13:00:13 ♪♪ [captioned music video] ♪♪

13:01:21 It is the expectation of the Southwest Center for Human Relations Studies that all participants of NCORE enjoy being an inclusive environment free from all forms of discrimination, harassment, and retaliation. NCORE has committed to fostering an atmosphere that encourages the free expression and exchange of ideas in pursuit of ideals.

13:01:49 NCORE is committed to the promotion and equality of opportunity and treatment for all assistance, NCORE sponsored events regardless of gender, identity, expression, race, color, national ethnic origin, religion, religious belief, marital status, sexual orientation, immigration, status, disability, veteran status, or body size. Start the conversation!

13:02:28 >> JANE: Good afternoon and welcome to this webinar! I am Dr. Jane Irungu, Executive Director of the Southwest Center and Director of NCORE. For those of you joining us for the first time, NCORE offers two webinars per month on the first and last Wednesday. In October, we have three webinars, rescheduling one from last month. Webinars are held on the first Wednesday and they focus on ideas directly to their experiences of students.

13:03:05 These webinars are either facilitated or co-facilitated by a student and are intended to identify emerging scholars. These are always available at no cost. Our rescheduled webinar from last month will be presented on October 14, multiple frontlines everything involved in what we call online learning. We shall have a panel of faculty members address the experiences and strategies for online learning.

13:03:28 On October 28, we shall present Race, Class, Gender, and Media: Teaching Diversity, Equity, and Inclusion in Media and Communication Studies. Visit our website www.ncore.ou.edu for the full list of featured webinars for this season.

13:03:59 I would like to request that you use the chatbox to tell us where you are joining from. Also tweet, Instagram, or share with the #NCORE to start the conversation online. Incredibly important for us to stay connected especially during these uncertain times. I am glad to see that today, we are hosting doctoral candidate Jennifer Batchelder from Florida State University.

13:04:24 Jennifer will explore a different approach to developing leadership in the Latinx student population will stop a generative approach to Latinx student leadership development. The Center is very grateful for her expertise. Please post questions in the Q&A box and she will adjust them at the end of the presentation.

13:04:48 I also want to let you know that we do have ASL and captioning available for this webinar. He so much for joining us. And now, I want to request Jennifer to start her presentation. Come, Jennifer. Welcome, Jennifer

13:05:22 >> JENNIFER: Thank you! It is such an honor to be here with y'all today. My name is Jennifer Batchelder. I identify as she/her/ella I am a Latina leadership educator. I am a doctoral candidate studying higher education at Florida State University. I will get started by sharing my screen.

13:05:50 Okay, I'm really excited to talk to you about A Generative Approach to Latinx Student Leadership Development. Particularly with the celebration of Hispanic heritage month going on. As the nation is really becoming more conscious of the importance of recognizing and practicing culturally relevant approaches to understanding and engaging with our world.

13:06:16 You got to show up early, I got to share a beautiful piece by Gallina Asila and she is a social justice activist artist. We got to kind of listen to some of her music in celebration of Hispanic heritage month and in recognition of some of the challenges that many of our minoritized population are currently experiencing.

13:06:43 Diving into my topic of a generative leadership approach, I do want to highlight my purpose which is to challenge the Western understandings of leadership development using generativity as the culturally community wealth model and a theoretical framework to understand a different approach to developing leadership Latin student population.

13:07:23 Might be under my I use this term Latin and you will see in my presentation I have an asterisk. I'm using it as an all-inclusive ethnic identity to refer to a group of people from Caribbean, Mexico, Central America, and South America. The * is based on research by Salinas who published this year on his studies of Latinx. There are several different identifying terms and found that especially using the "x"

13:07:53 There were many misunderstandings and misuses of Latinx so recommended Latin* to reduce the confusion while continuing to be all-inclusive of gender fluidity. That's why I'm using that term. Though I do honor and recognize other scholars and the way that they pronounce Latino or Latinx or other concepts throughout the presentation because there is a political and personal association with these.

13:08:26 In my presentation, I am going to help us to consider the barriers in Latin student experiences, especially in understanding leadership from a Western lens. I'm going to define the six capitals of community cultural wealth in application to the Latin population. We are going to describe the components of generativity and its relation to the community cultures. And then we are come to discuss the application of generative leadership and a cultural approach to benefit the leadership development of

13:08:30 Latin* students.

13:09:17 To get started I wanted to do engagement with you all and ask a little bit what some of the barriers y'all might think of even if you've never thought about it. What are some things you might think of as barriers to leadership education when you're considering culture? So if you can go to slido.com on your phone or computer and typing this code #32603, that should bring into my conversation. [READING CHAT] affordability, representation, professional equals whiteness.

13:09:55 A lot of times leadership is associated with professionalism. Access to information on what it takes to be a leader maybe. Second-class citizens. So when you're considering leaders, a title, the people below you may be seen as second-class or lower than stop microaggressions are definitely present whether or not we are conscious of it, whether we're doing it with intentionality are not. Definitely

representation, access, whiteness, understanding. However we understanding leadership.

13:10:36 Imposter syndrome, I definitely see that showing up. Cost, yes that's a challenge because in education in general there is a cost for different forms that show up when we talk about access to understanding leadership.

13:11:18 So premise culture, yes thinking about hierarchy components if our students are really focusing on hierarchy and how some might be thinking some are better than others. Stereotypes, yes. Access, understanding, active support, in conscious bias, whether we are doing something intentionally or not. Sexism, poverty. "othering", familiar expectations, that was interesting.

13:11:51 Okay think of for those contributions. It will be life a little bit longer so in case y'all want to keep posting in there, you can do that. I will continue back to this line. Thank you so much for each of those different things that showed up. They definitely highlight some of the barriers I'm going to be speaking about here. So when we are thinking about leadership studies which is the foundation for an educator to distribute to their students,

13:12:32 when we are thinking about the studies of leadership, it's often predominantly founded on Western perspectives and experiences. Scholars, the authors, the historical perspective on leadership theory is founded often by white male privileged men [CHUCKLING] I said male already. But that narrative is historical and we are building off of that. So when we are thinking about leadership from other perspectives, from other cultures, it's going to be excluding the experiences of minority populations.

13:13:14 Those stories and those voices are not written in text media because it's not a cultural practice, or because they were not historically given that access centuries ago when we started some of the foundational pieces in leadership education. So with exclusion we are leaving out those voices and we are educating on Western perspective of leadership. We are challenging the students to relate to something that is against their cultural practices what is innate or easy for them to come to.

13:13:48 As we start looking at other literature that is not from the Western perspectives, there is still a lack of literature. I argue that it is driving, it is starting to become present in our field. Even that little literature that is on Latin leadership is not widely utilized or considered. So when we think about leadership education across the nation, most of them are using the Western perspectives of leadership and they are not incorporating these invoices and other perspectives.

13:14:07 Some of the themes we are showing, there's not representation, announcing themselves or relating as easily to the concepts or the ideas. Those are some of the barriers they are facing. And I'm going to dive into that a little bit more as I explore some of these concepts.

13:14:45 Looking at leadership, I want to highlight how the evolution of formal leadership theory has grown significantly in the past several centuries from Great Men theory where we were really based on traits, being born into leadership positions all the way to 1978 when there was a shift and we started to really understand leadership from a relational aspect. There is a reciprocal process, we are trying to understand there are different situations that call for different types of leadership.

13:15:23 With that I do want to acknowledge two common leadership definitions. Rost is known for his definition of leadership in over a century did research on leadership definitions and has come to this definition that is used in leadership education today. It's that leadership is an influence relationship among leaders and followers intend real changes that reflect their mutual purposes. I am letting that sink in for just a moment.

13:16:02 I think there is great thought and intent in that definition. We also looked towards the social change model which is very widely used in leadership education and higher education where leadership is described as a purposeful, collaborative, values-driven process, that event title or position. I think these two definitions have really helped to demonstrate how we progressed from the Great Man theory into leadership traits and understanding that relational process and community orientation.

13:16:41 That our goal of leadership is a practicing leadership. So when we think about leadership education, we are trying to help students to really understand some of these different components within this definition. But I think that it is important to note that Western understandings of leadership have only just begun to understand leadership in a manner that cultural leadership views have been practicing for centuries. And this is based off the work by Bordas in her Soul and Spirit Book on Multicul

13:17:29 Multicultural Leadership. She really vocalizes the challenge that yes, leadership theories in this Western understanding is released darting to get to what we have been practicing for centuries and centuries. From the Black community and Native American community and Latin community. I think that is an important recognition to make and as we start understanding where students are innate and, what their understanding of leadership is is a great way to start helping those students understand leade

13:18:06 What I want to move into his understanding leadership from a Latin* perspective. Armino did a study in 2000 on students of colors and their understanding of the term leadership. They found that the term quote leader" wasn't something they disdained. They did not like that and resisted using that term often because it focused on issues related to individualism and personal gain rather than contorts a community benefit. That was a big challenge for them because community orientation

13:18:47 is something that is very innate and a very big value of theirs. So when they are getting introduced to leadership and being a leader from a very individualistic perspective and for personal gain, they were resistant to it. In 2015, Lozano did another research study on specifically the definitions how Latino/Latina students considered their cultural definition of leadership. The findings spoke to how they understood it as holistic, action oriented, serving, caring for their community,

13:19:29 motivating and inspiring others, collaboration, community, empowerment, and not based on position or hierarchy. My teachings in Latinx leadership and the leadership in change class that has a mixture of different identities, and in the studies I have found, I see these things very very regularly. These ideas that kind of build these students ideas on leadership are not something that these leadership educators are against. This is something that is beautiful that does kind of speak to the

13:19:46 definition that Rost et al came to and wrote about. Ideas very much in line with what we want our students to know and practice.

13:20:25 In looking at Latin students leadership identity development, they do move through identity development in very similar ways however, it was significantly since 20 cultural heritage was considered. Because they saw it as an important inseparable part of who they were as a leader. So not addressing those cultural pieces is something that makes leadership unapproachable for these students as far as formal learning, practicing, and even taking ownership in what they are doing is a form of leadership.

13:20:40 When we link it to that cultural component and when we link it to community orientations, that's when we can make significant growth in the students' understanding of leadership.

13:21:12 As I move through the presentation I'm going to focus on some key concepts. I don't want to give a formal definition of leadership because I'm always trying to give my students more ownership. But based off the explanations of some previous slides on leadership, I describe it as a relational process that is with and for the community and does not require a positional role. I'm going to describe that a bit more specifically from a Latin* lens in just a moment.

13:21:35 I also recommend taking the asset-based approach which is why I put in the community cultural wealth model where knowledge is used by communities of color to survive oppression. Those experiences really speak to the type of leadership these students are innately capable of.

13:21:53 I also speak about this concept called generativity which is a community-oriented approach involving the practice of guiding the next generation and helps understand their cultural practice. Again, I'm going to talk more about each of those specifically.

13:22:35 Diving further into leadership from a Latina perspective, Juana Bordas does use her book on the power of Latino leadership to describe principles of Latino leadership starts with a foundation and knowing who you are, where you came from, knowing your culture and what that culture brings to you. From that foundation, Latinos can move into action with their leadership. She describes "juntos" which is collective community stewardship.

13:22:55 This really speaks to the cultural value of family and community. Again, it is a community-oriented culture so building strong relationships with others and finding ways to get together and collaborate and work together is a really important piece of it.

13:23:36 We also have adelante which is a Spanish term that means moving forward and really speaks to the global spirit of our community. Global vision meeting the Latino culture is actually a combination of many countries fusing together some of the best pieces to figure out how we are going to create change. So that's the global vision but also considering the immigrant spirit and what it takes to be an immigrant and how many things you have to overcome in order to maintain who and where you are.

13:24:35 Then we have Sí, se puede which is something you might have heard aloud. It translats to "yes we can" but it speaks to social activism, especially the way that we are looking at minorities and overcome the way to enhance their perspective. Thinking on the term activism, maybe not just leadership but coalition leadership. I'm not doing this alone, I'm going to work to find other people who have a similar passion so we can unite and collaborate to build confronted our challenges.

13:25:10 Next she describes gozar la vida which is a celebration of life. I love dispensable because it leadership, we often forget that celebration is a really big part of creating change. There might be steps along the way and we need to also celebrate large and small compliments. So that is very inherent with the Latin community celebrating. That gives us motivation for something to look forward to and moment of reflection to understand what we have accomplished.

13:25:46 Finally she describes fe y esperanza which speaks to faith and hope. This is really a form of resilience. Might have for some people a very religious tone to it but others, it is simply spiritual. And those two are very different but can overlap. This is what gives you the motivation and encouragement, the humility, the encouragement, the gratitude to keep going and persisting in the pursuit of change.

13:26:27 With those components of leadership in mind, I moved to describing community cultural wealth. Yosso describes how this is an array of knowledge, skills, abilities, and contacts is an array utilized by commuters of color to survive and resist macro and micro forms of oppression. it could be negative but how we can learn and grow and how we overcome.

13:26:49 In her model she thinks… The about wealth. Oftentimes we think about wealth from an economic perspective. But really, we invest ourselves and other people understandings and relationships. These are the types of wealth that she is really focusing on in her model.

13:27:24 She also takes a different lens to understanding culture. A lot of times when we are thinking about and identities, we think of deficit approaches. So maybe some of the negative aspects or stereotypes that are negative. But if we think about it in a different way, we can use asset-based approach to really celebrate what these different communities of culture are actually bringing to the community and to themselves in order to overcome challenges and compliments and achieve success.

13:28:03 In her model she describes six different forms of capital. First is aspirational capital and this really speaks to the ability to actually have aspirations or goals. We may not think that is a huge value but really it is. When you get less opportunities and still have optimism to find hope and see yourself accomplishing something, that is a form of capital that you contribute and collect from your community.

13:28:33 There's also the familial capital. With the Latin* culture, there is a huge value on family. So you're spending time getting to know and building up and empowering everyone in your family from various different generations, from the media, to extended family who are not even blood related and finding ways to support one another.

13:29:05 Sometimes that leads to social capital. You will see it sometimes overlaps. Social capital speaks to your network. Some of your extended family may be in your social capital as well. This really speaks to the type of people that you reach out to when you need advice or support or resources. Who do you know who may be no somebody can help you find the answer to a question that you need to answer?

13:29:21 I think about in education in general, first-generation college students struggle with filling out applications or knowing which schools to apply for. Who do they talk to? Is there network? Who do they get that information from?

13:30:01 That also speaks to the navigational capital within higher educationStop Latin* culture another minoritized cultures are not the first people that were thought of

an education systems were designed. It was designed for white men primarily in the system that established it are continuing to be perpetuated the capital of navigation able to navigate through systems that were not designed for you. How are you using your ingenuity? Your creativity and your social capital network

13:30:08 to continue to navigate through different challenges?

13:30:13 And find the resilience to push through.

13:30:50 Then we have resistance capital which speaks to the recognition of ingested experiences as related to your cultural or as related to an identity or something that you hold close to yourself. Resistance capital takes the navigational capital further. Yes you can navigate through it but can you name it and call it something? Can you work to create to change it? That's resistant capital.

13:31:25 Linguist it capital. In the Latin* community we have the Spanish language is one of them. For those in the United States specifically often times in higher education, they are bilingual. So they may have had Spanish either as their first language or as a paired language that they commonly used throughout their life. The bilingual ability gives students the ability to bring cultures together because they understand both English and Spanish.

13:32:10 They can also translate in their minds very quickly and think and write and read and communicate in general in different languages. Also could switch, understanding reading route efficiently to know how to respond and how to talk in order to get a point across. Also with that linguist at capital, we move beyond anguish into storytelling. With storytelling I think about growing up we had so made different stories. Scary stories like La Llorona that we were told when we were little children.

13:32:46 But also learning about our ancestors and my great-great-grandmother and how I get my ingenuity and persistence in my drive from her. The different stories that my parents or aunts or grandma has told me. That storytelling capital really does contribute to who I am. These capitals contributes to community cultural wealth. The community you are engaging with gifts you collectively from this information. And each individual both contributes and benefits from cultural capital.

13:34:25 This is the model that I am really trying to apply here, one of the models I'm trying to apply in my conceptual framework. I'm going to give it just a moment for y'all to take a look at. For the next slide, I want to ask y'all which community cultural wealth capital do you relate to? I will slide back to this. [READING SLIDE] You should be able to select more than one.

13:35:00 Yeah, that familial capital is definitely dominating here. I'm not sure if that's going to change as we continue to see participants engage with this activity. Aspirational has goals, Billy recognizing some of your abilities, aspire but also despite your challenges. Second we have social capital and who is in our network and utilizing them perhaps – identify bottom navigational N resistant capital.

13:35:55 Get to ask who all we are being joined with I think that this is a really great layout or demonstration. I have not specifically said Latino or Latin* community, please enter this. I've asked everyone to and regardless of your identities, it's looking like most of y'all were able to identify with at least one. What does this bottom one say? Okay we have 1%, very few of us are not able to relate in with this in some way, shape, or form. Important when we think about leadership education.

13:36:50 Nine going to move into talking about generativity and primarily it's focused on guiding or mentoring the next generation. I want to ask you to pause for a moment. I'm going to do another Slido and think about where you see this in your life. Are you getting anybody? Are you mentoring anybody with intention? Are you building relationships with others so you can share information with the next generation, whether that is cohorts or baby boomers all the way down to Gen Z.

13:37:12 How do you see this in your life? This is a little deeper question so I will give y'all more time to think about this one.

13:37:49 [READING ON-SCREEN TEXT] I could see that because we are going into this profession with the intention of developing students, right? As a mentor, as a professor. Staying in touch with your prior students. Right? Definitely staying in touch with them. That's a harder piece that your continuing this relationship is really important in helping them follow through.   Your mom. Helping vendor family members, yes that's very common. Definitely seeing that within the family members.

13:38:31 Leading peer to peer, mentoring supervisor, curtly doing this now as academic advising in both high school and college. Personally with younger siblings, yet definitely stop in the work that I do outside of your functional area. Can't achieve without. Bring in your community along. Right. Are we accomplishing much if we are just enhancing our own abilities without bringing your community along? That's beautiful.

13:39:00 With your little sister. Student organization is something I'm doing my research on is looking at these ideas within the boundaries of student organizations. Not necessarily with just leaders because we understand that the Latin* community understands leadership from both a relational and positional aspect. So just student organization in general.

13:39:43 [READING ON-SCREEN TEXT] As a peer mentor. Community resource exchange and now randomly helping fans with what I can. Advising students in high school setting. Stepdaughters, definitely. Education in general. Lots of passing on knowledge, right? [READING ON-SCREEN TEXT] pair mentoring, DREAMer organization, that's great! You are considering guiding the next generation you are trying to help DREAMers. Hopefully you are bringing along others to help them understand the value

13:40:24 Of what you are trying to create so they can find the community support they need. Mission specialist. Awesome, okay. Continuing to sing the songs of tribal leaders. They have taught me and share our ways. That's beautiful, yes! Passing down these values and practices from generation to generation. Like I said, I know stories from my ancestors that have been passed down to me that can also be from various different types of things that you have been taught and learned through the different

13:41:08 generations in your family. [READING ON-SCREEN TEXT] As a graduate advisor. Connecting Latin* alumni to get the network support in getting through their educational experience, very good. [READING TEXT] Definitely. A lot of the things are what students need. They need people to help guide them so they can navigate through and then hopefully pass it on forward. I'm going to continue on with my presentation. Thank y'all for those pieces of engagement.

13:41:45 My introduction to this idea on generativity actually started in my Masters program. I did take a leadership class in my Masters program and we touched on the leadership identity development model. Komives describes six different stages

that specifically college students go through another to understand leadership. They start with an awareness which is usually in childhood. Leadership is happening around me. Likely their parents.

13:42:04 And they start engaging and explain leadership it might have been I joined the soccer team or I am trying music or I am joining these different organizations. This is throughout childhood and adolescence.

13:42:22 Usually stage III later identified is when students start in their leadership identity in college. This is when they start identifying what it means to be a leader. Thinking about that definition, being a little bit more conscious about it.

13:42:54 As they move into the fourth stage, they differentiate leadership which means they start seeing leadership beginnings, leadership begins to be viewed as a group effort. It's differentiated from positional as they start seeing it as a relational process. Typically college students graduate at either stage III or stage IV according to the LID research.

13:43:25 Stage V is generativity. This is where I started seeing this work. Responsibility for developing leadership in others and having a passion for group objectives. When I saw this work, I was like oh my gosh I know this, I do this all the time! I don't know why I do this but I just do! Other people gave me that information as well. I thought well that's weird, it's down here in the fifth stage. Not many people get to it. I thought that was kind of odd.

13:43:50 The sixth stage which again, students will flow through each of these but the sixth stage is harder to get to. This is when they start integrating and synthesizing leadership is a part of their identity and in a life long process. They will use it throughout their lives, not just when there any student organization or in their work role. They will use it throughout.

13:44:31 Think I mentioned I teach a Latin* leadership class. I am honored that I get to explore leadership through this cultural lens. I took on this challenge of exploring these student's leadership identity development in an activity. I had them think about where they were in high school and where they are now. So I would have them in a chart, plot how did they understand leadership in high school. Did they think it meant having a position or that leadership was going on anywhere in the group?

13:45:14 That's the community-oriented group. Position or follower aspect and then on the X axis, that's actually why you are getting involved. Because you have a focus on yourself or focus on the group, creating change for the group? According to the LID model, a typical student would move through their identity according to this line. Starting on a focus with themselves having a position and understanding leadership in that way in themselves, then starting to see as they can practice leadership anywhere

13:46:05 and want to focus on the group. But there's evidence that Latin students consider this differently. I thought it was fascinating because these students really do start with a focus on the group rather than themselves. I've done this three times. There were some students who actually went this way [DEMONSTRATING] I am going to pause. Why do you think some students might have started over here focusing on the group and having a position down to focusing on self and maybe a little bit more towards

13:46:44 the group? You don't have to type that in your, I'm gesturing to get you to think a little bit. And again the context that I've been doing this activity is within my

Latinx student leadership class. With these students, a lot of the times my Latin* students would confirm this line [DEMONSTRATING] going from having a position and highly focused on the group down to leadership being anywhere in leadership focusing on the group.

13:47:15 And then we had a couple of students that had that same starting point but moved backwards these students were my international students. These are my students who started in their Latin* cultures heavily because they were in their country when they grew up and these are the ideas they had when they were in their homelands, their home countries. As they came to the United States, they started to really understand it.

13:47:40 Still resisting on having the position side but definitely having more focus on the self. Those perspectives really speak volumes, where is their starting point on understanding leadership. So I think starting with understanding leadership focus on the group, from that community orientation is a really important piece.

13:48:24 So that's why I delve even further into understanding generativity. I started making that connection between my own culture and why it related because of that community orientation. So generativity is a concept that actually derives from aging theory. Aired Erickson in the 1950s lifespan and found that in middle adulthood, adults started taking information and realizing that they are retiring. They have so much information, a different type of wealth of knowledge that they wanted to start

13:48:59 passing on to the next generation. That would be there contribution. So that established the research on generativity. We have found out ticket the research since then that generativity is actually practiced throughout the lifespan in various different ways. As I explored the literature more, I kind of came up with a highlight of six practices of generativity. First, generativity is a process of guiding which involves at least two people.

13:49:05 In a communication process of some sort, exchanging information.

13:49:32 It's also the pursuit of positive well-being. This is basically editing a goal or objective, something that is not right and how we want to improve it. Ideally it is positive, you're not trying to deconstruct anything. You are thinking so much about things but people in the betterment of our environments.

13:49:55 It's also mutually beneficial. The two people involved get a benefit. The guider his passing information onto the guidee. But the Guider is getting a sense of fulfillment in sharing their information.

13:50:26 It's also future and other oriented. When we are thinking about the pursuit of positive well-being as our goal, is something that is more distant, and will probably take more time. Perhaps even a couple of generations especially when we are thinking about the accomplishments of minoritized populations and how we've gotten to where we are at today. Those goals are long-term future oriented. It's also other-oriented as we are thinking about why we are pursuing a positive well-being.

13:50:39 It's not for selfish reasons. It's thinking about others in the community and how we are benefiting them. Maybe you benefit because you are part of the community as well.

13:51:17 It's also enduring. It takes a lot of endurance in order to persist and overcome, persisting in overcoming barriers. But it also calls for an enduring practice in that when you learn information, you share it sometimes when we learn information, it is

a form of power. When you know how to do something, it will come to you. You're the go to person because you know how to do something. If you share that knowledge and power with others, then they can be empowered to continue

13:51:33 to make that   pursuit of positive well-being and continue in that goal for that community. So your continuing the knowledge but also mentoring others in the pursuit of positive well-being.

13:52:17 Finally celebrating. This one definitely overlaps with the gozar la vida leadership practice where we are having celebrations look forward to but also celebrations as a moment of reflection in recognition of what we have accomplished. So those are some active pieces that I recognized in the literature. I do have to note that the literature is very dominantly Western white male perspectives. As I compared this to the cultural aspects, I was intentional about ensuring I was finding some commonalities.

13:52:59 I do want to speak to that different types of generativity that elaborates on this cultural connection. The research on generativity, there are four different ways to practice generativity. First is biological. This is the biological ability for a female to give birth to the next generation. Next is parental. Not necessarily biological parents but parental figures in their ability to nurture and discipline children and help them navigate their childhood to adulthood.

13:53:19 Technical generativity is speaking to the teaching of skills and abilities from one group to the next. When we are talking about student affairs or K-12 education, mentoring, we are teaching specific skill sets or abilities, right?

13:54:01 Then there's the cultural generativity and this one really speaks to a technical generativity but instead of teaching skills and abilities, cultural generativity teaches values, norms, and beliefs in order to help the next generation to move through their lifespan. With that information in mind, I bring together all three of these ideas: the community cultural wealth model and Latin * leadership Pacific Latin lens with a mediator of generativity.

13:54:37 As I bring them together, I propose a conceptual framework this is what's really driving my dissertation research as an emerging scholar. In my own practice and understanding, I believe in Latino leadership. I believe that connection is greater and it is practicing but from the college student perspective, they are not seeing that very clearly because the social construction of leadership in the practice of leadership from their peers and in their environment is that it's very positional

13:55:14 and very distant to them so they don't make that connection to their own identity to leadership. So I make that connection between the community cultural wealth and leadership with a dotted line stop but I use generativity as a mediator between these two ideas, culture and leadership. The practices of these different capitals really align with these concepts of generativity. That Latino leadership heavily aligns with a lot of the practices of generativity.

13:55:34 I know there is a lot to take in here. I'm going to pause and let y'all soak it in. Take a sip of water! And now I can talk a little bit more about it.

13:55:55 Looking at the aspirational capital, to have aspirations, these students use generativity as a pursuit of positive well-being which aligns the generative second practice. Thinks about the future. So that the future orientation.

13:56:09 Amelio capital is thinking about the community orientation other oriented. Death and encouragement of others which is both enduring and celebrating.

13:56:59 Social capital is a practice of generativity where there are mentors and partnerships developed which is a process of guiding. Supporting and being supported is the mutually beneficial aspect I one another. That is the celebrating is you are supporting and encouraging one another to be successful he lied the success is the positive well-being, and then celebrating this success is another step. Navigational capital is thinking about how generativity six endurance for the self.

13:57:16 And then that linguistic capital is really thinking about the storytelling and language that is being passed down by guiding and teaching others through that process in generativity.

13:57:55 I made some of these connections earlier to generativity and Latino leadership. I am using this as my framework in my work of establishing a culturally based framework to understanding leadership and teaching leadership. I do argue that beyond just the Latin* community as I start looking at other communities who have been community orientation rather than an individualistic mindframe. I think that will produce some interesting insight leadership theory and education teaching.

13:58:18 I did want to share a practice of this framework through a class activity. I really wanted to try to get my students to agree to sharing their voices so you could hear them, but they were too nervous [CHUCKLING] so I'm going to kind of walk you through an activity, another activity I have done with my students.

13:58:46 In one of our classes, I present the community cultural wealth model to my students and ask them to reflect on each of the capitals and think about the ones that they connected with most. In a way I asked y'all to do this earlier. Right? I had y'all do the poll to see which one you really connected with. I think that will be interesting when I talk about this next piece.

13:59:33 Each student of my classes, about 18, they name aspirational, familial, and/or social capital because some of them named Multiple. And they didn't name the others. I thought that was so interesting. But in thinking about that aspirational, familial, and social capital, you might be able to imagine how when they went into their reflections, there why out lot about why related to them, they started making explanations where they actually did start talking about the navigational capital,

14:00:11 the resistance capital, not so much the language capital but we can work on that one. Essentially components of generativity in each of these pieces as they started talking about aspirational capital and famille and social were highlighted. I am pursuing a higher education, neuroscience degree, each of these things because my parents struggled and seeing them helps to tell me, helps give me the drive to make them proud and also persevere, navigate through things I was told not to do

14:00:52 or that I was told I wasn't capable of doing. They would also name how that was definitely not something that was there. They started addressing that resistance capital and talking about how they were actually trying to do something about it either in their student organization or by talking to a mentor or friend. I think the connections are especially clear as we continue into the conversation about these, I moved into a module on generativity where we started to explore these even further.

14:01:44 As we started discussing these different aspect of generativity, there were a lot of aha moments like a lightbulb going off! They started seeing that as a practice they generally guided the next generation because they were flooding in with some of the reflections. They could really make that connection especially to their

culture. As we continue in understanding the cultural capital, I think that challenging them further not just on these ones that came very naturally but challenging them to

14:02:08 Not just the ones that came naturally but challenging them to recognize their navigational resistance and anguished capital. Help them further embrace their leadership identity and name it. Whereas approaching in a different way might have turned them off understanding relating to it.

14:02:45 I do note that in this activity, for my majoritized students who do not align with the Latin* community or Black community or other minoritized populations, challenge them to explore their privileges in these different capitals and how other cultures experience these capitals. Particularly in my class I have them focus on the Latin* community but that gives them their own way to develop their cultural capital or their understanding of culture by exploring their privileges.

14:02:55 And also challenges them to think in a different way about the culture so they can understand it.

14:03:38 As I start wrapping up, I want to leave you with some cultural considerations for leadership learning. I definitely start with taking a asset-based approach to culture and leadership. I can't emphasize this enough. Thinking about culture from what they benefit and how they are wealthy, right? Through their culture. That's an important starting point. This does take some training so turning up the negative stereotypes and negative perceptions or nagging thoughts.

14:03:50 Also turning off micro and macro aggressions that you may or may not be consciously engaging is important part of this.

14:04:20 I also start consider leadership education by starting with a focus on community orientation first.   That could be an incredible incredible approach to helping these dudes understand leadership. Particularly I recommend generative ship. I'm working on it! I will try to keep NCORE updated and maybe do a follow-up presentation once I have my findings. But yes I definitely think starting with that community orientation. Things that are essential to those cultures

14:04:29 so they can start from there culture rather than starting from something that is not inherent with them.

14:05:02 I also challenge you as an educator to reflect on your cultural practices and the cultural practices of others. And if you don't identify as a minoritized population, keep that challenge of privilege in mind. As you are thinking through the community cultural wealth model considering how are these privileges benefiting you and how could you even contribute to others' cultural capital.

14:05:25 And then also in leadership education, there is a lot of reflection and self reflection, self-exploration is a component of leadership education and readership development. I think it would be a great practice to create opportunities for students to explore their community cultural wealth and generative practices.

14:05:54 I have some activities if you want to reach out. I've shared some snippets of them here. But how are you engaging your students in this conversation? How are you bringing in these ideas that they can maybe easily relate to culturally? Not necessarily connecting it with their leadership but starting with that to help them develop their idea of leadership. That's what's going to help make that difference.

14:06:15 And challenging students to use their cultural experiences to develop their understanding and practices of leadership. Not just linking their cultural practices to leadership but starting with their cultural practices as the foundation for leadership.

14:06:52 And finally, I definitely encourage you to bring in different voices and perspectives. If you don't already continue to look out for other scholars who are taking cultural approaches who have different perspectives on leadership and sharing those experiences with your students as well, bringing those into your learning objectives, bringing that into your practice of not just using the traditional leadership theory books and ideas also bringing in some other voices.

14:07:31 With that, I believe we are transitioning into discussion. I want to share I do have several references. Sorry, my lights are motion sensors. My lights just went off! That's okay. I do have my references here, and here [CHUCKLING] I will be sharing at least an abbreviated version of this PowerPoint so y'all will have access to it later. I will go ahead and switch to the presenter mode.

14:08:08 >> JANE: Thank you Jennifer and thank you all for joining us. This has been very encouraging but also reflective. Now I am inviting questions in the Q&A box. If you could type your question in the Q&A box and then I will elevate that to Jennifer. So thank you so much Jennifer. I am really excited but also intrigued with your new conceptual framework!

14:08:46 >> JENNIFER: You notice I have her book in the back here! I love Bordas. The power of Latino leadership is the textbook I used for our Latinx leadership class. I also want to give credit to Dr. Maritza Torres who is the founder and establish a viral course here at Florida State. She brought it from the University of Central Florida and it has been a fun journey.

14:09:10 >> JANE: So we are all learning a lot how to leverage those capitals to build leadership in our students, especially in our Latinx community we do have Nancy Martinez and she is asking where does the term generativity originate?

14:09:49 >> JENNIFER: Yeah I mentioned it derives from the study of aging. It really did focus initially on generations like baby boomers, millennials, generation Z. And it has transitioned away from that. If you look up the term, you might also come across information on the generation of ideas like the creation as another conceptual approach. I've also been trying to brainstorm with my native Spanish speakers to come up with another way of translating generativity

14:10:02 because it's also something that is not a name for. But a lot of my students and a lot of people I've talked to from that culture have some relation with that.

14:10:24 >> JANE: we do have another question from René Garcia. I'm interested in the use of the term "Latinx". I use this term as a college professor, but I find the average person finds it reprehensible. My question regards the perspective of students.

14:10:37 I know Jennifer at the beginning you gave us the alternative of the Latin* so can you address Renee's question?

14:11:09 >> JENNIFER: Definitely, thank you Renee for that Question. I knew would come up that's why wanted to spend a moment in my presentation. I highly recommend you check out the book by Cristobal Salinas on the use of that term. He published it this spring and he didn't article in 2017 on Latinx and then did a deeper dive

into how students and others are really understanding it just like you are asking your question.

14:11:48 A lot of the times Latinx is something that people are okay with using as a general collective group but not many people are using it as a personal identifier. With the X, there are challenges with the language. In Spanish, X is spoken as "equis" so it does not roll off the tongue and people don't know how to pronounce it. In other Latin languages such as Portuguese, Brazilian, the X does not even exist so a lot of times they resist using it because they cannot relate to it

14:12:15 or they also see it as a very American term. It is also very widely used in higher education! It is becoming more practiced outside of higher education but in 2017, that was a very wide use. I'm reading over some of the comments over here.

14:12:29 >> JANE: If your reading the comments, a couple of people are mentioning they have heard about Latine with an "e" at the end.

14:13:07 >> JENNIFER: Yes and he addresses that in his article as well which is another gender fluid all-inclusive fluid term that some people are using to identify with. Because there is so much variety in how individuals are identifying, and there's also Latin@ but the feminists are struggling with having the "o" as the dominating piece on the outside.

14:13:53 As he looked more and more into this concept, really embraced the concept of using that asterisk because using the term Latin in general is something that people can relate to without being too resistant because it does not turn them off. So it's pronunciation is easier. The asterisk * is a little bit about privilege because it's a scholarly practice if you do research for literature and maybe even on Google, you look up Latin* it will pull up everything that says Latin + every other ending:

14:14:14 Latina, Latino, Latinx, Latine, Latin* so it is one way to embrace it all felt challenging the language aspect of it while also including the various different identifiers.

14:14:54 >> JANE: Jennifer, when you get a moment, if you could draw the title of the article by Dr. Salinas. And by the way, Chris Salinas is our editor for our NCORE Journal. He is a member of the NCORE family here. Can you drop that in the chat for folks that are asking about the person who wrote Latin* Dr. Salinas and maybe also the link to the article? Thank you!

14:15:32 Michelle is commenting but also asking. [READING CHAT] "in your work, have you noticed any slight differences among Latinx communities in how generative leadership shows up such as Chicanx, Puerto Rican, Dominican, etc?

14:16:02 >> JENNIFER: Every individual has their own approach on how they want to name themselves and I give full honor to that how they want identify. The students in my class I'm engaging with and my participants are going through some interviews and I am honoring their own terms despite my publication Latin*. When I asked them a question about their identity, I don't say how is your Latin identity showing up in the way you engage with your organization?

14:16:57 I say you identify as Chicana or Chicano or whatever and I want to know how that shows up specifically in your engagement. Thinking right now, don't think there has been much of a difference. I am teasing out may be some gender related machismo marianismo expectations, but I haven't seen so much of difference between

different countries. I identify as Hispanic/Chicana so that's the one that rolls off my tongue.

14:17:18 [name] did a great article on Latin I did a development. Not leadership identity but I highly recommend that article. That might be something else to look up to explore more.

14:17:57 >> JANE: We do have time for a couple more questions. Jackie says I really liked the leadership identity develop an exercise. I wonder if you knew or noticed how that starting point might be different based on students generational status here in the US for example first generation or third generation.

14:18:32 >> JENNIFER: That's a really great question on a hope to a be able to explore that in my study. I do have students from various generations. I think you would Marceau have to do with how that culture is passed down. In some families, their culture is heavily a practice of what they are doing whereas for me my generation—either name enough I can't generations but the border crossed my family. I'm from San Antonio Texas and the border crossed my family, the Mexican border.

14:19:20 We are Mexican-American on my moms side but because the lands changed from Mexico to America the United States, that practice of generativity is something I innately relate to my cultural values that is my own personal practice. I am seeing that start to unfold in many different types of students, not even just the Latin* community. I have some students who identify as American or white who practice it in different ways. I think it really depends on what has been passed down to them,

14:19:56 what has been instilled within them. I would say my own experience, I don't know it would be heavily influenced by generation but that's my own personal experience and I cannot put that on my participants in my study because I want my study to speak for itself. I want my participants to tell them what's coming from it. I think the generational aspect will be something I'm definitely looking forward to uncovering.

14:20:26 >> JANE: So Nancy Martinez is asking in your research Jennifer, have you found any difference between male and female Latin* leaders as it relates to generativity or community cultural wealth? My dissertation is going to focus on the experiences of female Latin* higher education leaders.

14:21:12 >> JENNIFER: Awesome, you should connect with my friend Dr. Maritza Torres! My study does not have a limitation on specific gender because they intentionally wanted to uncover that story and little more. I don't have the findings yet, I am still pretty early in my data collection but I am thinking about female role, the traditional female role of the Latin community is very family oriented and nurturing, involves a lot of nurturing.

14:22:02 That may show up in some way as more generative because it does involve the practice of caring. I presented the four different types of generativity. The parental, biological, teaching, and the cultural. The biological is only for females. The biological ability to give birth is only for females. The parental can technically be anybody, any gender identity but if you're thinking about any heavyset traditional petitions of females, they are going to be the ones taking on more of the discipline

14:22:22 and nurturing of children so that may be more innate. But that's not something I have seen yet. I was almost looking for it and I'm surprised so far that I don't see it. But I have no official findings on that yet

14:22:48 >> JANE: Renee is saying that she will be teaching a Chicano studies class in the spring. She is interested in using some of the most pivotal literature. Do you have any personal favorites that really impacted you that you could share with her and everybody else?

14:22:52 >> JENNIFER: What type of literature?

14:23:06 >> JANE: I should think that Renee is saying what is most practical or most current or most helpful in Chicano Studies.

14:23:59 >> JENNIFER: Honestly, I would start with some of the storytellers actually. I don't have my Borderlands book here but I love Gloria Zandia incredible scholar. Sandra Cisneros, I am a fan. I think the students really appreciate if you are teaching stories rather than scholarly work or textbooks. They speak volumes to them! Even if you look at Juana's textbook, we use it as a textbook. It's written in such a relational way and is easy to read and digest.

14:24:38 Though storytelling, thinking about our literature and readings we give to our students, in the linguistic capital framework thinking about storytelling rather than textbooks can be one of the ways that we even practice our community cultural wealth by sharing that information with them through stories rather than literature. The lived experiences of our ancestors of our culture are another type of knowledge that is tremendously valuable. Those are some of the things.

14:24:45 I might share my email and then if you want to reach out to me, I can share some of the readings have gotten my course.

14:25:16 >> JANE: I can also encourage everyoneIf you want to contact Jennifer, you can email ncorewebinars@ou.edu and we can even post some of those resources. You can also connect with her directly. Somebody is mentioning Gloria Anzaldua. I have read that book and it is really something.

14:25:38 One of the last questions is from Patricia. Have you seen how Respeto and high power distance—high regard granted to persons because of their formal authority, age or social power plays a role in Latinx leadership?

14:25:52 >> JENNIFER: Have I seen how formal roles have impacted—

14:26:09 >> JANE: Have you seen how Respeto and high power distance—high regard granted to persons because of their formal authority, age or social power plays a role in Latinx leadership?

14:26:49 >> JENNIFER: Most of the Latin* culture doesn't have quite the same understanding of leadership as being born. They don't have kings and queens as their understanding. In my recent interviews focuses college students sold a lot of literature I have read thinking about leadership really focuses on the student experiences. Thinking about my students, they even recognize the need—there is even a quote in Lozano's 2015 book. They recognize the need for a position.

14:27:16 That's because of the organization or the structure and delegation, like the process of how things get done. But they don't necessarily see the position as something that holds the power. Because they recognize how we need to be together, we need to have that self, we need to have that community in order to have the impact.

14:27:47 >> JANE: It's not just about the title but how you build community through your values and networks and family and all of that well I do say that we have run out of time but I really want all of us to drop a think you for we sign off to Jennifer

Batchelder. We are so grateful for this presentation. It was very very exciting! I have learned a lot as well. Very exciting.

14:28:19 Somebody's asking about if there is credit for this webinar? You can reach out to NCOREwebinars@ou.edu and we can respond to you. But I also want to thank each and everyone of you for joining our emerging scholars webinar.   Thank you Jennifer. If you're out there and you want to connect with NCORE, please visit our website. We have a lot of webinars on demand free of charge we also have webinars for a small fee.

14:29:02 If you want to do a webinar on emerging scholars, let us know and we can always have a conversation. I want to thank all of you for providing us with 90 minutes of your day. From the University of Oklahoma and Norman, we want to say thank you! And we want to thank our CART captioner, Mathew and our interpreter, Melissa. Our NCORE staff Kathi, Josphenie, and I am Dr. Jane Irungu. You all and have a good day.

14:29:25 The recording will be available on our website and 5 to 7 days. We love you from Oklahoma! See you next time and take care!

14:29:36 --- END OF SESSION ---