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Ключові слова: сільське підприємництво, стартап, приховані чемпіони, сімейний бізнес, сталий розвиток, Німеччина.

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LEARNING AND LEADING: A SEARCH FOR CORRELATION

In the modern era all over the world options in higher education depend upon accepting certain premises: (i) leadership is essential in every profession and career field; (ii) everyone contributes to a healthy culture of leadership; (iii) all essential personal and social goals are achieved in the context of community; (iv) the principles and values advocated by servant leaders are vitally important; and (v) universities are the essential nurturing communities for authentic leaders.

*Seconding the opinion of Larry Spears and Robert K. Greenleaf that leaders as a whole, and servant-leaders especially, are as essential to society as oxygen is to individuals, it is of vital importance to point out ten required qualities of a servant leader. The first of them is **Listening** as an intentional act that involves respect for others, being beneficial both to the leader and the speaker. **Empathy** is the second quality, that is a learned skill, needed to understand, recognize, and accept others. The next one – **Healing**, is required for leader to practice forgiveness in order to preserve relationships. **Self-awareness** is based on the servant leader knowing self, especially one's core values, which is important for understanding situations from a holistic perspective. The fifth required quality is **Persuasion** – ability to convince rather than to coerce members of a team. The sixth – **Conceptual Thinking** – empowers servant leaders think conceptually, putting people and relationship at the top of their priorities. The seventh, closely related to the previous, is **Foresight** – a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequences of a decision for the future. The next one – **Stewardship**, is sharply different from the greedy, power-oriented, controlling leader; its mission and its existence is linked with fulfilling the needs of others, and doing so in an ethical way. The ninth quality – **the Growth of People** – is based on the ability of the true servant leader to empower others, to seek and find people with a potential to lead even greater than his or her own, nurture their potential and then get out of the way. And the last one – **Building Community** – is connected with the people finding meaning in life, their purpose, and their calling in community. The role of the servant leader, therefore, is that of a creator of community.*

Inasmuch as effective leadership is vital to societal progress and personal well-being for people in every culture, educators must find new ways to help their students prepare for the future. If such tradition prevails in higher education, new degree programs in leadership, to our mind, should be added at trend-setting universities. The potential impact of higher education on future leaders is revolutionary.

Keywords: higher education, nurturing communities for authentic leaders, servant leaders, growth of people, building community.

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Leadership is as essential to society as oxygen is to individuals. Making the case that leadership training has, historically, been neglected in higher education is relatively easy. Why, then, have educational institutions paid scant attention to the preparation of leaders? Perhaps it is because we have assumed that good leaders have natural abilities and education is irrelevant to their success. The plethora

of poor leaders in contemporary societies makes a strong case that it is time for educators to help prepare capable leaders. Therefore, we argue in this article that universities and educators must model a higher standard of leadership. The future depends upon healthy, effective, and different forms of leadership. Leaders are educated and trained by model educators, they are not born to lead.

The task of preparing leaders is not designated to one academic field. Societal needs for leadership are comprehensive. Every profession and all functions of society require effective leadership. Therefore, the premise of our case is that every field of academic endeavor must produce leaders – the social sciences, sciences, fine arts, humanities, political science, teacher education, literacy, business, ministry – all depend upon the constant inflow of effective and exceptional leaders.

The qualities of leaders who are prepared to meet the needs of society have often been found among young scholars whose education has a solid foundation. William Cronon, in his 1998 article, “‘Only Connect . . .’ The Goals of a Liberal Education,” identifies ten essential qualities of liberally educated people.

Listening, reading, talking, writing, puzzle solving, truth seeking, seeing through other people’s eyes, leading, working in a community – is finally about connecting. A liberal education is about gaining the power and the wisdom, the generosity and the freedom to connect. (1)

In highlighting the importance of the “freedom to connect,” Parker Palmer, best selling author and founder of the Center for Courage & Renewal, reflects on the meaning of community. Community is a gift that begins in the human heart. Community, he envisions, must be capacious, big enough to embrace everything. It is, he writes, “less garden and more crucible,” where people “cultivate connectedness through contemplation.” He confesses that community is where people deal with failure, suffering, and loss. That is where people find “comfort, encouragement, and support.” (2)

The reality about community is a fundamental foundation for effective leadership. Palmer observes that “leadership for community is not exercised through power. . . . Leadership for community requires authority, a form of power that is freely granted to the leader by his or her followers.” In explaining, he adds: “Authority to lead toward community can emerge from anyone in an organization – and it may be more likely to emerge from people who do not hold positional power.” (Ibid.) The notion that anyone can become a leader has profound implications for educators.

The implications suggested by Cronon and Palmer make the case for the link between leadership and learning. They also open doors to everyone in community. Any member of any community has leadership potential. People are resourceful. Educated people, people who recognize and practice their role in community, are capable of leadership. As Palmer suggests, “leaders invite people in a community of mutual resourcefulness.” Community, therefore, is where each person finds common purpose and shared values.

Shared values is the key to effective leadership. Larry Spears, author of numerous articles and books on leadership, builds on the definition of servant leadership proposed by Robert K. Greenleaf in his essay, *The Servant as Leader*. Greenleaf may be best known for his definition of servant leadership:

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (3)

Based upon Greenleaf’s definition of the servant leader, Spears extracted *Ten Characteristics of a Servant-Leader*.

Like Cronon, his list starts with **Listening**. Neither Cronon nor Spears see listening in a casual leadership skill. They describe listening as an intentional act that involves respect for others. “Listening, coupled with periods of reflection, is essential to the growth and well-being of the servant-leader,” Spears concludes. Interestingly, he describes the act of listening as beneficial to the leader. A trained

leader demonstrates respect and builds meaningful relationships. This kind of listening challenges human nature. He or she would rather hear and understand people in community than to speak or tell. All too often, leaders are known for giving commands rather than listening to members of their teams. Spears turns the listening equation around.

Empathy is the second quality Spears includes on his list. Authentic servant leaders strive to understand, recognize, and accept others. They may not accept certain behaviors among others in community, but they assume that each person has good intentions. The leader who assumes that his or her position in community justifies a “command and control” leadership style, often lacks empathy. Empathy is a learned skill. Spears notes “The most successful servant-leaders are those who have become skilled empathetic listeners.” We note that the skills of servant leadership are inter-related and learned.

Healing, is one of the most difficult qualities for leaders on Spears’ list because the servant leader must practice forgiveness in order to preserve and restore relationships. Relationships are the building blocks for teams and communities. Disagreements and even conflicts are inevitable. When feelings, pride, and anger come between people, healing becomes the leader’s priority. Knowing when and how to resolve conflicts is a learned behavior, a behavior based upon wisdom and awareness. Emotional intelligence is the sine qua non of healing in leadership.

Self-awareness is the handmaiden of healing because leadership emanates from the heart. The servant leader must know self, especially one’s core values. People look to the leader as one who is fair-minded and just, one who demonstrates integrity, and a person who practices universal values. Self-interest is dangerous, often negating core values in a leader. Therefore, effective leaders who are able to solve problems, as Cronon says of well-educated people, have the capacity to understand most situations from a holistic perspective.

Spears also notes that “the servant-leader is effective at building consensus within groups.” This talent requires the quality of **Persuasion**. Such leaders are able to convince rather than to compel or coerce members of a team. Persuasion is another learned ability. It derives from earned authority, granted by members of a community with whom the leader has demonstrated integrity and has earned trust.

For servant-leaders **Conceptual Thinking** replaces the short-term, operational, goal oriented thinking of traditional leaders. The vision of conceptual thinkers is comprehensive, embracing long-term possibilities and consequences for the team. This characteristic of a servant leader is, like each of the other qualities, a learned discipline. Business leaders who practice conceptual thinking understand that people, including staff and customers, are a higher priority than obvious, immediate goals such as market dominance or profit. Successful servant leaders think conceptually, putting people and relationship at the top of their priorities.

Foresight, Spears notes, is closely related to conceptual thinking. “Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequences of a decision for the future.” Foresight, therefore, requires experience and practice. In higher education, internships in a wide variety of career fields, has become the counter-balance to classroom instruction. Educators who model leadership want their students to gain experience that translates into foresight.

Stewardship, the eighth characteristic on Spears’ servant-leader list, is sharply different from the greedy, power-oriented, controlling leader. A leader who is committed to stewardship sees the purpose of the enterprise, whether business or service, in terms of the greater good of society. Its mission and its existence is linked with fulfilling the needs of others, and doing so in an ethical way.

The Growth of People is truly reflected in the educator/servant leader commitment. Outstanding teachers almost always find their greatest satisfaction in the accomplishments of their students. M. Scott Peck, author of *A World Waiting to Be Born: Civility Rediscovered*, describes this kind of leader in the following statement:

The one mark, above all else, of the true servant leader is that she/he empowers others. The first duty of the civil manager is to train successors . . . not a successor, but as many successors as

possible as quickly as possible. Use your power to seek and find people with a potential to lead even greater than your own, nurture their potential with all you've got, and then get out of the way. (4)

Spears concurs: "The servant-leader is deeply committed to the growth of each and every individual within his or her organization.

Finally, in Spears' list of qualities, he comes to **Building Community**. People find meaning in life, their purpose, and their calling in community. The role of the servant leader, therefore, is that of a creator of community. Once again Scott Peck helps us see the relationship between individuals and community: "People are yearning for meaning in their lives and I think they have a sense that in order to find meaning they have to find authenticity, reality, connection, and relationship. And, so, they are yearning for community so that they can get these things." (5)

Comments and conclusions by social critics such as Cronon, Spears, Greenleaf, and Peck validate the need to reaffirm attention to the link between learning and leading in higher education.

Inasmuch as effective leadership is vital to societal progress and personal well-being for people in every culture, educators must find new ways to help their students prepare for the future. Options in higher education depend upon accepting certain premises. First, that leadership is essential in every profession and career field. Second, that everyone contributes to a healthy culture of leadership. Third, all essential personal and social goals are achieved in the context of community. Fourth, the principles and values advocated by servant leaders are vitally important. And fifth, that universities are the essential nurturing communities for authentic leaders.

The potential impact of higher education on future leaders is revolutionary, beyond calculation.

If tradition prevails in higher education, new degree programs in leadership will be added at prestigious, trend-setting universities. The problem in adding academic degrees to the curriculum is that its scope is too narrow. We are advocating a transformation from common leadership to rare leadership. Rare leadership in learning communities is inclusive.

Rare Leadership, by Marcus Warner and Jim Wilder, provides a brilliant and persuasive roadmap for this transformation. In their groundbreaking analysis of brain function and leadership development, the authors introduce the connection between EQ and IQ. They find that healthy leaders practice four uncommon habits. They consistently remain relational, they act like who they really are, they exude joy to others, and they endure hardship. (6) This kind of leadership is, indeed, rare because it is based upon spiritual as well as emotional maturity.

Lest we imagine that servant leadership and rare leadership have limited application in the real world, *Joy at Work: A Revolutionary Approach to Fun on the Job* by Dennis W. Bakki, describes practical applications of the inherent principles in the amazing corporate growth of AES, an international giant in energy systems. (7) His case begs the question, why not apply these principles in other communities?

In keeping with the principles of a foundation in what it means to be liberally educated as well as skilled in the practices of a healthy leadership community, based upon servant leadership, we advocate a comprehensive approach in international institutions of higher education.

International universities should assure students that their personal development as future leaders is the university's priority, as stated in the university's mission.

In research, advocacy and training, university centers of servant leadership development, serving the whole learning community, should become the heart and soul the university itself.

When university faculty and staff model servant leadership practices in all relationships with students, higher education will then reflect the correlation between learning and leading.

The spirit of leadership in communities of learning will then shine with the hope-filled ideals penned in the poem, *For A Leader*, by John O'Donohue:

May you have the grace and wisdom
To act kindly, learning
To distinguish between what is

Personal and what is not.

May you be hospitable to criticism.

May you never put yourself at the center of things.

May you work on yourself
Building up and refining the ways of your mind.

May those who work for you know
You see and respect them.

May you learn to cultivate the art of presence
In order to engage with those who meet you.

When someone fails, or disappoints you,
May the graciousness with which you engage
Be their stairway to renewal and refinement.

May you treasure the gifts of the mind
Through reading and creative thinking
So that you continue as a servant of the frontier

Where the new will draw its enrichment from the old
And you never become a functionary.

May you know the wisdom of deep listening,
The healing of wholesome words,
The encouragement of the appreciative gaze,
The decorum of held dignity,
The springtime edge of the bleak question.

May you have a mind that loves frontiers
So that you can evoke the bright fields
That lie beyond the view of the regular eye.
May you have good friends
To mirror your blind spots.

May leadership be for you
A true adventure of growth. (8)

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Навчання та лідерство: пошук кореляції

На сучасному етапі в усьому світі факультативні послуги закладів вищої освіти спираються на сприйняття певних передумов: (i) лідерство є важливим для кожної професії та у кожній сфері діяльності; (ii) кожен має сприяти культурі лідерства; (iii) всі важливі особисті та соціальні цілі досягаються в контексті спільноти; (iv) принципи та цінності, закладені в ідею лідерства як служіння, є життєво важливими; (v) університети є основним центрами виховання справжніх лідерів.

Підтримуючи думки Ларрі Спірса та Роберта К. Грінліфа про те, що лідери загалом, а особливо лідери-опікуни, є такими ж важливими для суспільства, як і кисень для людей, важливо вказати на десять необхідних якостей лідера-опікуна. Перша з них – це **Вислуховування** як свідомо діяльність, яка базується на повазі до інших, і приносить користь як лідеру, так і тому, кого слухають. **Емпатія** – це друга якість, набута навичка, необхідна для розуміння, визнання та сприйняття інших. Наступна – **Зцілення**, необхідне лідеру для того, щоб вибачати інших, підтримувати стосунки. **Самосвідомість** ґрунтується на тому, що лідер-опікун знає себе, власні основні цінності, що є важливим для розуміння ситуації в цілому. П'ята необхідна якість – **Здатність переконувати** – спроможність переконувати, а не примушувати членів команди. Шоста – **Концептуальне мислення** – дає змогу лідерам-опікунам мислити концептуально, обираючи людей та стосунки як свої пріоритети. Сьомою, тісно пов'язаною з попередньою, є **Передбачення** – характеристика, яка дає можливість лідеру-опікуну зрозуміти уроки минулого, реалії сьогодення та ймовірні наслідки рішення. Наступна – **Відповідальне керівництво**, різко виокремлює лідера-опікуна від жадібного, орієнтованого на владу, усе контролюючого лідера; його місія та його існування спрямовані на задоволення потреб інших людей. Дев'ята якість – **Зростання особистості** – обумовлюється здатністю справжнього лідера-опікуна надавати повноваження іншим, шукати та знаходити людей з потенціалом лідерства навіть більшим, ніж його власне, розвивати цей потенціал, а потім звільняти їм дорогу. І остання – **Розбудова спільноти** – пов'язана з тим, що люди знаходять сенс у житті, своє призначення та покликання лише у спільноті. Отже, роль лідера-опікуна – це роль творця спільноти.

Оскільки ефективно лідерство є життєво важливим для суспільного прогресу та особистого добробуту людини у кожній культурі, педагоги повинні знайти нові шляхи допомоги учням підготуватися до майбутнього. Якщо така традиція домінуватиме у вищій освіті, то, на нашу думку, у провідних університетів слід запроваджувати нові програми з лідерства. Потенційний вплив вищої освіти на майбутніх лідерів є революційним.

Ключові слова: вища освіта, центр виховання справжніх лідерів, *servant leaders*, зростання особистості, розбудова спільноти.