, and skills. The rest of this paper will review literature and answer the question of how student affairs professionals can begin to operationalize diversity in terms of knowledge, awareness, and skills to create more equitable and inclusive learning environments at the University of Utah.

Knowledge, Awareness, and Skills
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Within the context of diverse learning environments, individuals throughout the institution can harness pervasive leadership by "continuous personal change and ongoing critical reflection about one’s relationship and ongoing critical reflection about one’s relationship to diverse others" (Rogers, 2003, p. 457). Implementing this approach will enable student affairs professionals to lead our campus and community to begin the life-long process of multicultural competency.

Pope and Reynolds (1997) identified thirty-three characteristics of multiculturally competent student affairs professionals using the three categories of awareness, knowledge, and skills (refer to Appendix A for the characteristics of multicultural competent student affairs practitioners). This list serves as a starting point for practitioners to begin to analyze their practice while noting that each campus is unique and every practitioner will use a different framework (Pope et al., 2004). The first part of the process in becoming more multiculturally competent is for student affairs leaders and practitioners to develop skills in awareness of their own life experiences and cultures and how that impacts their work with people whose life experiences and cultures are different than theirs (Pope et al., 2004). Awareness comes gradually for most people and student affairs leaders must recognize that it can be painful and difficult to work through some critical issues of privilege, bias, and identity.

**Awareness: Addressing Privilege**

Working with diverse student populations and assisting with the process of multiculturalism is an essential competence for student affairs practitioners today (Talbot, 2003). Privilege is a concept that must be deeply understood by student affairs leadership so that practitioners within their departments may begin to support and communicate with students and staff who may be different than themselves. Privilege is defined as "unearned rights, benefits,
immunity and favors that are bestowed on individuals and groups solely on the basis of their race, and culture, religion, gender, sexual orientation, physical ability or other key characteristic” (Retrieved from http://www.dulwichcentre.com.au).

As student affairs professionals begin to think about their own privilege they may have a hard time facing the notion that “examining privilege reveals that the characteristics and attributes of those who are privileged group members are described as societal norms or as the way things are and as what is normal in society” (Wildman & Davis, 2000). In dismantling privilege, the privileged groups face losing benefits and unearned rights due to their skin color, sexual orientation, and various other societal norms. Challenges and resistance to discussing privilege are inevitable but when handled sensitively they will serve as a basis for roots of pervasive leadership to flourish.

As discussed in the Multiculturalism and Diversity in Higher Education course, a multiculturally competent student affairs leader develops skills to coach his or her staff on facing issues of privilege. Examples include when a staff member declares “I am not a racist.” The use of the word “racist” allows us to individualize the behavior and ignores the larger system in which the person operates. The use of certain “isms” masks the systems of power that often accompany privilege. The privileged person becomes interested in how to avoid being labeled a racist rather than worrying about how to make changes. A skilled student affairs leader develops confidence in leading discussions on how larger systems and privilege often are at play when we discuss issues of diversity. The language we use to talk about minority groups for instance must be addressed and “made visible” (Wildman & Davis, 2000). It is not enough to ask staff to attend a “Safe Zone Training” run by the Lesbian Gay Bisexual Transgender (LGBT) Resource Center, but then offer no follow up discussion on how heterosexual privilege may impact their advising
work with students who identify as lesbian, gay, bisexual, transgender, or queer. A starting point for student affairs professionals is to encourage others to promote self awareness and awareness of others by examining their own privileges. Student affairs practitioners can help students work through their privilege by initiating dialogues on how we as individuals are members of certain dominant groups (such as white, heterosexual, professional, and able-bodied). This can be a difficult conversation when most people are used to thinking of themselves as individuals rather than part of a group (refer to Appendix B for some of the restraints to discussing privilege).

Obtaining Knowledge: Understanding of One’s Own Racial Identity

In an effort to increase multicultural competence, gaining knowledge of one’s own racial identity needs to be understood by student affairs professionals. At predominately white institutions, it is important for race to be considered. This is not to assume that other factors such as ethnicity, sexual orientation, national origin, ability and gender are not equally as important; however this paper will focus on race to uncover how student affairs leadership gains knowledge of their own racial identity. Chavez and Guido-DiBrito (1999) discussed the challenge of developing an ethnic identity in the context of a multicultural learning environment. They describe the hardships faced by minority and international adult learners who have negotiated learning environments construed with vastly different values and behaviors than their own. As educators in a predominately white institution within a majority white culture, it is extremely vital for student affairs practitioners to assist with “making the invisible visible”. This will allow educators to assist with the development of multicultural practices (Chavez & Guido-DiBrito, 1999). The University of Utah is a predominately white campus, and most student affairs directors and practitioners are of majority status in terms of race. The process of “making the invisible visible” could be problematic with many white administrators unaware of their own
racial identity. Using Helm’s (1993) White Identity Model, student affairs practitioners can understand how one can move from a racist to nonracist perspective (Evans, Forney, & Guido-DiBrito, 1998). As the campus moves toward a more multicultural environment, there will be more interaction with people who are from a different race and ethnicity. Student affairs practitioners will move from the first phase of Helm’s model of being completely unaware of race and privilege and move toward a white identity. Movement toward the next level can only occur when individuals recognize the differences in what the person has learned in society (“people are all treated equally”) and what the person observes (such as homophobia, sexism, racism) (Evans et al., 1998). At this point, many whites are uncomfortable and unable to process the feelings of guilt and anxiety so they disengage with others who are ethnically or racially diverse. As discussed in the College Student Development course, it is not possible for student affairs professionals to avoid contact with diverse students. This phase or status of Helm’s model becomes challenging for most white individuals who have a difficult time acknowledging their whiteness and privileges associated with their race. The individual then moves toward completely removing themselves from situations where people of color are in order to control feelings of guilt and treat people of color as inferior to further protect their white privilege. Student affairs leadership could encourage movement or growth in this phase by sharing their own path and reflections. Teams made up of administrators (both white and of color) and students should be formed to begin to talk about these topics with a skilled facilitator. Involving students in the process is helpful to deepen the awareness of the student affairs administrator.

A white student affairs practitioner in the second phase of Helm’s model will benefit from hearing about other white administrators’ journeys and reflections on their own racial identity. Instead of asking blacks or others to explain racism or attempting to change others,
eventually the shift occurs when the student affairs practitioner (or individual) can internalize a new white identity (Evans et al., 1998). At this point, mentors and other student affairs leaders/allies assist in the development of the individual toward a healthy white identity.

Strengthening the knowledge base of student affairs professionals at all levels of the organization with staff is crucial to combat discrimination, stereotyping and ethnocentrism. Ethnocentrism can prohibit effective leadership because it prevents people from fully engaging with others in a respectful and sensitive manner (Northhouse, 2007). Ideally, as student affairs professionals become more grounded in their own racial and ethnic development, they can assist others in balancing feelings of ethnocentrism and increase their knowledge of their own communities and others. Burkard, Cole Ott, and Stoflet (2005), Castellanos, Gloria, Mayorga and Salas (2007), and King and Howard-Hamilton (2003), all looked at competencies of new student affairs practitioners and the lack of knowledge of others was a key area of concern. Clearly, as higher education institutions become increasingly more diverse it is understood that student affairs practitioners must be able to appreciate the differences between cultural groups and develop interventions that are appropriate, ethical and meaningful.

*Developing Effective Helping and Advising Skills*

Helping skills are fundamental for student affairs professionals who seek to incorporate multicultural competence into their practice. “Since individuals from diverse cultural, religious, class, and gender background and life experiences may view the world distinctively and act in varying ways, theory and practice must make meaning of those differences and approach those individuals in unique and meaningful ways” (Pope et al., 2004, p. 81). The University of Utah course entitled Individual and Group Interventions in Student Affairs provided theoretical knowledge and helping and advising skills needed to be supportive to students. Emphasis was
placed on student affairs practitioners’ ability to demonstrate awareness of multicultural issues and interpersonal communication. Pedersen’s Multicultural Development Model (1988) was discussed with three broad stages (awareness, knowledge and skill) that need to be developed in individuals who are interested in becoming more multiculturally aware. Awareness ("the cognitive domain") is the stage when an individual gathers information about their own culture. Knowledge ("the affective domain") is the stage when the person begins to acquire knowledge of others’ cultural beliefs and it represents an integration of cognition and beliefs. The last stage is skill ("the behavioral domain") when the individual learns to translate the knowledge into action and learns the appropriate way to act with others who are culturally different (Talbot, 2003). The stages in the models are meant to be fluid allowing individuals to progress through one and then possibly revisit a stage again. Talbot discusses how a person may progress through one part of a stage or phase of a model; however, they may be at the beginning of another stage. This may be in part due to external factors such as a lack of contact with particular populations (Talbot, 2003).

Communication is presented in both a verbal and non-verbal manner. Challenges associated with communication are inevitable with diverse groups; however, the competent student affairs practitioner encourages increasing knowledge of others’ racial and ethnic identity resulting in a more multicultural competent environment. Understanding the subtleties of why a student from Taiwan does not want to be labeled as coming “from China” needs to be well understood by student affairs practitioners to be most useful in a multicultural context. The Interventions course allowed students to watch how their own body language and non-verbal communication was interpreted by others through video-taping exercises. The class emphasized how effective student affairs practitioners can tune out their own “inner chatter” in order to be
present for another person in the helping and advising role (Rogers, 2003). This “inner chatter” could involve prejudices, biases or lack of knowledge of another cultural group. It may also be fear of not knowing how to communicate with someone with whom they do not share a common background. This fear often drives people to avoid taking the risks to build genuine relationships and be willing to make mistakes along the way (Pope et al., 2004). The language and terms we use to label people and groups can be extremely damaging in the helping relationship. Student affairs professionals should seek out resources to understand what language is most appropriate and continually discuss these issues with their colleagues. By placing their own identity in context, student affairs practitioners begin to work through the possible discomfort or increased anxiety of working with someone who is different.

The skillful helper understands that multicultural models such as Pedersen’s (1998) model assume that each culture has meaningful ways to respond to problems based on their own beliefs and traditions (Okun, 2002). The multiculturally competent student affairs helper can employ a “cultural informant” to assist with obtaining this kind of insider information. Multicultural competency involves gaining awareness by thinking through issues of privilege, understanding the theories behind various developmental identities, and strengthening communication and helping skills. Pervasive leadership, as referenced throughout this paper, is a form of leadership that should be engaged by student affairs professionals because it allows for multicultural competencies to develop through its fundamentally collaborative approach. Every student affairs professional must be engaged and encouraged to be involved in the process of pervasive leadership by exploring the three broad categories of awareness, knowledge, and skills.

*Pervasive Leadership: Two Examples at the University of Utah*
In the next section of this paper, I will provide two examples of pervasive leadership within student affairs at the University of Utah as I work to unpack ideas surrounding implementing multiculturally competent leadership. Two entities at the University of Utah, Housing and Residential Education and the Women’s Resource Center, have implemented unique cultures within their organizations that encourage pervasive leadership styles and multicultural competence across cultural groups, thereby fostering equitable environments for staff and students.

**Housing and Residential Educational**

Housing and Residential Education (HRE) has a formal training program for all student leaders and staff that incorporates issues of multiculturalism and social justice. In terms of multicultural competency, the leadership of HRE has led the by providing awareness, knowledge, and skills training for their staff. Beginning with their Diversity Values Statement, which reads “Housing & Residential Education and the University of Utah value interactions among individuals with varying traditions, cultures, orientation, religious beliefs, economic backgrounds, and racial/ethnic origins. We strongly encourage applications from candidates who will share and explore this value with the team and with the residents.” (Retrieved, January 30, 2009 from, [http://www.housing.utah.edu/employment.html](http://www.housing.utah.edu/employment.html)). The core values of the organization are pervasive throughout HRE from the hiring and recruiting strategies to how staff meetings are conducted.

Love and Estanek (2004) emphasize that “learning to practice pervasive leadership is about unlearning” (p. 61). At HRE, the training of student leaders and staff is about increasing awareness and knowledge of one’s own privilege through dialogues and social justice training sessions. These sessions are aimed at “unlearning” or helping staff and students begin to
understand the role of socialization and cultural influences on learning. At the beginning of the training, many student leaders, who are from dominant groups in society, have difficulty facing their White, heterosexual identities and the privileges associated with those identities. The success of “ally building” during these social justice training sessions is evidenced by the number of student leaders and staff who say they have gained skills that are useful in their work with diverse students. They also believe it has set them up for life-long competencies in working with diverse populations and they are better prepared to have difficult or uncomfortable conversations around difference (A. Morrel, personal interview, January 26, 2009).

HRE’s model of incorporating multiculturalism is evident in their programming efforts. Each student leader is required to organize two programs per month and they must take into consideration students’ histories, culture and diversity in their programming. As discussed in the University of Utah’s Program Development course, student affairs professionals must take the responsibility to infuse their understanding of an organization’s culture and apply it to programming efforts. Programming efforts will not be sustained if they are not carefully considered and formally assessed by participants on a regular basis. HRE ensures that their student leaders use a multicultural framework for planning activities and programs for diverse students. Pervasive leadership allows team members throughout HRE to participate in the leadership process with power being shared between the top administrators to student leaders with organizational goals clearly articulated. “These shared purposes become an internal control for members’ behavior and guide their decision making. The vision is invoked continually as the process of change unfolds, fueling the members’ commitment to change” (Rogers, 2003, p. 462).

Given that diversity and multiculturalism is a priority for the organization it is infused in their practice and organizational culture.
The Women's Resource Center

Consider the example of pervasive leadership at the University of Utah's Women's Resource Center (WRC) led by Debra Daniels. As Director of the WRC, Debra initiated a qualitative survey among the leadership within student affairs (see Appendix C for the complete questionnaire). Debra's survey was an attempt to collect data and see how student affairs leadership operationalizes diversity and incorporates the concepts into everyday practice. The Office of Equity and Diversity developed initiatives to hire faculty of color and raise awareness around issues of equity for students of color; however, there were no programs aimed at student affairs leadership so Debra decided to begin this research. She stated that she was struck most by the personal journey of each director dealing with issues of difference and identity (D. Daniels, personal interview, October 2, 2008). Many of the Directors had instructed their staff to participate in Safe Zone Training and to attend diversity related events. Debra's research was an attempt to analyze how student affairs leadership (namely directors) was assisting staff with the basic issues of diversity. The next step will be to encourage multicultural competencies by asking student affairs leaders to look at their privilege, racial and ethnic identity, and begin to think about what resources they need to better assist diverse students.

The culture of the WRC encourages staff to empower themselves to take action and build their own capacity to make changes within the institution and society using a feminist multicultural framework. This framework allows all staff members, counselors and students to work for social action and change, always being aware of the intersectionality of identities (D. Daniels, personal interview, October 2, 2008). At staff meetings once per week, a staff member will talk about a bias or privilege they have and then use the subsequent group discussion to help them process these biases or privileges. Within the context of assisting students, the staff
members at the WRC are well versed in dealing with multicultural students and complex issues of diversity. Debra Daniels and her team actively engage in the process of pervasive leadership using multicultural expertise to lead the campus in diversity initiatives.

Implications of the Literature

I have outlined how pervasive leadership enables student affairs professionals to further develop their commitment to multiculturalism by starting the process of building competencies through awareness, knowledge, and skills. The collaborative model of pervasive leadership develops best in a culture where everyone within the organization can actively participate in the decision-making process. Using the framework of pervasive leadership student affairs leaders can assist practitioners in their pursuit of multicultural competency; however, this does involve some risk taking. Astin and Astin (2000, p. 55) raise important questions for student affairs professionals to contemplate that involve the aspect of risk-taking and the respect for continued learning: 1) Are we limited in our abilities as non-faculty members to affect the culture of the institution? 2) Is it appropriate for us to initiate new ideas for curricular reform and revision, or do we believe this is solely the purview of faculty and the administration? 3) How might the choices and decisions we make individually and programmatically differ from our current experiences if we believe that anyone could rightfully and effectively initiate change and transformation? 4) Is it enough merely to encourage and support leadership development in students, or do we need to model it within the institution in new and creative ways, whether in our role as educators or as participants in governance? It is important for student affairs leadership to consider these questions as they begin the process of pervasive leadership. The following recommendations should be considered by student affairs leadership at the University
of Utah as they move toward the process of implementing pervasive leadership styles and gaining multicultural skills that are essential in higher education today.

*Encourage student affairs professionals to understand the importance of personal reflection with regards to multicultural issues.* As a student in the course College Student Development, I began to see how I used my membership in various privileged groups when it best suited me. When we read Peggy McIntosh’s (1990) article, *Unpacking the Invisible Knapsack*, I had never before had to confront my unearned privileges as a biracial woman. I had never been forced to confront how I was able to “opt out of being White” when it suited me or “be Indian” if I so desired. While I lived in Singapore, my silence around my racial identity became part of my daily life, but I never realized “it may be the privilege of silence” (Wildman & Davis, 2000). This look at my own privileges as a White woman and an Indian person allowed me to begin to think about other privileges I enjoyed in my life such as being a heterosexual and college educated person. The personal reflection and work on privilege impacts how I work with staff and students and reminds me that it is a difficult process and hard to talk about.

As Associate Director of the International Center with responsibilities for hiring new staff and developing our training programs, each day I am faced with my own personal struggle of how to convey the importance of understanding working through bias, ethnocentrism, and creating environments that are equitable. The Educational Leadership and Policy Program has opened my eyes to the theories behind my practice and renewed my personal commitment to creating more inclusive environments with the understanding that it is a long process and often difficult, but well worth the journey. “But this journey is demanding; it involves facing one’s own demons. It means becoming familiar with and embracing one’s shadow side (one’s fears, prejudices, insecurities, etc.)” (Palmer, 1992, p. 457).
Student affairs professionals must use their knowledge of relationship-building to forge coalitions to have “a seat at the table”. Student affairs professionals are invited to participate in and/or chair search committees throughout the division and they can also build coalitions with academic affairs to be included in traditionally academic affairs domains. Student affairs practitioners should make efforts to present at conferences with colleagues and to network and increase their knowledge and skills. Practitioners with a broad view of the organization “recognize[e] the arbitrariness of organizational boundaries, and [go] beyond the traditional boundaries of an organization, and [see] other stakeholders (for example, vendors, alumni, parents, community members) as members of the organization as well” (Love & Estanek, 2004, p. 58). This strengthens individuals and the organization, as it provides the essential foundation for the process of pervasive leadership to grow.

Use guidelines by NASPA and others to help manage conflict, ethical dilemmas and difficult issues. Reflecting on one’s own values as a leader becomes important as well as thinking about developing ethical considerations that support the organization. Examples include a set of ethical guidelines to lead members in their practice – in particular when working with others who are culturally different (see Appendix D for a partial list of ethical guidelines from ACPA). It would be useful to have a group of mentors who can be trusted to discuss challenging ethnical considerations (Rogers, 2003). Mentors should be available in-person or on-line to discuss difficult issues with student affairs practitioners who are in new or challenging situations such as working with students with disabilities or students who are “coming out”. The assumption is that by discussing these issues with a colleague you can trust, or perhaps even a person outside of student affairs, one develops a stronger sense of how to enhance one’s work as a multiculturally competent person. Collaborative forms of leadership work well within the context of student
affairs by aligning closely with democratic principals based on social justice, equitable learning environments, and ethical reflection (Rogers, 2003).

*Student affairs leaders should intentionally practice communication skills every day.* As advisors and helpers, student affairs professionals need to understand both verbal and non-verbal communication to best serve students. Leaders should find time for staff to share a discussion they had with a student and allow others to provide feedback. Establishing diversity training teams aimed at improving multicultural communication skills will create opportunities for personal and professional growth. Dalton (2002) described the knowledge needed for student affairs professionals, suggesting that “Although it is difficult to objectify, it is possible to learn about the practical wisdom of student affairs leadership through personal stories, reflections, and insights” (p. 5). Student affairs leaders must organize small group dialogues to allow for the wisdom of the more experienced leaders to be heard. This can occur at professional development retreats as well as asking student affairs practitioners to attend each other’s staff meetings.

*Use assessments and evaluations on core multicultural competencies needed to hold student affairs leaders accountable.* What if the administration told student affairs practitioners that they could not get a promotion if they did not pass a test on understanding how to assist our diverse student populations? Efforts to gain competencies in working with multicultural students must be focused on how student affairs leadership understands the necessary skills needed and build in incentives for compensation and promotions to gain buy-in. This evaluation could be done by students, peers and administration. Okun (2002) and Castellanos et al. (2007) noted that having students rate student affairs professionals’ multicultural competence could provide important insights into the perceived support of college students and how administrators address multicultural issues.
Encourage the professional development of student affairs practitioners. Ask staff to attend professional conference programs, workshops and training sessions on diversity regularly. Dalton (2002) stated the importance of professional associations as “the community of colleagues [that] exerts a moral influence on professionals” (p. 8). A guiding document for the profession should be the Council on the Advancement of Standards in Higher Education’s (CAS) Characteristics of Individual Excellence for Professional Practice in Higher Education 2006 (refer to Appendix E for the CAS guidelines). Student affairs practitioners need to be in touch with diverse student organizations by attending student-led conferences and workshops. Listening to how students process complex information on diversity will serve to better prepare students affairs leaders in their own practice.

The vision of student affairs professionals at the University of Utah who “engage in complex thinking beyond and across categories” and who “value human interaction across difference” can use pervasive leadership to enact change (http://www.naspa.org/about/diversity.cfm). Their influence will be felt throughout the organization by staff members who know the clearly articulated vision and are on a continual path toward achieving the process of multicultural competency through awareness, knowledge, and skills. As Manning and Coleman-Boatwright pointed out, “Student affairs staff can directly influence the formation of a multicultural environment, build an inclusive campus environment, and transform institutional structures” (1991, p. 367). The road may seem daunting toward re-thinking leadership within the context of multiculturalism and diversity; however, if student affairs professionals remain dedicated to the basic tenets of a more inclusive and equitable campus, many will share the benefits.
### APPENDIX A: CHARACTERISTICS OF MULTICULTURAL COMPETENT STUDENT AFFAIRS PRACTITIONER

<table>
<thead>
<tr>
<th>Multicultural Awareness</th>
<th>Multicultural Knowledge</th>
<th>Multicultural Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>A belief that differences are valuable and that learning about others who are culturally different is necessary and rewarding</td>
<td>Knowledge of diverse cultures and oppressed groups (i.e., history, traditions, values, customs, resources, issues)</td>
<td>Ability to identify and openly discuss cultural differences and issues</td>
</tr>
<tr>
<td>A willingness to take risks and see them as necessary and important for personal and professional growth</td>
<td>Information about how change occurs for individual values and behaviors</td>
<td>Ability to assess the impact of cultural differences on communication and effectively communicate across those differences</td>
</tr>
<tr>
<td>A personal commitment to justice, social change, and combating depression</td>
<td>Knowledge about the ways that cultural differences affect verbal and nonverbal communication</td>
<td>Capability to empathize and genuinely connect with individuals who are culturally different from themselves</td>
</tr>
<tr>
<td>A belief in the value and significance of their own cultural heritage and worldview as a starting place for understanding others who are culturally different</td>
<td>Knowledge about how gender, class, race, ethnicity, language, nationality, sexual orientation, age, religion or spirituality, and disability and ability affect individuals and their experiences</td>
<td>Ability to incorporate new learning and prior learning in new situations</td>
</tr>
<tr>
<td>A willingness to self-examine and, when necessary, challenge and change their own values, worldview, assumptions, and biases</td>
<td>Information about culturally appropriate resources and how to make referrals</td>
<td>Ability to gain the trust and respect of individuals who are culturally different from themselves</td>
</tr>
<tr>
<td>An openness to change, and belief that change is necessary and positive</td>
<td>Information about the nature of institutional oppression and power</td>
<td>Capability to accurately assess their own multicultural skills, comfort level, growth, and development</td>
</tr>
<tr>
<td>An acceptance of other worldviews and perspectives and a willingness to acknowledge that, as individuals, they do not have all the answers</td>
<td>Knowledge about identity development models and the acculturation process for members of oppressed groups and their impact on individuals, groups, intergroup relations, and society</td>
<td>Ability to differentiate among individual differences, cultural differences, and universal similarities</td>
</tr>
<tr>
<td>A belief that cultural differences do not have to interfere with effective communication or meaningful relationships</td>
<td>Knowledge about within-group differences and understanding of multiple identities and multiple oppressions</td>
<td>Ability to challenge and support individuals and systems around oppression issues in a manner that optimizes multicultural interventions</td>
</tr>
<tr>
<td>Awareness of their own cultural heritage and how it affects their worldview, values, and assumptions</td>
<td>Information and understanding of internalized oppression and its impact on identity and self-esteem</td>
<td>Ability to make individual, group, and institutional multicultural interventions</td>
</tr>
<tr>
<td>Awareness of their own behavior and its impact on others</td>
<td>Knowledge about institutional barriers that limit access to and success in higher education for members of oppressed groups</td>
<td>Ability to use cultural knowledge and sensitivity to make more culturally sensitive and appropriate interventions</td>
</tr>
<tr>
<td>Awareness of the interpersonal process that occurs within a multicultural dyad</td>
<td>Knowledge about systems theories and how systems change</td>
<td></td>
</tr>
</tbody>
</table>
Here are some of the conversational practices that people have identified that get in the way of talking about privilege. It is our hope that, in listing these examples here, it will assist us to notice when these practices enter conversations and will assist us in creating alternative ways of talking about privilege:

- **Making things equivalent**
  Some of us live with much greater privilege than others. If a conversation implies that the difficulties faced by those living with considerable privilege are equivalent to those faced by those living with considerably less privilege, then this can contribute to a mystification of power relations.

- **Confusing experiences of individual hardship with considerations of privilege**
  An individual’s experience of hardship may or may not have to do with experiences of privilege. There are forms of hardship, such as loss, injury, sickness, etc., that are a part of people’s lives with or without privilege. Sometimes our experiences of individual hardship can obscure for us how we are living with privilege in relation to race, gender, class, etc. One way to think about this is to try to imagine what our individual experiences of hardship would be like if we did not live with the privileges that we do.

- **Dividing from others**: ‘Somebody else is worse at this than us’
  In our experience, when we are invited to consider our own privilege it is often much easier to focus instead on someone else’s bad behaviour – to say that ‘they do this worse than us’. It seems that as members of dominant groups we are very likely to divide from each other rather than talk about how we enact privilege. For instance, when men are invited to look at gender privilege they may be likely to point the finger at other men who display more blatant sexist attitudes. Or white people when invited to look at white privilege may divert the conversation to other people’s racist actions, and so on.

- **Avoiding talking about it**: ‘Talking about this issue is divisive’
  Sometimes, we have heard very privileged people say that ‘talking about privilege’ is divisive. This can be confusing. Some conversations about privilege can be difficult because these are painful issues and have real effects on people’s lives. But what is definitely divisive are the systems of power that privilege some people over others. Not talking about these issues doesn’t make the divisions go away. We are interested in finding ways to talk about these issues that contribute to us being able to take meaningful action.

- **Talking isn’t enough**: ‘All talk, no action’
  Talking about these issues seems really important as it can be a first step in building relationships and communities in which these issues can be addressed. And yet, conversation alone is never going to be enough to address these matters. Conversations around these issues need to lead to action, or to be accompanied by action. These actions don’t necessarily need to be huge, but if we can all find ways to contribute to meaningful and sustainable action on these issues then talking about these matters will also become easier.

- **Competition / Comparison**
Competition can get in the way of these conversations. We can get caught up in competing to 'get it right', or in competing that we have done it better, or that others are more dominant than us. This can shut down meaningful explorations of our own privilege.

- **Changing the focus of the conversation**: 'It’s class not race' (or any other variation on this theme) Another obstacle that sometimes appears in conversations involves changing the focus of the conversation. Just when some attention is being brought to bear on one relation of power and privilege (e.g. a black woman is naming issues of race), a deflection may take place that moves the conversation towards another relation of power (e.g. a white person might say 'It’s not a matter of race but of class' or 'It’s not race but gender'). While it is often important to acknowledge various types of privilege and the links between them, for members of dominant groups to try to pit one form of privilege against another can shut down the possibilities for good conversation.

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An invitation to address privilege and dominance

- **Debating the terms of the discussion**: ‘This isn’t the right conversation to be having’ Sometimes, as members of dominant groups, rather than looking at our own privilege, we are likely to debate the terms of the discussion. In this way, the entire energy of the conversation is diverted into talking about whether we should be talking about it…!

- **Undermining the messenger**: ‘I’m not sure if you are doing this the right way’ When a facilitator invites a group to consider the issues of the participants’ own privilege, sometimes group members turn on the facilitator, criticise their presentation style, or in other ways undermine their credibility. This can be particularly true if a person of colour is inviting white people to look at white privilege; or a gay or lesbian person is inviting a heterosexual group to look at heterosexual dominance; or so on.

- **Having to pretend you know**

Sometimes in the professional world there is an unspoken assumption that we are ‘meant to know’ all about these sorts of issues. If we feel as if we have to pretend to know more than we do, then this can get in the way of good conversation.

- **Shame, guilt, sadness**

While there is a valid place for shame, guilt and sadness (see exercise below), if individuals from dominant groups begin to centre our expression of shame, guilt and/or sadness then this can greatly reduce the possibilities for meaningful conversation.

- **A lack of awareness of the effects of the conversation on other people in the discussion**

Talking about issues of power and privilege in groups can be complicated when there are people from different cultural groups in the room and/or people who may be privileged in some realms while others are marginalised. Finding ways to remain aware of the effects of the conversation on everybody in the room seems vital.

- **Individualism**: 'I’m not connected to this'

Trying to think about privilege in relation to issues of gender, race and culture, etc., involves
considering ourselves as members of certain dominant groups (white people, heterosexual people, professionals, able-bodied, men, etc). But this can be complicated if we are not used to thinking about ourselves in this way. If we are only used to considering ourselves as individuals (as is common within western culture), it can be difficult to realise that we are part of broader collective groups and that we therefore have broader responsibilities.

* Heroic accounts

In talking about privilege, sometimes it can be tempting to tell stories that put us in a good light – the times we have responded to other people’s bad behaviour; the friends that we have from marginalised groups; the sacrifices we make to look at these issues. And yet, retelling these sorts of stories can make it more difficult to look at the mistakes we may still be making, the things we overlook. Often talking about our mistakes, what we are not so good at, can open space for more constructive conversations.

* Obscuring personal prejudice with relations of power and privilege

Whereas everyone has personal prejudices, things that they like and don’t like, this is very different from broader operations of power and privilege. Whereas an individual woman may for whatever reason have a personal dislike of all men, or a person of colour may have rage that is sometimes directed at white people in general, this is not equivalent to sexism or racism. Sexism, racism and other relations of power and privilege shape institutional practices, economic structures, legal systems, family relations and all other realms of life. While anybody can be prejudiced, that doesn’t mean that their prejudice is supported by broader institutions and discriminatory discourses. It also doesn’t mean that they are privileged by the colour of their skin, gender, sexual orientation, or so on.

Source: http://www.dulwichcentre.com.au
APPENDIX C: UNIVERSITY OF UTAH’S WOMEN’S RESOURCE CENTER SURVEY

Debra Daniels has been asked to head up an initiative in Student Affairs aimed at educating staff and highlighting and extending our offerings in the area of diversity. We thought a good way to start would be meeting with all of the directors and learning what is being done in various office and what are the perceived needs.

1. How does your office define “diversity”?

2. How do you view your office in terms of knowledge and awareness about our diverse student population?

3. How is diversity represented in your office?

4. What training have you provided for your staff in the last year?

5. What do you see as your staff’s need in the area of diversity?

6. How is your office addressing diversity issues and concerns through training programs and other things in your office?

7. What resources do you need in this area?

8. What do you know about Safe Zone Training offered by the LGBT Resource Center?

9. Has your office been Safe Zone trained?

10. Do you have other thoughts you would like me to take back regarding diversity issues on campus or in Student Affairs?

APPENDIX D: AMERICAN COLLEGE PERSONNEL ASSOCIATION (ACPA)

ETHICAL GUIDELINES

Responsibility to Society. Student affairs professionals, both as citizens and practitioners, have a responsibility to contribute to the improvement of the communities in which they live and work and to act as advocates for social justice for members of those communities. They respect individuality and individual differences. They recognize that our communities are enhanced by social and individual diversity manifested by characteristics such as age, culture, class, ethnicity, gender, ability, gender identity, race, religion, and sexual orientation. Student affairs professionals work to protect human rights and promote respect for human diversity in higher education.

As ACPA members, student affairs professionals will:

4.1 Assist students in becoming productive, ethical, and responsible citizens.
4.2 Demonstrate concern for the welfare of all students and work for constructive change on behalf of students.
4.3 Not discriminate on the basis of age, culture, ethnicity, gender, ability, gender identity, race, class, religion, or sexual orientation. They will actively work to change discriminatory practices.
4.4 Demonstrate regard for social codes and moral expectations of the communities in which they live and work. At the same time, they will be aware of situations in which concepts of social justice may conflict with local moral standards and norms and may choose to point out these conflicts in ways that respect the rights and values of all who are involved. They will recognize that violations of accepted moral and legal standards may involve their clients, students, or colleagues in damaging personal conflicts and may impugn the integrity of the profession, their own reputations, and that of the employing institution.
4.5 Report to the appropriate authority any condition that is likely to harm their clients and/or others. ACPA Ethics Code 9 Final Version, Approved 2006

Suggestions for Resolving Ethical Misconduct

USE OF THIS STATEMENT

☐ Initiate a private conversation. Because unethical conduct often is due to a lack of awareness or understanding of ethical standards as described in the preceding document, a private conversation between the target of inappropriate action(s) and the individual being inappropriate is an important initial line of action. This conference, if pursued in a spirit of collegiality and sincerity, often may resolve the ethical concern and promote future ethical conduct.

☐ Pursue institutional resources. If a private conference does not resolve the problem institutional resources may be pursued. It is recommended individuals work with mentors, supervisors, faculty, colleagues, or peers to research campus based resources.

☐ Request consultation from ACPA Ethics Committee. If an individual is unsure whether a particular behavior, activity, or practice falls under the provisions of this statement, the Ethics Committee may be contacted in writing. A detailed written description (omitting data identifying the person(s) involved), describing the potentially unethical behavior, activity, or practice and the circumstances surrounding
the situation should be submitted to a member of the ACPA Ethics Committee. Members of the Committee will provide the individual with a summary of opinions regarding the ethical appropriateness of the conduct or practice in question, as well as some suggestions as to what action(s) could be taken. Because these opinions are based on limited information, no specific situation or action will be judged "unethical." Responses rendered by the Committee are advisory only and are not an official statement on behalf of ACPA. Please contact the ACPA Executive Director for more information.

ACPA Ethics Code 10 Final Version, Approved 2006

The principles that provide the foundation for this document are:

- **Act to benefit others.** Service to humanity is the basic tenet underlying student affairs practice. Hence, the student affairs profession exists to: [a] promote cognitive, social, physical, intellectual, and spiritual development of students; [b] bring an institution-wide awareness of the interconnectedness of learning and development throughout the institution in academic, service, and management functions; [c] contribute to the effective functioning of the institution; and [d] provide programs and services consistent with this principle.

- **Promote justice.** Student affairs professionals are committed to assuring fundamental fairness for all persons within the academic community. The values of impartiality, equity, and reciprocity are basic. When there are greater needs than resources available or when the interests of constituencies conflict, justice requires honest consideration of all claims and requests and equitable (not necessarily equal) distribution of goods and services. A crucial aspect of promoting justice is demonstrating respect for human differences and opposing intolerance of these differences. Important human differences include, but are not limited to, characteristics such as ability, age, class, culture, ethnicity, gender, gender identity, race, religion, or sexual orientation.

- **Respect autonomy.** Student affairs professionals respect and promote autonomy and privacy. This includes the rights of persons whose cultural traditions elevate the importance of the family over the importance of the individual to make choices based on the desires of their families if they wish. Students' freedom of choice and action are not restricted unless their actions significantly interfere with the welfare of others or the accomplishment of the institution's mission.

- **Be faithful.** Student affairs professionals make all efforts to be accurate in their presentation of facts, honor agreements, and trustworthy in the performance of their duties.

- **Do no harm.** Student affairs professionals do not engage in activities that cause either physical or psychological damage to others. In addition to their personal actions, student affairs professionals are especially vigilant to assure that the institutional policies do not: [a] hinder students' opportunities to benefit from the learning experiences available in the environment; [b] threaten individuals' self-worth, dignity, or safety; or [c] discriminate unjustly or illegally. Student affairs professionals are expected to understand that students from non-dominant cultures and groups that differ from the majority may feel harmed by attitudes and processes that are considered harmless by members of the dominant (i.e. majority) group.
APPENDIX E: CAS CHARACTERISTICS OF INDIVIDUAL EXCELLENCE FOR PROFESSIONAL PRACTICE IN HIGHER EDUCATION

Evaluating individual professional practice in higher education requires the identification of ideal performance characteristics that describe excellence in professional practice. This document has evolved from multi-faceted professional competencies that are inherent in the purpose, development, and application of the CAS Standards and Guidelines. It assumes a philosophy and practice of life-long learning and professional development shared by individual practitioners and their institutions. Characteristics are grouped into General Knowledge and Skills, Interactive Competencies, and Self Mastery.

General Knowledge and Skills

1. Understands and supports the broad responsibility of the institution for enhancing the collegiate experience for all students

2. Possesses appropriate knowledge of relevant theories, literature, and philosophies on which to base informed professional practice

3. Knows values, historical context, and current issues of one's profession

4. Has developed, can articulate, and acts consistently with a sound educational philosophy consistent with the institution's mission

5. Understands and respects similarities and differences of people in the institutional environment

6. Understands relevant legal issues

General Skills

7. Manages and influences campus environments that promote student success

8. Works to create campus and related educational environments that are safe and secure

9. Effectively utilizes language through speaking, writing, and other means of communication

10. Engages disparate audiences effectively

11. Teaches effectively directly or through example

12. Thinks critically about complex issues
13. Works collaboratively

14. Is trustworthy and maintains confidentiality

15. Exercises responsible stewardship of resources

16. Engages in evaluation and assessment to determine outcomes and identify areas for improvement

17. Uses technology effectively for educational and institutional purposes

18. Bases decisions on appropriate data

19. Models effective leadership

Interactive Competencies

*With students:*

20. Counsels, advises, supervises, and leads individuals and groups effectively

21. Knows the developmental effects of college on students

22. Knows characteristics of students attending institutions of higher education

23. Knows students who attend the institution, use services, and participants in programs

24. Interacts effectively with a diverse range of students

25. Provides fair treatment to all students and works to change aspects of the environment that do not promote fair treatment

26. Values differences among groups of students and between individuals; helps students understand the interdependence among people both locally and globally

27. Actively and continually pursues insight into the cultural heritage of students

28. Encourages student learning through successful experiences as well as failures
With Colleagues and the Institution

29. Supervises others effectively

30. Manages fiscal, physical, and human resources responsibly and effectively

31. Judges the performance of self and others fairly

32. Contributes productively in partnerships and team efforts

33. Demonstrates loyalty and support of the institution where employed

34. Behaves in ways that reflect integrity, responsibility, honesty, and with accurate representation of self, others, and program

35. Creates and maintains campus relationships characterized by integrity and responsibility

36. Effectively creates and maintains networks among colleagues locally, regionally, nationally, and internationally

37. Contributes to campus life and supports activities that promote campus community

Self Mastery

38. Commits to excellence in all work

39. Intentionally employs self reflection to improve practice and gain insight

40. Responds to the duties of one’s role and also to the spirit of one’s responsibilities

41. Views his or her professional life as an important element of personal identity

42. Strives to maintain personal wellness and a healthy lifestyle

43. Maintains position-appropriate appearance

44. Stays professionally current by reading literature, building skills, attending conferences, enhancing technological literacy, and engaging in other professional development activities

45. Manages personal life so that overall professional effectiveness is maintained

46. Belongs to and contributes to activities of relevant professional associations
47. Assumes proper accountability for individual and organizational mistakes

48. Espouses and follows a written code of professional ethical standards

49. Abides by laws and institutional policies and works to change policies that are incongruent with personal and professional principles

50. Re-evaluates continued employment when personal, professional, and institutional goals and values are incompatible and inhibit the pursuit of excellence

References


NASPA Journal, 40 (4), 149-171.


