

Leadership is vital in all organisations. As the writers discuss on the subject of **Cultivating Leaders** in this issue of *CDTL Brief*, find out if leaders are made or born, about the role education in nurturing leaders and who or what is responsible for developing ethical leaders.

Cultivating Leadership & Stewardship

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Introduction

There is no greater need in education today than developing leaders of the society who can meet the complex and multifaceted challenges of the 21st Century. The need is global and covers all fields of endeavours and all levels of the society.

In countries where industry and economy need to be developed, people with technical and financial backgrounds generally come to the fore. In others where environment, health, privacy and human rights were major issues, professionals with legal, political and public health expertise are in high demand. Most of all, in an age where all these technical and socio-economic issues are intertwined, the need for people, with a mixture of knowledge, talents, and skills from the various relevant fields, becomes increasingly important.

Integration

Thus the first requirement for leadership is the ability to *integrate*. This goes beyond the mere crossing of disciplines, but also extends to the collaboration between academic and industrial sectors, merging of research innovation and education, working in teams of people with diverse ethnic, philosophical, gender, cultural and national backgrounds. This is not a new revelation or simply a fashionable cliché, but was actually observed long time ago by a well-known educator, J. Harland Cleveland, that “integration is what is higher in higher education.”

Making Choices

Being a leader is also about making choices, a deliberate and proactive act. Good leaders make wise and timely choices while there are still options. Others delay and

drag their feet until they no longer have to choose because there is only one option left to be adopted. That is *not* making a decision since they are now forced into the only route available.

In making choices, one must guard against conventional thinking or instinctive reaction. For example, a job with a good salary, benefit, job security and working environment may not be the best option even though, by conventional wisdom, it seems ideal. Quite often one can make more of a difference by taking a start-up job involving a noble cause and greater challenges.

In terms of interpersonal relationship, direct reaction such as tit-for-tat has proven to be not the best course of action since it is predictable and often perpetuates the same kind of mindless feud and revenge between parties, as the saying “an eye for an eye makes the whole world go blind” suggests. Instead, a thoughtful and measured response can be more effective. Sometimes it takes a great deal of courage and deliberateness to turn the other cheek, to go the extra mile or two miles, or to repay rudeness with kindness, but it has proven to work beautifully well.

Accountability and Stewardship

In a free society, the idea of accountability comes with the privilege of making choices. It says that one is in charge of making choices within an acceptable range and is competent to make them wisely. He or she also needs to consider both long-term and short-term

¹ For identification purpose only. This article does not represent an official position of the National Science Foundation or the United States Government. The author is responsible for the content in its entirety.

consequences in making such choices. Once made, one has to accept the responsibility that comes with it.

The concept of accountability and stewardship is far from being merely a politically correct reaction to the current corporate scandals in some countries such as the U.S. In fact, it was a favourite topic in Jesus' parables in the Gospels two thousand years ago. It basically says that we need to be good stewards of the material, intellectual, emotional and human resources that are entrusted to us, and that we are always accountable to somebody, either a higher authority (civil, military and/or spiritual) or people who work for us or are served by us. Like loyalty, account-ability is also a two-way street.

For example, even when one owns a business all by himself or herself, he or she is still accountable to the customers, suppliers and/or employees without whose patronage or help the business could not exist. We are also accountable to the society from which we derive much support from the infrastructure. In short, everyone in a society is always mutually accountable to one another. An employee is accountable to his/her employer to do a good job; the employer is accountable to the employees by providing reasonable pay, job security, proper treatment, working condition and advancement opportunity.

Leaders or Boss

In general, people tend to confuse being a leader with being a boss, or regard a boss automatically being a leader. But the two are not necessarily the same or equal. In fact we have seen, more often than we would like, some bosses exercising very poor leadership or no leadership at all. In contrast, sometimes we are pleasantly surprised that a leadership vacuum can be filled by a team member without the title of a boss.

Then what is the difference between the two? According to the Fred Pryor Seminar organisation some years ago, a boss drives people while a leader coaches and develops them. A boss orders while a leader asks. Where a boss tends to depend mainly on authority, a leader builds and uses goodwill. While most bosses control people with fear, a leader inspires them with enthusiasm. A boss reacts; a leader responds. A boss takes credit while a leader gives it. When things go wrong, a boss tends to fix the blame while a true leader fixes the problem.

From this we can see that leadership has nothing to do with intimidating or policing people. It does not involve tricky moves such as keeping people 'off balance'. It has everything to do with envisioning the future, exemplifying by one's value and action, encouraging, empowering, energising and *evangelising* people. (Notice all the 'e' beginnings? That means 'do it with ease'!)

'Everyday Evangelism' and Orchestrating Change

In *Selling The Dream*, Kawasaki² borrowed the religious term *evangelism* and used it in a secular context such as promoting one's product, organisation or ideas and making a difference. In essence, everyday evangelism is spreading a cause or imparting one's dream. It transfers a vision into a cause and gets people to share that cause. It yields dramatic, fundamental and long-lasting cultural changes. Just like what occurred on that fateful day recorded in the Acts of Apostles, Chapter 2, it generates selfless actions, sustains and grows. As the saying goes, the rest is history.

An effective leader is one that can mobilise people to such life-changing actions. It entails the steps of furrowing the ground before sowing the seeds that must be followed by watering and cultivation before finally harvesting. In that sense it is also orchestrating change. Just like the conductor of an orchestra, the leader works with various kinds of talents and tools to put on a powerful and harmonious performance.

By nature people resist change. Depending on the situation and people involved, a leader has the choice of making all the changes in one big step or in a series of small steps that are parts of the entire change. He or she should have the good sense to choose each step to be a battle small enough to win but large enough to matter.

Can Leadership Be Taught or Learned?

Just like creativity, there are all kinds of views or positions on the issue whether leadership can be formally taught or learned. The fact is that we can try to teach it; some get it while others do not. We normally think of schools of business and management being primary sources of leaders of the future. Actually there are at least two other types that have also produced effective leaders, at least in the American context. One is the military and military academies. Carter, Eisenhower, Marshall, Powell, *et al.* are but a few of the examples wherein military training and career have prepared them for civilian leadership as well. The other is mission-oriented seminaries and institutions.

Perhaps a more effective way to impart leadership is by deeds than by words. This is the essence of mentoring. In religious circles, it is often referred to as *discipling* wherein someone less experienced would spend some time following an exemplary person to see how he or she makes choices and deals with people and challenges on a daily basis. Likewise in the business or professional world, we are in need of leaders who can serve as mentors for the next generation. Unfortunately, many of our leaders are too busy to do that, or they themselves have value problems and cannot serve as role models.

² Kawasaki, G. (1991). *Selling The Dream*. New York: Harper Collins.

Inspiration and Character Building

In the final analysis, leadership needs to be inspired. This was the reason why the word ‘cultivating’ was used in the title of this article—that leadership development goes beyond mere training and teaching. It requires a cultural change in a person not unlike the ‘born-again’ religious experience. It requires a different kind of thinking and value system. Some time ago, our schools stopped teaching values for whatever reasons. Up and down the corporate ladder, we now reap the ills of that decision.

We need to inspire and rebuild character that starts with integrity and perseverance. With that we can develop judgment that is the ability to distinguish right from wrong; to set priorities in using time, resource, and energy; to be wise in creating, transferring and applying knowledge; to exercise proper stewardship of our environment; and to care for the sick, the poor and the disadvantaged.

Leadership in this new century, and for future centuries, is indeed demanding. With vigorous cultivation, inspiration and character building, we shall succeed in meeting that challenge. ■

Leaders: Born or Cultivated?

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When I was nominated by my Dean to contribute a piece to this publication, I was initially disinclined towards the task. For a start, are leaders not born rather than cultivated? But while ruminating on the subject, I recalled the well-known quotation from Shakespeare’s *Twelfth Night*: “Some are born great, some achieve greatness, and some have greatness thrust upon them.”

In modern societies, hereditary leadership is on the wane. Leaders are elected, appointed or rise to office because they have displayed certain qualities. In the current context, those who can be said to be born great are those who are born with leadership qualities. What then are these qualities? Names of acknowledged leaders of the twentieth century come to mind—Aung Sang Suu Kyi, Golda Meir, Mathama Ghandi, Lee Kuan Yew, Mao Tse Tung, Nelson Mandela, Sukarno, Tengku Abdul Rahman, Margaret Thatcher, Mother Theresa, to name a few. So what made them leaders?

The ability to have others in a group accept and follow a leader requires a strong, dominant, extrovert personality, if not charisma. Leaders must have a vision and a capacity to inspire and motivate others. To galvanise others into action, a leader has to persuade and convince others to follow their way. The power of oratory is seen clearly in the leadership of Winston Churchill, and of course, Hitler. Integrity, consistency and steadfastness in the face of adversity are also qualities in leaders.

Many of these qualities are often inborn. This is certainly true of charisma and personality. However other qualities, that are associated with leadership, are not necessarily linked to personality; they are more in the nature of skills that can be learnt. The ability to persuade and convince others to accept one’s argument or reasoning is such a skill, albeit that some people are more gifted at it than

others. Not every good speaker is a Winston Churchill or a Lee Kuan Yew, for example. Good leaders should also have integrity of character and lead by example. These qualities, which go to make up character, can be instilled as well. She who seeks to lead needs to command respect. She has to know his/her subject and the people whom she is to lead. In current parlance, not only must she have intellect and character, but also equally important, she must have emotional quotient, or EQ.

Although some are born with leadership talents and personalities, there are those who are placed in positions where they are required to lead, but may not have these inborn qualities. These are persons who have “greatness thrust upon them”. Such persons have to acquire the skills that their position calls for. To this extent then leaders arguably can be cultivated.

Experience shows that different situations call for different kinds of leadership. Times of war and times of peace call for different kinds of leaders. For example, Winston Churchill was a good wartime leader, but was less successful in peacetime. Likewise in the corporate world now, we see the fall of the more flamboyant icons of the last decade and the call for a quieter type of leader who has the stamina to pick up the pieces and put a company back together again. Vision with a capital ‘V’ is less important now than the ability for tedious detailed work. To put it simply, different times call for leaders with different qualities, personalities and skills.

Leadership is required in a variety of situations and settings. There are world leaders, leaders of countries, of political parties, associations, business organisations, professional groups, clubs, and so on. Every organisation of human beings needs a leader even if he is just a *primus inter pares*. In fact, one can be called a leader so long

as there is another person to be led! Moreover, a person is no less a leader even if he holds no office so long as he/she is in a position to influence the others in the group.

These cursory observations led me to the conclusion that theoretically anyone can be called upon to lead in a given situation, and ideally when such an occasion does arise she must be ready to assume the position and discharge the responsibilities. Each individual has her own talents. Each person is a potential leader. Each one should be given the chance to develop and prepare herself.

For an institution such as the National University of Singapore, the notion of cultivating leaders requires no more and no less than to provide the environment and the opportunities for those who come through its doors to develop themselves to their true potential in their chosen field of study and in extracurricular activities. The university as I see it, should be like a well equipped laboratory both in facilities, equipment as well as staff so that the students have the wherewithal to experiment and develop their individual talents.

A university should be the place where intellectual curiosities are aroused, where budding abilities are nurtured and tested. Students should be encouraged in their respective disciplines to know, understand and acquire a deep and genuine interest in the subjects that they have chosen to study. They should have opportunities to develop critical skills and learn the art of proper

reasoning and disputation. The university's obligation also extends to providing an environment and a variety of activities that would help in character building and the acquisition of proper values.

I should like to think that the Law Faculty has more than answered this challenge. Apart from the rigorous discipline, which the study of law requires, the Faculty encourages its students to test and stretch themselves in diverse ways. They may participate in the many mooted competitions and debates, both local and international. They may avail themselves of the exchange schemes that we have instituted with Law Faculties in countries ranging from Australia, Britain, Canada, China, Germany, to the United States of America. Of course, there are also the usual work attachments as well as student sporting, cultural and social activities, which offer more scope for law students to enrich their life experience.

In short, as I see it, the situations where leadership qualities are required are as diverse and myriad as life itself. Anyone can be called upon to lead at some point in her life. She should be ready and prepared to take on the "greatness that is thrust" upon her. The challenge to an institution such as ours is to ensure that all who come through our portals have the chance to acquire the necessary knowledge, skills, understanding and values. ■

Teaching and Leadership

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As teachers we teach leadership. No matter what we may be teaching, the way in which we teach presents students not only with models of leadership, but also—at least potentially—with opportunities for leadership. Considering the amount of time students spend in class, and the effort they spend preparing for class, these models and opportunities may well be the most significant they encounter during their university careers. So what sort of leadership should we be teaching our students?

Recent writing on organisations has influenced how I think about this question. Any society obviously needs people to run its institutions—the people we generally recognise as leaders: CEOs, Presidents, Managers, Directors—but these individuals are not exclusively, or perhaps even primarily, responsible for organisational effectiveness. It is a "myth", organisational theorist Ralph Stacey writes, "that organizations have to rely on one or two unusually gifted individuals to decide what to do,

while the rest enthusiastically follow." In the business world, he argues, emphasis on CEOs as agents of change has in fact produced "cultures of dependence and conformity that actually obstruct the questioning and complex learning which encourages innovative action." For Stacey, the sort of leadership that really matters is provided not by leaders, but by "followers"—the employees who ask questions, learn, and act. Leaders obviously play an important role in facilitating this process by articulating a vision, giving employees autonomy, and setting appropriate expectations and standards. But to overemphasise their role is to risk obscuring perhaps the most important form of leadership in organisations: the leadership exercised by individuals regardless of position. As the authors of *Leadership: Enhancing the Lessons of Experience* put it, leadership is not a position, but a process.

Hiring a high-profile CEO has rarely solved a company's woes, argues management professor and business consultant Henry Mintzberg. Even when a company does turn around, he points out, it is ludicrous to credit only the CEO. Stories need heroes, however, and reporters typically idealise the role of the executive: "When Merck's directors tapped Gilmartin, 56, as CEO four years ago, they gave him a crucial mission: Create a new generation of blockbuster drugs to replace important products whose patents were soon to expire. Gilmartin has delivered." Mintzberg sarcastically remarks, "You would think he had his hands full managing the company. Yet there he apparently was, in the labs, developing those drugs. And in just four years at that. From scratch." Clearly, Mintzberg thinks that the "followers" at Merck were the "leaders". What was true of Merck is true of every successful organisation, not only in business, but also in all sorts of other institutions. Any organisation will be stronger and more adaptable when the "followers" themselves take responsibility for organisational outcomes, not just by performing their roles, but by exercising leadership: questioning current practices, where appropriate, and coming up with alternative ideas and practices.

What does this have to do with teaching? I want to suggest that this is precisely the sort of leadership that universities should cultivate in students. Organisations operating in the complex, fast-paced, and rapidly-changing environment of today's knowledge-based economy need employees who can think for themselves, take initiative, and be entrepreneurial within the organisation. Moreover, to the extent that a teacher creates leadership opportunities for students in the classroom, he or she is also modelling a form of leadership that—to return to Stacey's point—*encourages* rather than obstructs "questioning and complex learning". The specific ways in which teachers encourage this sort of learning will of course be different for different teachers in different disciplines, and will be inflected by other pedagogical considerations, but here are several ideas.

- *Treat the classroom as a learning community.*

Think of ways to foster peer learning. Can you give students responsibility for teaching some of the course material? (As all teachers know, the best way to learn something is to be responsible for teaching it.) We tend to underestimate students' abilities. When they are put in positions of responsibility—particularly when the stakes are high and they are performing before their peers—they often do startlingly good work. Furthermore, allow for student questions and interruptions in class, which can almost always be turned into productive digressions. Although the teacher will always be an important source of information and expertise for students, the classroom

becomes a much richer learning environment when students are also responding to and learning from each other.

- *Emphasise active learning.*

Students often need to be encouraged to ask questions. Explain to them why active learning is important, describe your expectations, and schedule activities and exercises, either during class or before class, that will help them both understand and critically evaluate the course material. Asking good questions is always difficult; the more preparatory work students have done, the better questions they will ask in class. Moreover, plan activities and exercises that help students develop *analytical* questions exploring genuine problems in the material. Questions arising at the level of comprehension are important, but students also need to be taught how to develop them into deeper questions.

- *Organise the module around a problem.*

Scholarly activity is motivated by problems. Why shouldn't modules also be organised around problems? Not only does this focus give students an accurate understanding of how and why knowledge is actually produced, it also puts them in the position, at least potentially, of producing it themselves. This orientation has important pedagogical implications. Students are more likely to make critical observations if a topic is presented in terms of debates and unresolved questions rather than established facts. They will feel they have something to contribute and will work harder. Organising your module this way will of course require that you survey the facts—how else will the students be able to understand the problem?—and will engage them in a way that a survey by itself might not.

These are suggestions for how to help students become active learners. In the group context of the classroom, active learning is leadership. The student, who sitting in a group of other students, sees a problem and asks a question or makes a comment, thus advancing or redirecting the discussion, is exercising leadership. The teacher who fosters this kind of engagement is modelling leadership.

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Cultivating Leaders in Learning Communities

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The forces of globalisation bring new opportunities but also new challenges. Societies that were in the past relatively self-contained now face an invasion of products, services, ideas and values from beyond their borders. This process brings the erosion of some cultural and national traditions. In such circumstances, societal leaders in various sectors must be responsive to new agendas, and equipped for informed choices and courageous innovations.

In the domain of higher education, one way to confront the challenges is to blur disciplinary boundaries through collaboration. The NUS core curriculum initiated in 1999 with a focus on writing, history, biology, human relations and scientific thinking is one bold innovation along this line (Shih, 1998). The core curriculum attempts to create a common discourse about social changes.

In a related vein, this paper explores the nature of leadership from the perspectives of teachers in higher education. It asks how leaders can be cultivated in the fast-paced era.

Who are the leaders and who are the cultivators?

I am inclined to regard our students as our leaders. As their teachers, we shall fade out sooner or later, while they will be the new blood that will make a difference to the future of our society and world. Therefore, cultivating leadership should be our serious commitment: instead of merely consuming our energy through the chores of teaching and committee meetings, we must invest in humanity by nurturing the younger generations of professionals.

Curriculum innovation is certainly a prominent component in the cultivation of leadership. Yet, across disciplines, what matters is not so much the content of subjects as our modelling of essential leadership qualities. These qualities, I would argue, must be cultivated through our journeys with our students.

Admittedly, this is not a brand-new, sparkling idea. When preparing this article I read a quotation from John Schlatter, published in 1993 (pp. 145–147). “I am a teacher...”, he began. But:

Despite the maps, charts, formulas, verbs, stories and books, I have really had nothing to teach, for my students really have only themselves to learn... I am

a paradox. I speak the loudest when I listen the most. My greatest gifts are in what I am willing to appreciatively receive from my students...

Schlatter then proceeded (pp. 146–147):

A doctor is allowed to usher life into the world in one magic moment. I am allowed to see that life is reborn each day with new questions, ideas and friendships... I am a warrior, daily doing battle against peer pressure, negativity, fear, conformity, prejudice, ignorance and apathy. But I have great allies: Intelligence, Curiosity, Parental Support, Individuality, Creativity, Faith, Love and Laughter all rush to my banner with indomitable support.

That perspective really gives me pause for thought and inspiration in the whirl of this fast-changing and obsolescence-threatening life.

How does the educational environment relate to the cultivation of leaders?

We teachers in higher education are generally recruited on the credibility of our expertise in particular disciplines. As we become more experienced, most of us become aware that there is more to teaching and learning than the mere transmission of knowledge. Teaching, in its most actualising form, is the active interflow between teacher and students where teaching and learning merge in harmony. Thus, we should focus our commitment to build learning communities that are driven primarily by positive teacher-student relationships.

Teaching by nature involves other modes of relationships that are often assumed rather than addressed. Dimensions of teacher-student, student-student, and teacher-teacher relationships can be problematic as well as resourceful, stimulating and inspiring. Much depends on our sensitivity in handling and promoting them. Our students have independent access to various channels of information and peer support in learning offers a valuable resource yet to be harnessed.

Collegial relationships are among the most powerful yet neglected aspects of learning communities. Of course, we have to work together to build our curriculum with joint decisions. However, when the focus is on the allocation of teaching responsibilities and administration of course-implementation, the true potential of collegial

teamwork in teaching *development* tends to be neglected. If we expect our students to strive for excellence in learning to become dynamic leaders of tomorrow, it is vital for us teachers to inspire each other to strive for excellence in teaching and so build up our learning communities beyond the classrooms. By learning from our failures and successes, we will acquire deeper understanding of their meanings.

Concerning teaching development, some points for teachers to consider include the following:

- Apart from meeting external assessments of our research and teaching, what sorts of criteria should we develop to assess our own progress?
- How do we build communities of reflective practitioners who are willing to go beyond self-justifying pedagogical actions so as to improve teaching effectiveness with a continual search for higher goals?
- Through our teamwork, how do we teachers contribute to the ethos of our learning environments for the nurturing of our future leaders?

These questions have no ready-made answers, but they do need to be addressed by the higher education community as a whole.

Can teachers in higher education model leadership qualities for our students?

As teachers in higher education, what kinds of leadership qualities do we wish to instil in our students? What is the effect of our own modelling as teacher leaders? The work of Parker Palmer is another source of inspiration to me. He succinctly defines one form of leadership (1998, p. 156) as follows:

When we talk about leadership, we have a tendency to contrast communities, which are supposed to be leaderless, with institutions, which need leaders. But it is possible to argue the opposite. Institutions can survive for a while without a leader simply by following bureaucratic rules. But community is a dynamic state of affairs that demands leadership at every turn... This kind of leadership can be defined with some precision: it involves offering people excuses and permissions to do things that they want to do but cannot initiate themselves.

In higher education, the essential quality of such community leadership lies in our courage to initiate desirable changes inspired by an understanding of teachers' deep sense of values. Grounded in such understanding, our modelling effect can be powerful in the nurturing of leaders for learning communities.


During a recent visit to mainland China for a research project entitled 'Teacher Educators in Action Learning', I experienced a stimulating process of community-building amongst teacher educators in schools of foreign languages in Zhejiang Province. Key individuals in the project were able to lead by example and to build on what people were already doing. Working with these leaders showed me the power of synergies in action research and the building of learning communities. I was greatly refreshed by the energy and optimism of this process. It is not a unique experience, and I am sure that readers of this article have their own examples and experiences of a similar nature.

The challenge and the solution go together as two sides of the same coin. Forward-looking perspectives require teaching professionals in higher education to be humble despite their maturity and status. By opening up to learning, particularly from the young, we will find new synergies and exciting ways not only to cope, but also to thrive in the cross-currents of global interflow and dynamic changes. As we are learning to develop critical leadership qualities in being self-challenging, giving and enduring, we are committing to model what we wish to cultivate amongst our students—the leaders of tomorrow!

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**Look out for May's
issue of *CDTLBrief*
which reports on the
projects of PDP
participants**



Cultivating Leadership Qualities in Students

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Research is a lonely activity, especially when the location is a library rather than a laboratory. Few experiences in our working life can be more isolating than gathering materials for a dissertation deep in the bowels of some large library. No one can help; no human voice is heard; the only constant is that very special smell of decaying books... Loneliness or isolation is particularly strong for graduate students in the humanities and social sciences because cooperative research is discouraged, especially when writing a dissertation: that is intended to be individual work to exhibit one's own capacities.

—Henry Rosovsky (1990: 153–54)

In this article, I want to first suggest some qualities that I think need to be cultivated if the university is serious about producing potential leaders, and then discuss some ways in which these qualities can be allowed to develop.

First of all, it seems clear to me that a potential leader must 'play well with others'. This is not about simply being sociable or being good company, but rather, it is about the ability to work with others in goal-oriented settings. This requires, among others, an understanding of group dynamics and the ability to resolve conflicts, and is sometimes referred to as 'emotional intelligence' (Goleman, 1995).

Second, aside from 'playing well with others', a good leader needs to be able to grasp the different skills and knowledge that members may bring to the group. S/he does not need to be a specialist in a multitude of disciplines (even if this were humanly possible). In an age of ever-increasing specialisation, leaders need all the more to be generalists so that they have an appreciation of the basic assumptions that characterise different areas of inquiry and their associated modes of thinking.

Third, a leader needs to be able to articulate a vision, one that is sufficiently inclusive and yet internally differentiated so that different persons may see themselves each as having a stake in the vision. In this regard, we may find it useful, purely as a heuristic, to distinguish administrators, managers and leaders. All, to some extent, oversee or coordinate the activities of others in a relationship that is hierarchical. But the more the under-specified the activity—so that not only the means, but the ends also and perhaps even the rationale for the ends all require articulation—the more we are moving away from administration towards management, and ultimately, towards leadership.

In attempting to cultivate potential leaders, the university, I submit, must therefore aim to create individuals who, in a given situation, are capable of articulating a vision of what needs to be done, and why. These individuals should also be sufficiently well versed in a diversity of fields. And finally, they must have honed these abilities in the context of goal-oriented social interaction.

Coming now to the question of how best to actually develop such qualities in an institutional setting such as the university, we need to be aware of various prevailing institutional norms and ask in what ways these norms facilitate or impede the cultivation of leaders. Where the development of generalists is concerned, NUS' current emphasis on the value of a general education is certainly an important move in the right direction. This has not been an easy move and in many ways it represents a change that still needs constant pushing as it is often perceived to be at odds with a more entrenched view that prefers greater specialisation in the undergraduate curriculum.

But another, more subtle change is also needed and here, the difficulties are even greater as they come up against our very own views on what it means to conduct research, and by implication, how we ought to go about training our students to be researchers. In the epigraph to this article, Henry Rosovsky draws attention to the highly individualistic nature of research. The enforced isolation is intended, perhaps in the style of Rambo or Dirty Harry, to encourage the creation of individuals who are as self-reliant as possible, and who have a uniquely personal vision (read 'original scholarship') of whatever it is they have been straining their mental sinews on. And indeed, David Damrosch (1995: 55), in his reading of Rosovsky, describes the text as exhibiting a kind of

'scholarly machismo'. But neither Rambo nor Dirty Harry would make very good leaders. Though both are strong-willed individuals with relatively clear ideas about how things ought to be, they are less interested in inspiring others towards a shared vision than in simply being 'left alone' to pursue their own views of the world, regardless of what anyone else might say. The emphasis on individual, as opposed to cooperative, work also characterises much of undergraduate training. Group work is still not as common as it ought to be, possibly because without a guarantee that there will be 'equal' contributions (whatever that means) from all students in a group, faculty tend to be concerned about free-riding on the part of weaker/lazier students. But if only because undergraduates form the largest portion of the student population, undergraduate training must, obviously, be the main arena in which we aim to cultivate potential leaders. And here, we need to recognise that it is only a very small minority that will go on to enjoy the isolating pleasures of graduate research; the majority will be better served if we think of them less as potential scholars than as potential captains of industry.

But while group work creates the kind of environment needed for developing goal-oriented social behaviour, the group project itself needs to be constructed in a way that encourages students to explain precisely what it is that they are doing and why. Currently, projects seem to place greatest emphasis on the mechanics of application.

While certainly important, this often gives students the impression that issues such as how the project fits in with or contributes to current knowledge (in short, why it is worth doing in the first place) can be ignored, so that even when addressed, they are merely given 'lip-service'.

As students discuss these larger issues, there may be compromises and clarifications as group members attempt to forge a vision of the project that they can all live with. Faculty will often not be privy to such in-group negotiations, but that is quite alright: we are not in the business of rubber-stamping particular individuals as leaders the way we certify specific graduates as being worthy of a First Class Honours Degree. Our goal is simply to create an environment that maximises the opportunities for all students to engage in activities that can help them to develop their potential as leaders. And unlike the illusion of closure created by the awarding of a degree, the cultivation of leadership qualities is an open-ended ongoing process.

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Developing Leaders

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What is leadership? For the purpose of discussion in this article, I would like to consider the following simple, but often-used definition: that leadership is the process of influencing a group towards accomplishing its goals.

Given this broad definition, every one of us is a leader or can be a leader, technically speaking. So why are we interested in leadership, if not for the fact that most of us believe in the important role that leadership plays in the success of a group of people or even in the success of organisations, communities and countries? In this context, leadership research and experts have suggested that leaders in the 21st Century need traits such as honesty and integrity. Furthermore, they must have confidence, drive and the motivation to lead.

One suspects these are characteristics that must be cultivated not when leaders are full-grown adults. By then, one's personality would already have become firmly

entrenched and it would be difficult to change. Instead, leadership development and cultivation ought to start within the home: it is possible to argue that all parents should take the first shot at leadership development by imparting to their children all the right values (e.g. honesty, integrity, caring for others).

However given the heavy stress that parents place on academic performance, one suspects that they are doing a great disservice to their children by under-emphasising the importance of acquiring important life-long values. In addition, most parents are not aware that they act as leadership role models, either in the positive or negative sense. All the time, our children look at our behaviour which reveals our implicit values. For instance, extra change given to us at the supermarket checkout counter that is not returned clearly signals to our children that it is all right to take what is not rightfully ours, so long as

no one is aware; or breaking traffic laws while driving indicates to our children that following rules are not important; or children told to shut up at home often grow up to be passive and docile employees; and so on. Hence, parents must realise that leadership development of their children starts at home. If we are aware of our roles and the impact we have on our children's lives, we might make better leadership developers.

Leadership experts have also suggested that apart from those core values mentioned above, leaders in the 21st Century ought to be visionaries, interpersonally competent, skilful communicators and motivators, team builders, willing and able to empower others, and developers of other leaders. I would like to group this set of must-have qualities as core leadership skills. These skills can be acquired: many organisations which have experienced sustained periods of growth over long periods of time—for instance, Johnson and Johnson, General Electric, Southwest Airlines—are known to invest heavily in leadership development activities either through in-house leadership training activities or services provided by external consultants.

Some usual techniques in imparting such skills include the use of classroom lectures, leadership exercises, a outdoor adventure training, case analyses, 360° evaluation (which is basically a technique involving the evaluation of leader by his/her boss, peers, subordinates and the leader himself/herself) and so on. Since different people learn differently, most organisations tend to use a variety of techniques and tools (instead of relying on a single method) to ensure that these important skills are imparted effectively amongst the maximum number of leadership trainees. If parents are pivotal in imparting leadership values, the role of top level leaders in organisations are equally vital in sending all the right signals to reinforce those values. Top-level leaders who are honest, who care, who show love and concern as

well as who empower, will make it that much easier for new and younger leaders in their organisations.

Sandwiched between the corporate world and the home is the range of educational institutions such as primary/secondary schools, junior colleges, training institutes and tertiary institutions. Do they have a role to play in leadership development? Definitely! To begin with, they can help to reinforce values (e.g. honesty, integrity) emphasised in the home and should thus seriously consider placing the imparting of values on par with the imparting of academic knowledge. Next, educational institutions provide excellent training ground for skills in teamwork, communication, motivation, interpersonal relations and planning/organising that will certainly benefit students well during their adult life.

For instance, skilful crafting of classroom activities and assessments such as putting greater emphasis on team projects will mean that students will spend more time in team-oriented discussions; such activities will help students to see the advantages of teamwork, tolerate differences and enhance their group decision-making skills. Non-academic activities such as sports (especially team sports such as basketball, volleyball, etc.) and co-curricular activities (e.g. the various uniformed groups, choirs, symphonies, bands) also provide excellent leadership development opportunities.

In addition, the behaviour of educational leaders (e.g. teachers, principals, lecturers, top management officials) will be crucial. Like it or not, they are leadership models. What they say and do will shape the leaders of tomorrow.

To conclude, developing and cultivating the next generation leaders is a complex life-long task that takes a concerted effort from all concerned parties such as parents, educators and current leaders in the workforce. The earlier this fact is recognised, the faster we will enable more of our people to become effective leaders for the 21st Century. ■

Education—The Journey to Moral Leadership and Moral Citizenship

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The world is in the midst of a global crisis and the universal cry for moral leadership is almost deafening. Although the future seems dark, a basic understanding of what is happening and why may encourage more people to attempt to carry out the role of moral leadership.

The global crisis humanity is currently experiencing is its tumultuous period of adolescence—its struggle to attain maturity. Individual feelings of uncertainty, insecurity, frustration and fear are manifested in individual and collective states of confusion and disunity. The

prevalent injustice, distrust, deception, unconcern for others, lack of commitment to social welfare, and general disregard for moral principles are by-products of this confusion and disunity. Comprehension of this natural growth process and the complementary sub-processes that are assisting this evolutionary advancement—*disintegration* and *integration*—creates the assurance and confidence needed to take moral action that will result in the creation of a new civilisation.

All around us we can see the *disintegration* of divisive systems of thought and social institutions that are unable to adequately respond to the myriad individual, social, economic, health, environmental and political crises. Belief in the supremacy of one race or sex above another and compromised judicial systems fit into this category. At the same time, the growing consciousness of the need for unity in all areas of human existence is contributing to the generative process of *integration*. Grassroots NGOs, with international ties that connect people around the globe, is one example. The concept of moral leadership, which has the potential to unite people, enhance their capabilities and create effective and moral solutions to problems, is another. Schools that help students acquire self-knowledge, practise ethical behaviour and cooperation as well as develop service mindedness and global consciousness are contributing to the process of integration. Moral leadership actively strives to advance the process of integration.

As a universally accepted definition of moral leadership is still evolving, let us, instead, use a description of the primary functions of a group plus selected essential components of moral leadership as our basis for understanding the concept. Anello & Hernandez (1966, p. 3) propose that a group that functions well must:

1. conserve and strengthen the unity of the group;
2. carry out those tasks for which the group was created;
3. develop the potentialities of the members of the group.

Senge's (1990, p. 3) definition of a 'learning organization' amplifies the personal growth and inter-personal dynamics that are characteristic of a well-functioning group:

...an environment in which "people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together."

Anello & Hernandez (p. 61) have identified six essential elements of moral leadership that contribute to the enhancement of a group:

Six-Element Conceptual Framework

1. Service-oriented leadership
2. Personal and social transformation as the purpose of leadership
3. The moral responsibility of investigating and applying truth
4. Belief in the essential nobility of human nature
5. Transcendence (e.g. overcoming ego and selfishness, putting the welfare of the group first)
6. The development of capabilities

These elements imply that that moral leadership is no longer the duty, privilege or right of a select few, but of *every human being*. The achievement of a transformation that will effect all of humankind demands that moral leadership be applied in the family, the classroom, the workplace, as well as local, national and international organisations and communities—in all areas of human interaction. At one time or another, everyone must fulfil the role of moral leadership. It appears that cultivating a portion of the world's population to exercise moral leadership is not our final destination, but the first leg of our journey towards universal *Moral Citizenship*.

Education must prepare young minds to grasp complex international realities and empower them to meet humanity's new challenges...education needs to be established upon a vision of global community embodied in social relations which are both progressive and peaceful, dynamic, yet in harmonious equilibrium, allowing the full play of human creativity, yet harnessing this titanic creative energy to the sublimest moral ends and for the benefit of all.

— International Educational Initiatives, 1995, p. 2

In direct contrast to this explanation of the role of education, which eloquently conveys the spirit and goals of moral citizenship, are the appalling conditions found in schools today. These signals of distress are evidence that not merely the content of education must change but *the process itself*.

Education that has the power to transform the individual and society must prepare children "...to relate in a proper manner to the three worlds that humans inhabit, the spiritual world of inner development, the social world of interpersonal relations and the world of nature surrounding us" (International Educational Initiatives, 1995, p. 4). Spiritual education—the acquisition of self-knowledge and moral character—is the foundation of all learning and action. If people know who they are and how they should interact with others and the environment, they can better apply knowledge and skills towards their

own personal development and the advancement of civilisation. Another vital aspect the educational process is the use of higher order (critical and creative) thinking skills. Both moral leadership and moral citizenship require the ability to apply in real situations, critical thinking skills such as comparing, contrasting, analysing for bias and assumptions, prioritising and drawing conclusions. Creative thinking skills such as predicting, hypothesising, dealing with ambiguity and visualising are also needed in planning, solution finding and conflict resolution. Similar to spiritual education, higher order thinking skills must be practised and integrated into all subject matter areas at every level of education—pre-school, primary, secondary and tertiary.

Educational goals, that have a spiritual foundation, require higher order thinking and inculcate moral citizenship, are dedicated to the achievement of universal transformation for the benefit of all humankind, and contribute to the process of integration that is similar to those of the International Educational Initiatives Curriculum (1999), shown below:

Students will...

- express opinions, attitudes and feelings that take into consideration the welfare of local, regional and global communities
- apply a variety of critical thinking, problem-solving and consultation skills to solve problems and make decisions and to evaluate the reasonability and morality of results
- demonstrate a willingness to consider and appreciate different ideas and cultures and accept people impartially regardless of sex, race, nationality or religion
- communicate effectively in a variety of forms and situations
- act consciously and take responsibility for their behavior, actions and decisions
- demonstrate a love for self and others through caring, cooperative and service-oriented behavior.

© International Educational Initiatives, 1995

Educational goals comprise the road map that lets teachers, learners and parents know where education will lead the learners. If we believe that moral leadership and moral citizenship are destinations we want to reach within this century, we'd better start our journey now.

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