

Learning and Teaching in Educational Leadership SIG Newsletter

The LTEL-SIG brings together discipline specialists, educational theorists, curriculum developers, educational researchers, classroom experts, practitioners, policy makers, and others concerned with teaching in Educational Administration.

Message from the SIG Chair

Daniel Reyes-Guerra, Florida Atlantic University

In his book, *Sapiens: A Brief History of Humankind*, Yuval Noah Harari discusses how sociological researchers have discovered what the maximum natural size of a human organization is that can be controlled through the power of intimate knowledge of each other and the effective use of rumor-mongering or gossip. That number is around 150.

Beyond that, he argues how homo sapiens, our species, have used the power of common myths – ideologies that belong to the fictional world of our imaginations – to gain and maintain our dominant position as a species and continue to motivate humans to act cooperatively in a common direction.

The important component of the myths that we create through human imagination are our values and beliefs, which govern our actions. These are then viewed as right or wrong depending on whether or not the observer embraces the same ideologies (including within them, religion) that we each have accepted. What becomes messy, of course, is that in the selection and belief in any ideology – even when different specific ideologies like Christianity, Islam, progressivism, democracy, and liberalism share mostly common values and beliefs concerning daily human interaction – one runs into the problems of how action based on that accepted fiction can have



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negative results for either individuals or societies or the functioning of the life systems that surround us.

As if that was not enough to be problematic, especially when we make decisions concerning what should be taught, learned, and researched in educational leadership, our current space in history has worsened the situation. The struggle for our profession (and it seems for our society) to develop a common set of values and beliefs - based on the discovery of truths that can hold us to move cooperatively - is in crisis. Our profession has common truths that we study, refine, and promote as educational leadership researchers. These include fictions (ideas held in our imagination) like the need for social justice understanding to lead schools or that critical thinking and double or triple loop learning is essential for effective educational leadership and learning organizations. We work under an assumption that these truths are products of our common values and beliefs in this experiment we call American democracy. Moreover, as Harari points out, we must have them to move in common direction.

However, this assumption of truths has now entered into what I call an “era of distortion.” People have, for the very purpose of undermining these values and beliefs, turned the tables on our profession by distorting the truths that were once accepted. When 98% of scientists attribute the accelerated global warming to human interaction with the environment, the 2% in disagreement are given the status of proof that a common truth has not been discovered. When public education is promoted as the vehicle to ensure a democratic citizenship and thereby allow our citizens to exercise their freedom of choice in both governance and personal self-fulfillment, privatization and schools “of choice” are given the status of a manifestation of freedom in governance and self-fulfillment. These are just two examples of the constant twisting of truths that have become the norm in our “era of distortion.”

In light of the incidents in Charlottesville, the resurgence of ideologies like the neo-Nazi movement in the US, the proposition that “both sides were equally to blame,” and beyond Charlottesville, the countless other distortions and lies that we have been faced with, we decided that this newsletter needs to take on these issues, and how we, as those engaged in learning and teaching in educational leadership, can confront them and teach through them. To that end, we invited two contributors for this edition.

Our first, Floyd Cobb, Ph.D., is the Executive Director of Teaching and Learning at the Colorado Department of Education and Adjunct Faculty at the Morgridge College of Education at the University of Denver. His research interests center around issues of equity with a focus on the experience of black school leaders. He authored a book called *Leading While Black: Reflections on the Racial Realities of Black School Leaders through the Obama Era and beyond*. His co-author, John Krownapple, is the coordinator for Cultural Proficiency for the Howard County Public School System (Maryland), and he has led the development and implementation of a comprehensive Cultural Proficiency program. Krownapple authored a book on this work called *Guiding Teams to Excellence with Equity: Culturally Proficient Facilitation*. Their article recognizes that a school leader can no longer be apolitical in our current age of distortion. As professors of educational leadership, they suggest that we need to prepare our leaders to ensure the dignity of all members of their school community.

Our second contributor, Walter Heinecke, is an Associate Professor of Educational Research, Statistics, & Evaluation in the Department of Educational Leadership, Foundations and Policy at the Curry School of Education, University of Virginia. His reflection on events taking place Charlottesville during the summer and fall of this year is a call to action to actively resist white supremacy, the ideology of racism, and preservation of white privilege and systemic racism. As professors of educational leadership who prepare leaders in the school, district, and policy realm, it is important for us to hear his story and to consider how we can not only engage in conversations with our students but also provide them with the knowledge and the tools to draw the line in the sand in their own schools and communities.

As always, we want this to become a dialogue. If you find the works here provocative, I hope you will be inspired to respond. We are excited to get responses and include them, including complete essays, into our subsequent newsletters.

Once again, I want to thank our two editors, Sonya Hayes and Erin Anderson, for the hard work they do in creating and getting published this newsletter. As always, a terrific piece of work.

Promotion News

Share your promotions, new jobs, graduations, and awards with the LTEL-SIG Newsletter committee to feature your accomplishments in our next newsletter!



An Invited Critique

Relying on Dignity as a Prescription for Clarity in this Era of Distortion

Floyd Cobb, PhD

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As we collectively navigate through the tenure of our 45th President and the climate of increased toxicity meanness and hatred it has enabled, it may sometimes feel as if we are living in an alternate reality. Although we have always had political divisions and constant disagreements about how best to move the country forward, the increased climate of hostility and indignity feels remarkably out of place, even for a country with as complicated and paradoxical of history as the United States. Whether it is our national debates about White Nationalists being “very fine people,” the barrage of executive orders that seek to legitimize contempt, or the far too frequent news stories about students demeaning their peers (Smith, 2017), one thing is clear: the current national climate has given a moral license (Merritt, Efron & Monin, 2010) to shameful behavior that would have been unimaginable just eighteen months prior. Yet as incomprehensible this may seem, here we stand living and leading students in this era of distortion.

With this in mind, it begs an important question: how do school leaders and faculty of educational leadership choose to respond in this moment? We ask this because this era of distortion challenges the fictitious neutrality and apolitical comfort zones many have used to remain safe in the politically dangerous work of educational leadership. The central issues of the day are about race, class, culture, and inclusion, which in the past have been permitted to reside politely on the margins of our work. As a result, educational leaders are now being forced to engage in topics that they otherwise would have been silent, leaving many much unprepared for the task at hand.

While providing great leadership on these issues has never been easy, the post-racial climate of moral equivalence (Cobb, 2017) that this era of distortion has created, has forced these conversations from the safe havens of the theoretical to the danger zones of the practical. Therefore, now more than ever, educational leaders need to decide and make public where they stand in this moment. No longer can leaders remain idle, living in the luxury of ignorance, or the existence of indifference. They must make a decision. The first option is inaction, which will only legitimize the practice of humiliation that has come to define our time. The other choice is to lead with dignity. For educational leaders we argue, there is only one ethical choice, dignity.

When we speak about leading with dignity, we draw on the work of Hicks (2011) who defined the need for dignity as a longing for value and worth that lies at the heart of every human interaction. Independent of the dimensions of one's identity (e.g., nationality, race, age, gender, sexuality, or culture), all human beings have an absolute yearning to be valued and treated with dignity and recognized for the inherent worth we all have within us. Said differently, we all have a fundamental need to be seen in a positive light, thus encouraging us to take whatever steps necessary to preserve it.

According to Linder (2009), breaches of this fundamental need are what lie at the heart of every human conflict. Whether the struggle is as minor as a disagreement with a loved one or as complex as a quarrel between nations, all human clashes are the result of feeling the threat and or loss to some aspect of dignity. Hicks (2011) argued this occurs because our need for dignity is primal and as a result, "[d]ignity threats call up a reaction from our ancient emotion center as if our lives were on the line even when they are not. When activated, our instincts do not know the difference between a physical threat and a psychological threat" (p. 12). Therefore, our primal brains cannot distinguish between a threat to our dignity and a threat to our lives. With this in mind, human beings deliberately assault the dignity of others as mechanism of control and domination because instinctively we are clear about its effects.

When dignity is denied and certain groups are treated with indignity and humiliation, the promise of democracy is broken. This is especially true in education because educators mold a number of experiences that dictate who children will become. However, because schools are nothing more than micro-replications of our broader society, educational institutions have also perpetuated a historical tradition of tolerating indignity and humiliation. Particularly in the United States, the culture of education has tolerated – and in many cases encouraged – humiliation through normalized practices and policies in areas such as: discipline (e.g., dunce cap, paddling, suspension, etc.), grading (e.g., the red pen, zeroes, etc.), curriculum (e.g., omissions of multiple perspectives, use of literature with racial slurs, etc.), ability grouping (e.g., blue birds, buzzards, etc.), and other labeling practices that dehumanize and other-ize students (e.g., frequent fliers, red-zone kids, etc.). Thus, to educate students with an eye towards dignity and a belief that they all have equal value as human beings is a counter-cultural act. It is an act that challenges the foundations of American education. Yet it is a concept as old as the hills and as ancient as Judaic and Christian revelation that humankind is created in the image of God and therefore each person is to be accorded dignity without exception.

Therefore, when the fundamental human need for dignity is understood, it starts to become clear why this concept is such an important element to supporting educational leaders as they navigate across dimensions of differences such as race, class, culture and inclusion. A feeling of belonging is missing in our country, and a key reason for that is the ways in which our viewpoints on dignity have been distorted by the climate of our time.

Distortions of dignity manifest in seeing people as objects and not as human beings deemed to be inherently valuable. The Arbinger Institute (2015) offers three ways that we view people as objects. These include:

- As an obstacle (this person is making my life miserable)
- As a vehicle (this person has something that I can use)
- As an irrelevancy (those people will not amount to much anyway).

To this list, we add another way we view people as objects: As a label. This objectification is rampant in education, whether the labels that adults affix to students are test scores, or demographic categories. Labels collapse human multidimensionality into a singular dimension, and thus reduce a person to a stereotype or caricature.

Consequently, in this era of distortion it is critical that we maintain a consciousness of the perceptions that allows us to see people as humans, as opposed to objects. Elevated consciousness corrects our distortions by bringing into focus the equal worth of every student. With the understanding that this is no small task and is politically dangerous work, this is the type of humanizing climate that school leaders and faculty of educational leadership must demand. The rules of engagement must be clear for how we are going to treat one another.

A perfect example of this type of leadership was demonstrated recently by the Superintendent of the Air Force Academy, Lt. Gen. Jay Silveria, upon learning that five Black cadet candidates at the U.S. Air Force Academy Preparatory school were treated as objects by their peers by being targets of racial slurs. Outraged by this egregious display of hatred, Silveria offered a stern and unequivocal message to the cadets in a statement that was heard across the world. Silveria stated, "If you can't treat someone with dignity and respect--then you need to get out. If you can't treat someone from another gender, whether that's a man or a woman, with dignity and respect--then you need to get out. If you demean someone in any way--then you need to get out. If you can't treat someone from another race or different color skin with dignity and respect--then you need to get out" (Syruga, 2017).

Therefore, to all of the school leaders and faculty of educational leadership seeking clarity for how to lead in our era of distortion, we implore you to be clear in your demands for the inherent value and worth of each and every staff member and student by leading with dignity. We recognize that doing so forces many leaders to place their "leadership on the line" (Heifetz, & Linsky, 2002). It requires a level of vulnerability to which many may be unaccustomed; however, leaders must understand that this is the precise type of leadership that our moment in history demands. Our students are counting on it (Syruga, 2017). They are counting on us.

We trust that you are up to the task, independent of the political risk, because we assume that you chose to lead to be a positive influence in the lives of your students. For those of us who feel this responsibility proves to be too much, and would instead choose inaction or indifference with moving forward an equity agenda, we encourage you to consider carefully the clarity offered through the words of Lt. Silveria. If you cannot choose to lead with dignity, even with all of the humiliation that we see seeping into our nation's schools in this era of distortion, then you need to choose to do the right thing for your students and our nation and please, "get out."

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Feature Article

Charlottesville 2017: The Line in the Sand on White Supremacy

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In the spring, the Charlottesville community engaged in a debate about the removal of two confederate statues, of Robert E. Lee in what was then known as Lee Park (our central park) and Stonewall Jackson in Jackson Park (adjacent to the County Courthouse two blocks away). The debate has turned into a national referendum on white supremacy in America. The statue debate activated a group of local white supremacists and white nationalists who began agitating against the removal of the statues and spreading their messages of racial intolerance and the construction of a white ethno-state. That group invited a national group of white nationalists and neo-Nazis, led by Richard Spencer, to come to town in May and the white supremacist groups conjoined in a torch-lit rally, reminiscent of Klan rallies of the 1920s, in Lee Park. This was meant to terrorize and recruit. This was followed by a rally by the Klu Klux Klan in Jackson Park on June 8, which was followed by an even larger “Unite The Right” rally held on August 11 and 12 that marred by violence and a terrorist attack that led to the death of activist Heather Heyer. They returned to Charlottesville on October 7 for another torch lit rally in Lee Park. It is not over.

I study the relationship between national culture and context and local policy action. What happened in Charlottesville this summer was conditioned by the white supremacist and white nationalist movement unleashed by the Trump campaign and presidency. It was the local instantiation of a national cancerous social movement. While white supremacy and structural racism have been an endemic problem in the United States since its founding, the wave of unabashed fascism, nativism, racism and violence that have been unleashed by the Trump presidency are unprecedented in recent times (though they are directly connected to the rash of continued civil rights violations including police violence and the killing of African-Americans such as Trayvon Martin and Mike Brown in Ferguson and many others since). I ask myself, “What should a citizen-scholar be doing in the midst of this?”

Why Charlottesville, Why Now?

White supremacy and racism have always been a significant problem in Charlottesville, the home of Thomas Jefferson and the University he started in 1817. One might even say that Charlottesville is the titular home of a particular American brand of white supremacy as Thomas Jefferson popularized the ideology of white supremacy in his book *Notes on the State of Virginia* in which he asserts the superiority of Whites over Blacks and Native Americans.

The initiation rites for the first chapter of the KKK took place at Jefferson's tomb. The University accepted a donation for the Klan in the 1920s around the time the Statues of Lee and Jackson were being constructed as part of the South's lost cause movement associated with the rise of the KKK and a reign of Jim Crow terror aimed at keeping Blacks in their place. The University itself was created to educate whites and only recently allowed women and African-Americans admittance. Charlottesville has a history of racial discrimination and institutional racism that has been the subject of recent local protests. Therefore, in a sense, Charlottesville is the natural place to have a national discussion about challenging white supremacy and racial discrimination.

On Saturday July 8, the KKK demonstrated in Jackson Park. That rally was met with overwhelming resistance by local citizens despite civic leaders urging people to avoid the rally. I was invited to give a talk by the local chapter of the NAACP that day. I spoke to a large interracial gathering about King's admonition in the Letter from Birmingham Jail about the role of white moderates in promoting or obstructing change. I attempted to tie the demands of our local Black Lives Matter chapter for change in Charlottesville to what was occurring in our town and towns like it all over the country. I left that meeting before it ended to rush down to Jackson Park to join my fellow citizens in protesting the Klan's messages of hate and intolerance. While the turnout by citizen protesters was affirming, sadly, I witnessed many of my friends and students being tear-gassed by an over militarized police after the KKK had left that day.

As Charlottesville processed the KKK rally, we all knew what was coming. An even larger and more threatening "Unite the Right," white nationalist event to be held in Lee Park on August 12. We all knew this was going to be worse and more violent than the KKK event had been. Intelligence suggested they were coming to spread terror and violence in an attempt to recruit nationally. Local activists tried to warn governmental leaders of the severity of the impending attack. This was to be ground zero in the struggle over white supremacy in America. We were told by institutional leaders to shelter in place, to attend off site events during these events, to ignore the neo-Nazis and not to give them any attention. Local activists from Standing Up for Racial Justice had been actively opposing the local white supremacists with direct action tactics that made many white moderates in town uncomfortable. The police and institutional leaders had taken an adversarial stance toward these activist groups and had even harassed some citizen activists. The party line was this: ignore the neo-fascists, and they will go away. Bad idea.

Being a citizen, I could not sit back. In a conversation with local activists, I discovered that a request for counter-demonstrations in parks near the alt-right's planned "Unite the Right" rally, filed by a younger activist, had been denied by the City. Using my white privilege and senior status, I decided to support the anti-racist response. I got gussied up in a suit and tie and headed down to the Parks and Recreation Department to apply for permits for two counter-demonstrations in parks adjacent to (formerly) Lee Park, the site of the white supremacist rally on August 12.

The permits were granted, and a group of local community volunteers and I planned and held two counter demonstrations on August 12. Known as “The Peoples Action for Racial Justice,” we protested against white supremacy provided support and sustenance to counter demonstrators who were defending the city and the nation in the bloody and deadly streets that ensued on that day.

Unexpectedly, on the night of August 11, I found myself near the University of Virginia’s Rotunda, when torch-bearing white supremacists marched on campus to the statue of Jefferson. I left my house, which was full of counter-protesters planning for August 12, at about 9:15pm to drive over to a church at the UVa corner for non-violent direct action training by a local activist group. At the Church Cornell West and Rev. Traci Blackmon were speaking to a packed house of citizens preparing for the protests the next day.

After I parked, I walked toward the church and saw some friends of mine who were acting as legal observers. They were on the corner of University Avenue right in front of the UVa President’s office. We saw groups of white supremacists filtering down to *No Name Field* on campus with what looked like unlit Tiki torches. We watched as Richard Spencer, the leader of a national group of white supremacists, and Jason Kessler, the leader of a local group of white supremacists, moved down to the field with their security detail. Activists had warned the University of this event earlier in the day, yet there was little police presence that night. It was an ominous night with neo Nazis wandering around the church in a threatening way. The whole town was on edge.

The church eventually went on lock down under the threat of attack by the neo-Nazis.

Around ten o’clock, a local activist ran by me and yelled, “Walt, your students are surrounded by Nazis up at the Rotunda!” I rushed to the scene and found, to my horror, 150 white supremacists pressing in on a group of students, alums, and community members who had locked arms in a tight circle around the statue of Jefferson. The police made little effort to intervene as the neo-Nazis approached, yelling, “Blood and soil,” “Jews will not replace us,” and other offensive slogans. I was scared by the hatred I saw that night, but I was more frightened for the students, so I made my way into the mob in an attempt to assist them.

White supremacists attacked and maced students and community members that Friday night. More students and community members were severely injured on Saturday in assaults in the street and in the act of terrorism that killed Heather Heyer, a peaceful counter protester. It was a violent weekend, the like of which Charlottesville, nor I had ever seen.

What did Charlottesville Mean?

If you are persuaded, as I am, by Ta-Nahisi Coates’ argument that American culture, democracy, and politics are, and always have been, tainted by white supremacy and racism, and that Trump is the “first white president,” then the rise of Trump and the ‘era of distortion’ is not really anything new, or a resurgence, it’s just blatant historical racism exposed in all its perfidy.

Coates writes, “It is often asserted that Trump has no real ideology, which is not true--his ideology is white supremacy, in all its truculent and sanctimonious power.” From my point of view, Trump is the embodiment of the connection of capitalism and racism. We are in an historical moment. The nation was built on racist ideology and slavery, and it failed at the end of the civil war to correct for these sins. What followed was another century of Jim Crow and racial terror and disenfranchisement, which was then followed by a few decades of civil rights progress but continued morphed versions of Jim Crow, and now a retrenchment or a backlash to blatant white supremacy, overt racism, and calls for the reinforcement of a white ethno-state.

If so, then what is the conflict in Charlottesville all about? I use the word “is” because it is still happening with a recent torch lit event led by white nationalist Richard Spencer on October 7. For me there are two primary lessons. First, we are now engaged in direct confrontation with white supremacy; and secondly, citizens cannot just sit back and ignore the white nationalist threat as it gestates. It must be opposed as though it is December 1932, and the German populace all showed up and said no!

It is an historical moment, a watershed moment perhaps for the potential social evolution of this country. National politicians and thought leaders are now using the phrase “white supremacy”. This is a significant development in the discourse of the United States. Charlottesville on August 11 & 12 seemed to me to have been a battle in a race war, perhaps an opening salvo in a second civil war.

A civil war not about literal slavery (though the vestiges are clearly present) but about the cause of that slavery and Jim Crow: white supremacy and the ideology of racism. Trump and his white nationalist vigilantes want a white ethno nationalist state where white male privilege and white power go unchallenged. This summer, the veil of civility around racism (if it ever existed) was stripped away in a battle during which the streets ran with blood. Historically, most white supremacy is hidden away in structural racism and an air of civility. The violent events in Charlottesville this summer have brought that conflict into stark physical relief. We could see white nationalism and the Alt-Right for what they really are: A terrorist movement based on a moribund ideology that is connected all the way back to Jefferson’s *Notes on the State of Virginia*.

What I learned being engaged in Charlottesville over the past several months is that justice and equality, like freedom, are a practice not an outcome. Creating a better society requires the practice of continually showing up and opposing the ideology of white supremacy when the neo-fascists show up and threaten freedom and justice. We cannot ignore the white supremacists. We have to show up. In Charlottesville, many white moderates showed up to fight rather than retreating or sheltering in physical and cultural spaces constructed by their own white privilege. What I saw this summer was black leadership and white allies, mostly low income, anti-racist, white allies, drawing a line in the sand of white supremacy. It is about the ideology of white supremacy that undergirds denial of human rights.

UCEA LTEL SIG SESSIONS

The 2017 UCEA Convention will be held November 16th-19th at the Sheraton Denver Downtown Hotel. All sessions will be held there. Below is a list of suggested sessions for members of the LTEL-SIG.

Thursday, November 16th		
2:00-3:10pm	Culturally Sustaining Approaches to Educational Leadership Development and Mentoring <i>Innovative Session, PEI Tower- Terrace Level- Beverly</i>	Walking the Tight Rope: Managing Faculty Emotions While Giving Student Voice in the This Political Climate <i>Critical Conversation, PEI Tower- Mezzanine Level- Colorado</i>
3:20-4:30pm	Building a Framework for Educational Leadership in the Margins: Implications for Social Justice Leadership Preparation <i>Symposium, PEI Tower- Second Level- Tower Court A</i>	Examining Ourselves in Service of Our Mission: A Critical Conversation <i>Critical Conversation, PEI Tower-Terrace Level- Capitol</i>
4:40-5:40pm	State-Supported Innovative Leadership Programs for High-Needs Schools, <i>Symposium, PEI Tower- Mezzanine Level- Silver</i>	Continuous Improvement in University, District, and School Contexts: Promise and Challenges, Iteration after Iteration <i>Symposium, PEI Tower- Terrace Level- Terrace</i>
Friday, November 17th		
8:00-9:10am	Social and Emotional Learning: Research, Policy, Practice, and Implications for Leadership Preparation <i>Critical Conversation, PEI Tower- Terrace Level- Biltmore</i>	Policy, Evaluation, and Improvement Within Leadership Preparation Programs <i>Paper Session, PEI Tower- Terrace Level- Columbine</i>
10:50am-12:00pm	Working Together: Innovative Approaches to Principal Preparation Partnerships <i>Innovative Session, PEI Tower- Mezzanine Level- Colorado</i>	
12:10-1:20pm	Innovations in Principal Preparation <i>Paper Session, PEI Tower- Second Level- Tower Court B</i>	The Right Stuff: Preparing Leaders to Hire for Learning and Equity <i>Critical Conversation, PEI Tower- Second Level- Tower Court B</i>

1:30-2:40pm	Clinical Voice: Continuing A Critical Conversation on Navigating the Clinical Line within Leadership Preparation Programs <i>Critical Conversation, PEI Tower-Terrace Level- Biltmore</i>	Interactive Educational Leadership Simulations: Implications for Principal Preparation <i>Innovative Session, PEI Tower- Terrace Level- Beverly</i>
2:50-4:00pm	Using Story to Improve Equity Leadership Preparation and Practice: A Critical Conversation <i>Critical Conversation, PEI Tower- Second Level- Tower Court D</i>	Leadership Preparation Programs and the Challenge of Adult Learning for Transformative School Change <i>Critical Conversation, PEI Tower-Terrace Level- Capitol</i>
4:10-5:20pm	The State of Online Learning in Educational Leadership Preparation Programs <i>Critical Conversation, PEI Tower- Mezzanine Level- Colorado</i>	A Critical Conversation: Building Educational Leaders for Social Justice and Student Advocacy <i>Critical Conversation, PEI Tower- Terrace Level- Biltmore</i>
Saturday, November 18th		
8:00-9:20am	Embodied Apprehensions: Jokering and Brokering Physical Engagement <i>Innovative Session, PEI Tower- Terrace Level- Beverly</i>	
11:00am-12:10pm	Leadership Preparation Goals and Philosophy <i>Paper Session, PEI Tower- Second Level- Tower Court A</i>	Lessons from the Field for Principal Development Programs: A Wallace Foundation Sponsored Session <i>Special Session, PEI Tower- Mezzanine Level- Silver</i>
12:20-1:30pm	Are We Preparing Modern Learners? <i>Special Session, PEI Tower- Majestic Level- Majestic Ballroom</i>	
1:40-2:50pm	Student-Centered Leadership Development <i>Ignite Session, PEI Tower- Second Level- Tower Court C</i>	How and When Could You Use Educational Leadership Simulations <i>Special Session, PEI Tower- Terrace Level- Columbine</i>
3:00-4:10pm	Design-Based Problem-Solving, Improvement, and Social Justice as Signature Pedagogy in the Educational Leadership Doctorate	Supporting Principal Preparation Redesign: First Year Work of the Wallace Foundation UPPU Project

	<i>Critical Conversation, PEI Tower- Terrace Level- Biltmore</i>	<i>Special Session, PEI Tower- Second Level- Tower Court D</i>
4:20-5:30pm	<i>Ethical Learning and Decision Making Paper Session, PEI Tower- Second Level- Tower Court B</i>	<i>Faculty Development in Educational Leadership Paper Session, PEI Tower- Second Level- Windows</i>

View the online program through AllAcademic here:
<https://convention2.allacademic.com/one/ucea/ucea17/>

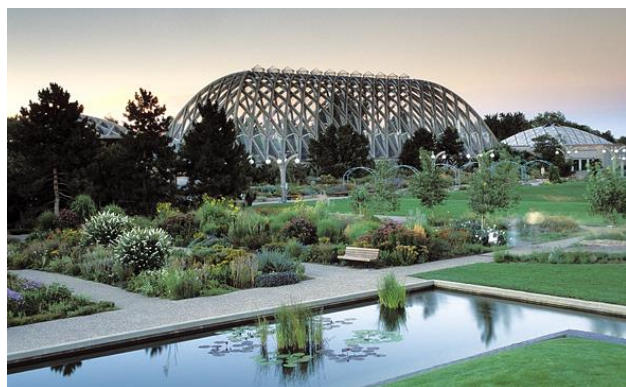
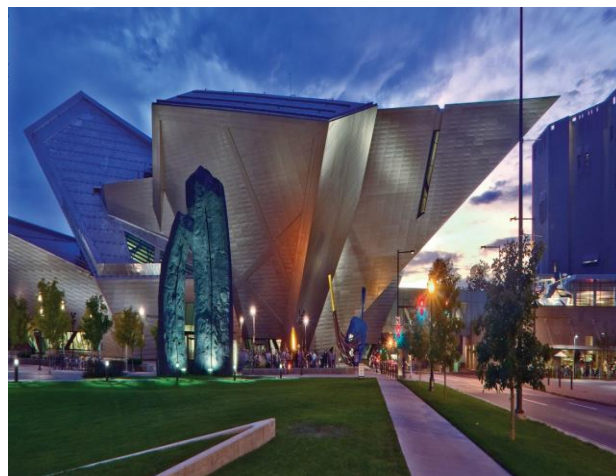
View a digital copy of the print program here:
<http://www.ucea.org/conference/program-2017/>



UCEA is in Beautiful Denver, CO. What is there to do in Denver?

Do you want to visit museums?

- **Denver Art Museum** (<http://denverartmuseum.org/>)
- **Denver Museum of Nature and Science** (<http://www.dmns.org/>)
- **History Colorado Center** (<http://www.historycolorado.org/museums/history-colorado-center>)
- **Check out the Mile High Culture Pass**- \$30 for 3 days (<https://www.denver.org/things-to-do/denver-attractions/mile-high-culture-pass/>)



Do you want a taste of nature in the city?

- **Denver Botanic Gardens** (<https://www.botanicgardens.org/>)
- **City Park and Denver Zoo** (<https://www.denver.org/listing/city-park/6822/>)
- **Downtown Aquarium** (<http://www.aquariumrestaurants.com/downtownaquariumdenver/visitorInfo.asp>)

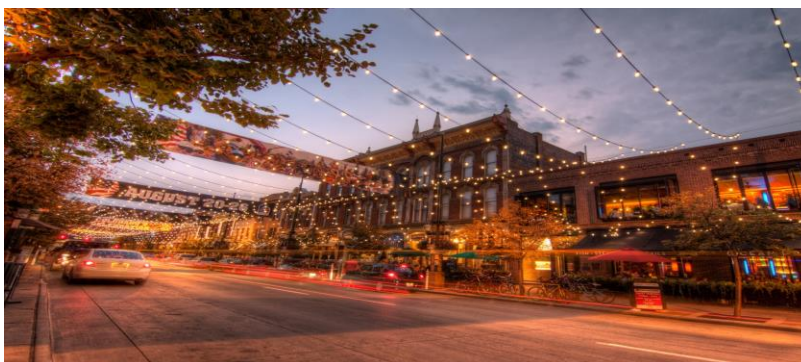
Do you want to get out of the city (all locations are a 30-45 min. drive from downtown Denver)?

- **Red Rocks and Morrison, CO** (<http://redrocksonline.com/the-park/recreation>)
- **Evergreen, CO** (https://www.tripadvisor.com/Attractions-g33415-Activities-Evergreen_Colorado.html)
- **Golden, CO** (<http://visitgolden.com/>)
- **Boulder, CO** (<https://www.bouldercoloradousa.com/>)



Suggestions of where to eat:

- **Uptown**
 - Beast and Bottle (Upscale) (<http://beastandbottle.com/>)
 - Steuben's Food Service (Elevated Diner Food) (<http://www.steubens.com/>)
 - Sassafras (Brunch and Lunch) (<https://www.sassafrasamericaneatery.com/>)
 - WaterCourse Foods (Vegan) (<https://www.watercoursefoods.com/>)
 - Park & Co. (Burger Bar) (<http://www.parkandcodenver.com/>)
- **LoDo**
 - D'Corazon (Mexian) (<https://www.dcorazonrestaurant.com/>)
 - Larimer Street (<https://www.larimersquare.com/restaurants/>)
 - Osteria Marco (Italian) (<http://www.osteriamarco.com/>)
 - Rioja (High End Spanish) (<http://www.riojadenver.com/>)
 - Euclid Hall Bar and Kitchen (<http://euclidhall.com/menus.html>)
 - **16th Street Mall**
 - Otra Vez Cantina (Tacos) (<https://www.denver.org/listing/otra-vez-cantina/21516/>)
 - Sam's No. 3 (Diner) (<https://samsno3.com/>)
 - Appaloosa Grill (<http://www.westword.com/location/appaloosa-grill-5161889>)
 - Liang's Thai Food (Food Stand) (<https://www.facebook.com/pages/Liangs-Thai-Food-Cart/139341749467442>)
 - The Kitchen (Upscale) (<http://www.thekitchenbistros.com/location/the-kitchen-denver/>)
- **LoHi/ Highlands**
 - Avanti Food & Beverage (A collective eatery) (<http://avantifandb.com/>)
 - Linger (Good food and happy hour deals in an old mortuary) (<http://lingerdenver.com/>)
 - Uncle (Ramen) (<http://www.uncleramen.com/>)



Links to Food and Drink Tours

Food Tours

https://www.tripadvisor.com/AttractionProductDetail-g33388-d11992159-Small_Group_Downtown_Denver_Food_Tour-Denver_Colorado.html

Beer and Wine Tours

Denver Beer Trail

<https://www.denver.org/restaurants/denver-bars-clubs/denver-beer-trail/>

Brewery Tour

https://www.tripadvisor.com/AttractionProductDetail-g33388-d12033121-Historical_Lower_Downtown_Denver_Beer_Tour-Denver_Colorado.html

Haunted Pub Tour

https://www.tripadvisor.com/AttractionProductDetail-g33388-d11991029-Haunted_Evening_Denver_Pub_Tour-Denver_Colorado.html

Wine Tour

https://www.tripadvisor.com/AttractionProductDetail-g33388-d11464343-The_Mile_High_Wine_Tour_in_Denver-Denver_Colorado.html

For more information on things to do in Denver, visit <https://www.denver.org/things-to-do/>



Graduate Student News

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As we approach the 31st annual UCEA convention in Denver, I am excited to see old friends and make some new ones. This year, 176 students are headed to Denver for the Graduate Student Summit, making it the largest summit ever! UCEA offers graduate students plenty of opportunities to refine their ideas and sharpen their arguments whether by attending the organized conference sessions or by engaging in the informal hallway conversations with peers, professors, practitioners, and leading researchers in the field.

It is important for you to plan in advance to take full advantage of what the convention has to offer. The UCEA website provides a detailed schedule with sessions' abstracts and descriptions. Check the event program and make a schedule of the sessions that you would like to attend. If you find interest in sessions running simultaneously, it is not a bad idea to schedule both of them and decide at the time of the event. In fact, it is good practice to have alternative sessions for your entire schedule. One event that is of special interest to graduate students is the Graduate Student Summit; it starts one day before the general conference but it is worth the effort.

In planning for what sessions to attend, it is useful to keep in mind that the sessions are organized in different formats: Symposia, poster paper, presentations, round table debates, international community-building sessions, innovative sessions, special sessions, and critical conversations and networking sessions. The convention is also a major networking opportunity, so be prepared to share your research interests and articulate your ideas to highlight yourself in the best manner possible. I look forward to meeting you in Denver!

We welcome submissions for the LTEL-SIG Kottkamp Dissertation of the Year Award!



The Robert Kottkamp Outstanding Dissertation Award recognizes a recent doctoral graduate as well as her or his dissertation advisor. The dissertation, successfully defended during the previous calendar year, may investigate educational leadership preparation and development programs, assess the impact of preparation on leadership practice, examine policy issues related to state or national leadership standards assessment and credentialing, or contribute through disciplined inquiry to the knowledge base about learning and teaching in educational leadership. The dissertation award also recognizes the contributions by former SIG Chair Robert Kottkamp (emeritus professor at Hofstra University) and co-founder of the UCEA/LTEL SIG Taskforce on Evaluating Leadership Preparation Programs. Please continue to check our website and your email for submission information.

2018 LTEL-SIG Distinguished Faculty Achievement Award in Teaching Nominations due January 31

This is your chance to recognize a colleague for the LTEL-SIG Distinguished Faculty Achievement Award for Teaching.

Send your nomination by January 31 to the LTEL-SIG Executive Committee c/o Danna Beaty at dbeaty@tarleton.edu and Sheri Williams at ssw@unm.edu. Include a letter of nomination stating the merits/accomplishments of the selected individual and your nominee's current affiliation and contact information. Attach your nominee's curriculum vitae and two other letters of support. The 2018 award winner will be presented at the AERA Annual Meeting in New York City.

LTEL-SIG Executive Committee

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Visit the LTEL-SIG on Facebook to see photos of our members at the UCEA and AERA annual meetings: <https://www.facebook.com/LTELSig>