16 Leadership studies, civic engagement and entrepreneurship: exploring synergies on the practical side of liberal education

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A liberal arts education might be viewed as a metaphor for entrepreneurship. The humanities suggest that the entrepreneur is an artist. History might see entrepreneurs as the true revolutionaries of technological, economic, and social change. A liberal arts education is rich in metaphors that are capable of capturing the multifaceted life of an entrepreneur. A course in film or the theatre might suggest that the entrepreneur is a stage or film director, while a course in physical education might reveal the entrepreneur as a coach. . . . Undergraduate entrepreneurship education should not be viewed as a narrow careerist pursuit, but as giving new life to the traditions of a liberal arts education.

(Ray, 1990: 80)

Introduction

The topics identified in the title of this chapter are not typically linked together in the academy. Liberal education and service learning may seem to go naturally together, but leadership and entrepreneurship are less obviously linked to the first two topics. This chapter shows how several prominent lines of scholarly inquiry into leadership and entrepreneurship, currently popular academic and student affairs programming in civic engagement, and the venerable goal of liberal education relate to one another in a number of ways. Moreover, we shall argue that they offer real potential for synergies that can contribute to the creation of innovative colleges, cultures, and curricula. Furthermore, leadership studies, student-oriented programs for responsible civic engagement and service learning, and research on and programs in entrepreneurship actually can provide a nexus for new initiatives that will enrich both liberal education and the study and practice of entrepreneurship. A related argument is that the current environment for higher education requires that colleges and universities become more entrepreneurial in their operation, given the limited resources and numerous challenges these institutions face in the twenty-first century. (See Breneman, 1993; Engell and Dangerfield, 2005; Zemsky et al., 2005; Hines, 2008; and the pages of every issue of the *Chronicle of Higher Education* for documentation of the fiscal crisis in higher education.) This condition of financial peril is important because it provides a stimulating context for the synergistic effects of linking these various strands of activity within the academy.

The following assumptions underlie my analysis. First, entrepreneurship is a legitimate area of scholarly inquiry and curricular component for the entire university, not only departments, schools and colleges of business. When one considers how much the following attributes – so often associated with liberal education – are equally identified with entrepreneurship, leadership and civic engagement, then it is easy to see how the curricular cross-fertilization that courses on entrepreneurship in a variety of departments and schools can add to the campus dialogue about liberal education:

- critical thinking skills;
- holistic and contextual thinking;
- ethical and moral responsibility;
- active learning;
- peer to peer/group learning and collective endeavor;
- development of personal authenticity and character; and
- vision and strategic perspective.

Second, the fundamental elements of a liberal education are essential to the development of an 'entrepreneurial mindset' and to the development of leaders in all fields of endeavor. The importance to both entrepreneurs and leaders of a mindset that is forward looking, holistic, synthetic, strategic and visionary may seem obvious to many, but it is important to stress how different this is from a more traditional managerial, administrative, tactical type of 'leader'. Part of this difference is captured well in Burns's (1978, 2003) distinction between 'transformational' and 'transactional' leaders. In one important article, Hitt et al. (2002) have explored the new mindset that is required of entrepreneurs to enable them to succeed in a highly fluid, rapidly changing, hyper-competitive environment in which conditions of uncertainty prevail. They also emphasize the critical importance of strategic thinking. Anyone in a responsible leadership position in any sector of society is increasingly aware of how essential strategic thinking is to survival, adaptive capacity and success.

And third, both the study of entrepreneurship and the goal of liberal education can derive mutual benefit from curricular and extra-curricular initiatives intended to develop students' potential for leadership through service learning and civic engagement (as well, of course, as internship experiences). The growth across campuses in the number of students who are actively engaged in their local community and throughout the world in some cases is impressive. The expansion of curricular and extra-curricular programs that put students into the world as active learners and participants as interns, relief workers, participant observers, and volunteers in all capacities is indicative of how much more civic engagement is going on in our colleges and universities.

I shall begin by briefly defining the key concepts in the title of this chapter (liberal education, leadership, civic engagement, and entrepreneurship) and elaborating on their common elements and points of connectivity. Then I shall review some of the activities and programs that have grown up around these ideas and make a case for the synergies that can arise. Finally, we shall consider some of the opportunities presented by entrepreneurial universities in the quest for support for higher education in general and liberal education in particular.

Liberal education

The concept of liberal education as defined by a distinct general education core curriculum dates to the establishment of the first private liberal arts colleges in the United States during the colonial period and the early eighteenth century. These early colleges were deeply committed to the preparation of moral, civic-minded citizens. Of course, the curriculum of those institutions was based upon the classical *artes liberales* that included the *quadrivium* (arithmetic, geometry, astronomy, and music) and the *trivium* (grammar, logic, and rhetoric). Indeed, one can easily trace the origins of liberal education to

ancient Greece (Rothblatt, 2003). As Rothblatt notes, there is no easily identifiable essence to liberal education: 'The inevitable conclusion is that the telltale identifying marks of a liberal education are the manner in which a subject is taught or learned, the spirit in which it is offered, and the attitudes that may just result from teaching and learning' (p. 15). He offers the following definition: 'Liberal education offers the intellectual and emotional basis on which is constructed a capacity to make decisions. It is the means by which men and women have sought to interpret the world or take a comprehensive view of it' (p. 15). He also quotes Leon Botstein, president of Bard College as saying that liberal education is 'a sense of value that is beyond material gain, beyond wealth and fame and power. It is about the way you conduct your life both as a private individual and as a citizen' (p. 15). We might also consider a slightly different and important definition offered by the conservative political philosopher, Leo Strauss, in his well-known commencement address, 'What is Liberal Education?' (cited in Schaub, 2002: 53):

- Liberal education is the necessary endeavor to found an aristocracy within democratic mass society.
- Liberal education consists in reminding oneself of human excellence, of human greatness.
- Liberal education consists in listening to the conversation among the greatest minds.
- Liberal education supplies us with experience in things beautiful.

For Strauss, as for many earlier advocates of liberal education, this type of education was only for a minority of learners whose families had the means to provide for their higher education and who had the intellectual preparation and ability to engage the classics. This reality has changed, and many colleges and universities committed to liberal education are equally committed to access and equity and believe fervently that all students can benefit from a liberal education. This is explicitly the case for the 25 institutions that belong to the Council of Public Liberal Arts Colleges.[1]

Drawing upon a large number of sources, we can offer the following description of the ideal 'liberally educated student of the twenty-first century': The liberally educated person is open-minded, tolerant, intellectually curious, courageous, self-actualizing (with the capacity for attaining personal growth and physical and mental health and spiritual well-being), and a lifelong learner. He or she values: education for its own sake, the natural world, the rights of other individuals, the richness of diverse cultures and peoples, the need for community, and respect for the common good. The liberally educated person is actively engaged as a learner and a citizen with his or her world in all of its complexity, diversity, and dynamism. He or she is characterized by an attitude of openness and curiosity, and seeks to make a positive contribution to the future of humankind.

A liberal education should develop such skills as: oral, written and nonverbal communication (including foreign languages); scientific methods and quantitative methodologies; research and technical capacities; ethical, critical, logical, analytic, and synthetic thinking and problem solving; interpersonal and leadership capabilities, and an aesthetic sense. Along with these skills it is expected that students will acquire substantive knowledge that is historical, philosophical, mathematical, scientific, cultural, literary, political, social and economic in content. By making it possible for students to acquire these skills, a liberal education proves itself to be the most practical of all educations because it prepares students to deal with change and with the new. As the CEO of Xerox recently observed:

> In such a world there is only one constant: change. And the only education that prepares us for change is a liberal education. In periods of change, narrow specialization condemns us to inflexibility – precisely what we do not need. We need the flexible intellectual tools to be problem solvers, to be able to continue learning over time. [I]t is not simply what you know that counts, but the ability to use what you know. In this way knowledge is power – the ability to use specialized knowledge as you adapt to new requirements. (Ramaley and Leskes et al., 2002: 28)

Above all, as proponents of liberal education we seek to instill in our students a desire to learn – to seek actively new ways of knowing and new knowledge. Over the course of their lives they should strive to integrate their skills and substantive knowledge and use that knowledge for the betterment of humankind and the stewardship of the natural world.

Ramaley and Leskes et al. define the best education for the twenty-first century as:

> based on a liberal education that produces an individual who is intentional about learning and life, empowered, informed, and responsible. To achieve these goals, liberal education will need to change in two major ways from its earlier incarnations. First, it must define itself as the best and most practical form of learning for a changing world and then strive to meet that standard. Second, it needs to become available to all students, not simply the self-selected and 'comparatively privileged' group of the past. (Ibid.: 25)

Although there are a great many definitions of liberal education beyond those mentioned above, we shall use the one provided in the well-received report by the Association of American Colleges and Universities (AAC&U), 'Greater Expectations: A New Vision for Learning as a Nation Goes to College' (Ramaley and Leskes et al., 2002). There, liberal education is defined as:

> A philosophy of education that empowers individuals, liberates the mind from ignorance, and cultivates social responsibility. Characterized by challenging encounters with important issues, and more a way of studying than specific content, liberal education can occur at all types of colleges and universities. (Ibid.: 25)

A key component of liberal education is general education, '[t]he part of a liberal education curriculum shared by all students. It provides broad exposure to multiple disciplines and forms the basis for developing important intellectual and civic capacities' (ibid.: 25). The idea that liberal education is empowering, liberating, and moral leads to the realization that the desired and intended outcome of a liberal education is an individual who is free, principled, capable of independent thinking and learning, reflective, and informed by a set of values that support the idea that knowledge is desirable for its own sake and that the individual has social responsibilities in an increasingly complex, diverse world.

Current thinking on liberal education, as reflected in all of AAC&U's publications and advocated in Ramaley and Leskes et al., places increased emphasis on the importance of liberal education for life, work, and stewardship. Some defenders of liberal education who still embrace the earlier vision of a classical liberal education are reluctant to embrace the idea that the liberal arts are of practical value. While any advocate of liberal education ought to defend the proposition that the pursuit of knowledge is worthwhile for its own sake and does not have to be of any other value, increasingly it is important to engage students, parents, and the general public in a dialogue that reveals the relevance

and power of liberal education. Liberal education in the twenty-first century is, I would argue, essential to our ability as a species to achieve peace and prosperity and to provide the stewardship that the world needs. Liberal education helps the student learner become actively engaged in responding to the issues of our age and helps that independent learner to acquire the intellectual competencies and skills that are and will be most in demand. Because liberal education is committed to breadth (general education) and depth (the major) and engages the student with historical, philosophical, scientific, quantitative, and rhetorical methodologies while challenging the student to improve written and oral communication skills, that education is the best preparation possible for responsible citizenship and leadership. Ramaley and Leskes et al. remind us:

> Liberal education for the new century looks beyond the campus to the issues of society and the workplace. It aims to produce global thinkers. Quality liberal education prepares students for active participation in the private and public sectors, in diverse democracy, and in an even more diverse global community. (Ibid.: 25)

In discussing liberal education in comparative and historical contexts, Sheldon Rothblatt observes that one of the traditions of liberal education has been leadership: 'As one of the oldest traditions of liberal education, preparation for political leadership dates back to the Greeks and is connected to holism and character formation' (2003: 28). Let me now turn to the subject of leadership.

Leadership

The study of leadership has seen tremendous growth in recent years in the field of business and in the emerging interdisciplinary field of leadership itself. In addition, work in social psychology and organization theory and behavior has continued to contribute to our understanding of human motivation, leadership and followership roles, and the relation of leadership to organization culture, particularly in decision making, strategic thinking, innovation, and visioning. The University of Richmond (Richmond, VA), one of the first universities to establish a formal program in leadership studies, now has a thriving Jepson School of Leadership Studies that has offered an interdisciplinary bachelor's degree in leadership for over 10 years. Faculties at Richmond are in the process of exploring additional relationships between the School of Leadership Studies and the School of Business. The subject of leadership has long been embedded in curricula in history, political science, international studies, and business. And, as noted above in the section on liberal education, leadership has been linked with liberal education since ancient Greece.

Although largely embedded in these respective curricula, 'leadership' has begun to be treated as a separate subject in its own right. The *Journal of Leadership Studies* and the *Leadership Quarterly*, for example, have become primary sources of current research in this new field. In business administration, older, more established journals (for example, the *Harvard Business Review* and the *Journal of Management*) routinely publish articles dealing with the subject of leadership, as do publications of the Academy of Management.

The study of leadership has progressed from initially being focused upon the traits of leaders, to the examination of leadership behavior, and finally, to the development of contingency theories of leadership that recognize that leadership is, ultimately, contextual or situational. Another significant trend in leadership studies has been the realization

that the primary situation of all leadership is to be found in the interrelationship between leaders and followers. At the federal service academies and The Citadel, all of which are committed to the core curricular elements associated with liberal education, leadership is infused throughout the curriculum and the extra-curriculum. At The Citadel, we have developed a comprehensive, integrated four-year leadership development model that prepares the cadet to take on greater responsibilities and challenges in a structured environment that builds on leadership experience beginning with 'followership' in the first year through peer mentoring as a sophomore, small unit leadership as a junior and organization leadership as a senior. The goal is the development of principled leaders in all walks of life. The leadership studies minor includes courses from the School of Business that include the study of leadership, management, and entrepreneurship.

Popular books on the leadership secrets or principles of such diverse figures as Attila the Hun, Colin Powell, Machiavelli, Mother Teresa, Abraham Lincoln, Moses, George Washington, and others abound, not to mention innumerable books on leadership and management.[2] Perhaps the most influential thinker writing on leadership today (with appropriate kudos to Peter Drucker's and John Gardner's numerous contributions) is the political scientist, James MacGregor Burns. This is especially the case because of his elaboration of the concept of 'transforming leadership' with its emphasis on vision and the pursuit of improvements in society. Indeed, 'visioning' has become a dominant theme in work on leadership. In his first study of leadership, Burns distinguished 'transactional leadership' (read management/administration) from 'transformational leadership'. In his subsequent treatment of transforming leadership, Burns (2003) went on to examine numerous cases of transforming leaders who had been inventive, had shown initiative, and who had literally transformed whatever enterprise they were engaged in. In particular, he focused on 'creative leadership':

> At its simplest, creative leadership begins when a person imagines a state of affairs not presently existing. This initial creative insight or spark is elaborated into a broader vision of change, possible ways of accomplishing it are conceived, and – in a fateful act of leadership – the vision is communicated to others. Because most ideas of significant change make some persons followers and others opponents, conflict arises. It is such conflicts that supply powerful motivation for transforming leadership and followership, fusing them into a dynamic force in pursuit of change. (p. 153)

We can, of course, cite many examples of leaders and entrepreneurs who have done exactly what Burns describes. Let me cite one example: Ewing Marion Kauffman. Kauffman's experience as a salesman, working entirely on commission, was that his boss failed to appreciate his contribution and in doing so showed a failure to appreciate the value of his workers. When the president became concerned that Kauffman's incredible success as a salesman had resulted in his making a salary greater than the president, he cut Kauffman's territory out of spite. Kauffman promptly quit and started his own company (Marion Laboratories) founded on a different vision:

> I based the company on a vision of what it would be. When we hired employees, they were referred to as 'associates,' and they shared in the success of the company. Once again, the two principles that have guided my entire career, which were based on my experience working for that very first pharmaceutical company, are these: 'Those who produce should share in the profits,' and 'Treat others as you would be treated'. (Kauffman, cited in Bolman and Deal, 1997: 117)

Thus Kauffman became one of the early champions of a leadership style that Bolman and Deal describe as a 'human resources' style. These pathbreaking leaders are engaged in the pursuit of a vision – a goal or set of goals that motivates them – and they in turn motivate others to embrace that vision.[3] Burns (2003) goes on to argue that as interesting as the individualist interpretations of the origins of creativity, what is even more important is the creation of cultures that engender creativity. Because leadership is situational and contingent, fostering cultures of innovation is a particularly important goal of leaders (entrepreneurs) who understand the challenges of constant change. The successful leader knows that his or her organization must be capable of adapting, and therefore, it must be a 'learning organization' (Senge, 1990).

Building cultures of innovation and learning organizations requires a kind of leadership and followership that is capable of thinking holistically, systematically, and humanistically, and that is characterized by a continuous renewal of the founding vision, the core values, and the mission of the organization as understood in the context of a complex environment. As Edgar H. Schein, professor of management at the Sloan School of Management at MIT, has argued, this kind of leadership requires that the leader be an 'animator' (a source of energy), a creator of culture, a sustainer of culture, and a change agent (Schein, 1996). He goes on to say:

> Once an organization has the potential to live and survive, the entrepreneur's beliefs, values, and basic assumptions are transferred to the mental models of the subordinates. This process of building culture occurs in three ways: (1) the entrepreneurs only hire and keep subordinates who think and feel the way they do, (2) they indoctrinate and socialize subordinates to their way of thinking and feeling, and (3) their own behavior is a role model that encourages subordinates to identify with them and thereby internalize their beliefs, values, and assumptions. (p. 61)

But Schein also observes that organizations can develop dysfunctional cultures. The successful leader/entrepreneur must therefore be capable of being a leader of change. This requires 'a true understanding of cultural dynamics and the properties of their own organizational culture' (ibid.: 64).

Finally, Schein (p. 67) lists the following characteristics of leaders of the future:

- Extraordinary levels of perception and insight into the realities of the world and into themselves.
- Extraordinary levels of motivation to enable them to go through the inevitable pain of learning and change, especially in a world with looser boundaries, in which loyalties become more difficult to define.
- The emotional strength to manage their own and others' anxiety as learning and change become more and more a way of life.
- New skills in analyzing cultural assumptions, identifying functional and dysfunctional assumptions, and evolving processes that enlarge the culture by building on its strengths and functional elements.
- The willingness and ability to involve others and elicit their participation, because tasks will be too complex and information too widely distributed for leaders to solve problems on their own.
- The willingness and ability to share power and control according to people's knowledge and skills, that is, to permit and encourage leadership to flourish throughout the organization.

Elsewhere in the study of leadership one finds an emerging literature that explores 'authentic leadership'. The work of Terry (1993) in public administration explores this

view of the courageously ethical leader in a way that parallels Burns's work on the transforming leader. Among those writing in the field of management, Walumbwa et al. (2008) have developed a view of authentic leadership that combines the individual psychological capacities of the leader with the advantage of a positive ethical climate, thus creating the potential for a self-developmental framework for leaders and followers in pursuit of mutually beneficial goals. The similarities among these various strains of leadership studies discussed above and the overlapping interest of students of entrepreneurship and advocates of liberal education in preparing leaders and followers to actively engage around goals and issues that are of value to society (whether meeting an economic, social, cultural, or political need), takes us back to the fundamental value of a liberal education for anyone aspiring to leadership or entrepreneurship.

The real value of a liberal education can be found in the way in which liberally educated leaders can draw upon the breadth and depth of that education to have that true understanding of themselves, of cultural dynamics, and of the nature of the complex environment in which the organization is embedded. A liberal education that takes seriously the need for students to engage with their communities, to bridge the gap from campus to community, and to become responsible citizens while still students, will provide the experiences and the experiential learning that prepares them to be effective leaders for change and to become future entrepreneurs. The liberally educated citizen of the twenty-first century, far more than the narrowly trained specialist, will be well prepared to demonstrate the characteristics that Schein believes will be needed in the future.

An example of how this kind of education prepares students for the future can be found in the College of Charleston's major in international business. Students are required to take a full complement of business and economics courses appropriate for a program in international business. But, in keeping with the commitment to liberal education, they must also complete a third year of foreign language study (building upon the general education requirement of two years of foreign language study) and study in one of our regional or area studies programs (African Studies, Asian Studies, European Studies, Latin American and Caribbean Studies) where they take interdisciplinary courses and courses in anthropology, sociology, history, political science and literature. They also have numerous opportunities for study abroad and for internships abroad. Similarly, our foreign language majors can minor in language and international business. The College of Charleston's foreign language programs have been transformed to go beyond grammar and literature to include courses in civilization and culture as well as specialized courses in German for Business, for example. Students may even take some business courses in a foreign language (for example, LeMarketing – Marketing in French). This approach to the study of international business provides the contextuality that is so very much needed for successful business ventures in today's global economy.

Civic engagement
One of the most powerful developments in liberal education in recent years, from the standpoint of experiential learning and applied liberal learning, has been the emergence of a renewed commitment to service learning and civic engagement on campuses across the country (for an overview of these developments, see Ehrlich, 2000; Schneider, 2000). This constitutes a renewal because the earliest liberal arts colleges were intended to prepare a highly selective student body for responsible social roles in their communities.

Although a consistent goal of liberal education, this goal had become increasingly submerged and implicit over the years. As indicated in AAC&U's 'Greater Expectations' document, responsible citizenship in the twenty-first century is now one of the foremost goals of liberal education. One of the most visible examples of this is the organization, Campus Compact,[4] which currently boasts 100 member institutions with a wide and growing array of programs designed to facilitate the involvement of undergraduates in a number of experiences in their communities including internships, volunteer projects, undergraduate research on social and community issues, and increased work–study experiences. The publication of Campus Compact, *The Campus Compact Reader*, contains example after example of the way its member institutions have effectively engaged their students in their communities. The AAC&U, the leading higher education organization promoting liberal education, alone has produced numerous publications and initiated several programs designed to help colleges and universities increase their commitment to and sustain these largely extra-curricular programs that help link liberal education to citizenship and work, and to encourage experiential learning and applied research through faculty/student/community partnerships.[5] One of the best examples of this kind of institution is Portland State University which is a model of the engaged, urban university that builds on a general education foundation in the liberal arts and extends to a plethora of programs designed to immerse students in their community in mutually beneficial ways.[6]

As more liberal arts colleges and universities encourage this kind of engagement, students will become better informed about the many challenges we face in society, and they will understand why new ideas, new techniques and technologies, and new solutions are called for. Some of them will encounter outstanding leaders and others will encounter bad leaders. They will work in organizations that have dysfunctional cultures and in ones that are learning organizations. When coupled with the empowering liberal education they are receiving on campus, these off-campus, extra-curricular learning experiences will prepare them well to take on responsibilities of leadership and to become the entrepreneurs we need.

Entrepreneurship

To gain an understanding of the current status of entrepreneurship education, one need only go to the Ewing Marion Kauffman Foundation web page[7] to find several papers in the section devoted to entrepreneurship education. In a series of reports that can be downloaded, the tremendous growth in programs, centers, and curricula devoted to the study and practice of entrepreneurship is thoroughly documented. A summary statement on the Kauffman's College Entrepreneurship first web page reads:

> Fifteen years ago, entrepreneurship courses could only be found in a handful of schools in the United States. Today, more than 2,000 colleges and universities offer some form of entrepreneurship training – a trend that started in the early 1990s and continues to flourish. Interest in entrepreneurship education has spread to non-business disciplines, where students in engineering, life sciences and liberal arts are interested in becoming entrepreneurs.

This is indeed a dramatic increase in programs and curricula devoted to the exploration of entrepreneurship (see also Fairweather, 1988; Slaughter and Leslie, 1997; and Clark, 1998). Although liberal arts is mentioned in the Kauffman documents, the reality is that

outside of engineering and the life sciences among non-business programs, relatively few institutions that are committed to liberal education have participated in this dramatic trend in higher education. If entrepreneurship education is to realize its full potential, this last group – the liberal arts – must be drawn into the dialogue about how to foster entrepreneurial life on those campuses that are committed to providing liberal education.

Leaving aside the real possibility that some schools and colleges of business have wanted to keep entrepreneurship to themselves, I would hazard that the primary reason for the neglect of entrepreneurship in predominantly liberal arts institutions has involved some combination of the following: (i) a perceived incongruity in the goals of the two endeavors; (ii) ignorance on the part of each about the other; and (iii) a lack of specific programming and funding designed to explore the points of intersection between the two endeavors. The now well-established initiative by the Kauffman Foundation to reach out to arts and sciences colleges in universities has already begun to address the last of these obstacles to cross-fertilization. Efforts to engage faculty from predominantly liberal arts institutions and the leading higher education organization in support of liberal education, AAC&U, through a consortium and AAC&U-sponsored workshops (Hines, 2005) hopefully will begin to remove the other two obstacles, at least for the participating institutions.

As noted in the Kauffman reports, while there is evidence of exploration of entrepreneurship education outside schools and colleges of business, there is almost no evidence presented of entrepreneurship and the liberal arts, although recent Kauffman Foundation grants to universities is an attempt to correct this deficiency. This is in stark contrast to the perspective provided by Ray (1990) in his article 'Liberal arts for entrepreneurs' as evidenced by the quotations from his article cited at the beginning of this chapter. Ray argues:

> The core learning relevant for an entrepreneurial life and career may not be found in a separate discipline; it may involve refocusing, rearranging, and clarifying many of the things done in a typical liberal arts college or in the undergraduate offerings of any university. In fact, liberal arts colleges may have an advantage in entrepreneurship education because they are not oriented to preparing individuals to become employees either in terms of skills or temperament. Entrepreneurship education should not be viewed as some mechanistic or technocratic process but as a holistic and integrative process which ultimately liberates people from employee status. (p. 80)

I wholeheartedly agree with his assessment.

I shall not review the origins and current meanings of entrepreneurship – a brief review can be found in Dees's (1998) 'The meaning of social entrepreneurship'. The concept of social entrepreneurship, however, deserves some attention in as much as it resonates so well with the goals of liberal education. Dees defines social entrepreneurship as follows (Dees et al., 2002: 5):

Social entrepreneurs play the role of change agents in the social sector by:

● Adopting a mission to create and sustain social value (not just private value).
● Recognizing and relentlessly pursuing new opportunities to serve that mission.
● Engaging in a process of continuous innovation, adaptation, and learning.
● Acting boldly without being limited by resources currently in hand.
● Exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created.

Because liberal education is committed to educating for responsible citizenship, there is a special affinity between liberal education and social entrepreneurship. The last of Dees's aspects of social entrepreneurship speaks especially to this desired outcome of a liberal education and represents a powerful point of connection between liberal and entrepreneurial educational goals. As the former CEO of General Motors, Roger Smith, concludes in his article 'The liberal arts and the art of management': 'The ultimate impact of the liberal arts on the art of management, then, is a major contribution to the evolution of an ethical and humanistic capitalism – a system that stimulates innovation, fosters excellence, enriches society, and dignifies work' (Smith, 1987: 33). For Peter Drucker the very concept of entrepreneurship should really be subsumed under the rubric of 'innovation'. Like the other students of leadership I have cited (Burns, Schein, Nanus, Yukl), Drucker sees 'a commitment to the systematic practice of innovation' (2002: 95) as the trait that is common to all entrepreneurs. He says that what defines entrepreneurs is a particular sort of activity associated with their enterprises: 'At the heart of that activity is innovation: the effort to create purposeful, focused change in an enterprise's economic or social potential' (p. 96).

Creating the synergies we need for innovation

As Ray (1990) has argued, the liberal arts college or university offers the opportunity for a holistic educational experience that is well suited to the needs of the potential entrepreneur, primarily because the would-be entrepreneur needs to encounter a wide variety of perspectives, paradigms of inquiry, ethical norms, and the critical thinking and communication skills normally associated with the 'liberally educated student'. Rather than being 'trained', the potential entrepreneur needs to experience the various disciplinary and interdisciplinary perspectives found in the general education component of a liberal education. In addition, the contemporary liberal arts college is committed to the preparation of responsible citizens who will take their place in an increasingly complex and diverse world. Most liberal arts colleges are deeply committed to interdisciplinary, intercultural, and international education in its various manifestations. Proponents of liberal education are equally dedicated to providing students with the opportunity to become independent, active learners capable of charting their own course over a lifetime and engaged in an ongoing process of learning. The ideal liberal arts education models a process of continuous adaptation and innovation that is manifest in one's personal and professional life. Thus liberal education really is, as Dennis Ray contends, a 'metaphor for entrepreneurship'.

The concept of synergy is relatively well known in business education. An extremely popular book, Stephen R. Covey's *The 7 Habits of Highly Effective People* lists 'Synergize' as the sixth habit. Covey defines synergy as principle that the whole is greater than the sum of its parts: 'It means that the relationship which the parts have to each other is a part in and of itself. It is not the only part, but the most catalytic, the most empowering, the most unifying, and the most exciting part' (Covey, 1989: 263). Synergistic outcomes, according to Covey, maximize trust and cooperation to achieve win/win solutions. Corning has written extensively about the power of synergy and the role of synergy in evolution – both natural and social (Corning, 1983, 2003; Corning and Corning, 1986).[8] After noting that synergy comes from the Greek *synergos*, meaning 'working together' or (literally) 'cooperating', Corning defines synergy as 'the combined, or cooperative,

effects produced by the relationships among various forces, particles, elements, parts, or individuals in a given context – effects that are not otherwise possible' (2003: 3).

We have been talking about liberal education, leadership, entrepreneurship, and civic engagement. Each of these subjects can be pursued on its own. But when we pursue them together, we recognize that although they are distinct, they also can be combined into a synergistic experience for students, faculty, and administrators, and the community to produce powerful results that are greater than the sum of the parts. The leadership we need to achieve this is a different type of leadership. Capra sees this as leadership that

> consists in facilitating the emergence of novelty. This means creating conditions rather than giving directions, and using the power of authority to empower others. . . . Being a leader means creating a vision; it means going where nobody has gone before. It also means enabling the community as a whole to create something new. Facilitating emergence means facilitating creativity. (2002: 122)

This is the kind of academic leadership and entrepreneurship that we need to create new synergies between the discrete areas we have been discussing. At one level, the level of the curriculum, there are exciting possibilities for exploring leadership and entrepreneurship in combination with civic engagement and informed by liberal education. Leadership programs for students, when combined with curricula that focus upon leadership and entrepreneurship and coupled with extra-curricular programs that engage students with their communities can produce liberally educated social entrepreneurs who are committed to solving social problems through innovative solutions that are empowering and produce value-added outcomes that are mutually beneficial. It is even the case that these synergies can transform the very institutions that make them possible and re-create them as engaged universities, linked to their communities, economies, and governments and non-profit organizations at all levels.

Making colleges entrepreneurial, learning organizations

An oft ignored benefit of introducing a culture of innovation into the academic mix of a liberal arts college (or any university) is the prospect of creating a leadership team within the institution that is committed to building a more entrepreneurial organization – one that sustains innovative practices and evolves into a true 'learning organization', following the model described in Peter Senge's (1990) *The Fifth Discipline: The Art and Practice of the Learning Organization*. Colleges and universities today face enormous challenges as they seek to sustain their venerable missions while increasingly being responsive to ever-greater demands that are placed upon them. And they are required to do so with increasingly less support from federal and state governments. Both public and private institutions are now in keen competition for philanthropic support and grants, and are actively exploring ways of generating revenues that have not been pursued heretofore. Just to underscore this point in the public sector of higher education in South Carolina, the College of Charleston's budget in 1973 was 68 percent state appropriated funds. In 2007, that percentage has dropped to 18 percent. Weekly, the *Chronicle of Higher Education* documents the anticipated budget cuts that are coming for the 2008–09 academic year. In March, both Kentucky and Florida were highlighted in the *Chronicle* as facing serious budget cuts. South Carolina is anticipating a significant budget reduction as the projected state revenue projections predict a $150 million

shortfall. To say that today's colleges and universities are financially challenged is a gross understatement.

Burton R. Clark, an eminent student and scholar of higher education practice, was funded by the Mellon Foundation and the Spencer Educational Foundation to study best practices in innovation at five European universities that are engaged in risk-taking, entrepreneurial strategies to address the problems referred to above. His study, *Creating Entrepreneurial Universities* (Clark, 1998) is well worth reading. I shall cite only one example to give the flavor of how these five universities have broken with tradition and embraced entrepreneurship. Warwick University in the United Kingdom had cut its budget to the quick and did not have the option of increasing its tuition to help meet its financial needs. The university leadership made a different choice:

> What Warwick turned to instead was an earning scheme within which various parts of the university – some old, some new – could be permanently put in a posture of paying for themselves and generating an annual surplus that could be used by the entire university. The idea became 'an earned income policy. . . .' The idea of earned income was given organizational footing as it developed hand in hand with the creation and growth of a number of units at Warwick that were to compose an enlarged developmental periphery. Foremost in its unusual nature as well as its contribution to earned income has been the Warwick Manufacturing Group (WMG), set up in 1980 and directed ever since by a charismatic professor, Kumar Bhattacharyya, in the university's engineering department . . . (Ibid.: 17)

Clark goes on to describe a hugely successful conference center, and science park, and to review leadership and management practices that have made these ventures successful. And then he discusses what, for our purposes, may be the most interesting aspect of this 'earned income policy' – *the stimulated academic heartland*:

> Entrepreneurship has not been left to a few subject areas such as engineering and business, and only to a managerial group dedicated to earning income, but has come to characterize virtually all academic fields. Four features reveal much about the involvement of core academic units: the melding of periphery into the core; the extensive building of research centers under departments; the construction of a university-wide graduate school; and the introduction of an imaginative and highly attractive research fellowship scheme that reached across the campus. (p. 27)

He goes on to describe initiatives in the social sciences, humanities and the arts:

> The entrepreneurial spirit shows through in these departments and centers. For example: the head of theatre studies, professor David Thomas, reported in interview that he was a 'happy opportunist' who came to Warwick because it 'had an entrepreneurial feel about it.' He takes experimental performances – undergraduates may be included – out to international festivals and audiences, raising money as he goes, while training 'cultural administrators' in advanced programs in a 'research-led department.' With self-funding courses, the department is basically self-supporting: it 'washes its own face'. (p. 28)

Other examples exist at the four other universities Clark studied.

The key point I want to make is that there are all kinds of synergies that arise as liberal education contributes to the shaping of the entrepreneurial mind and spirit through its courses of study. The entrepreneurial spirit of students, faculty and administrators in turn leads to innovative practices and an entrepreneurial culture for the entire institution.

Such mutually beneficial reciprocities bring new possibilities for liberal and professional education simultaneously. Barriers to collaborative teaching, research, and community service are broken down as teams of students and faculty engage in risk-taking behaviors grounded in their educational experiences that literally transform the university.

The tipping point for liberal education and entrepreneurship

Gladwell's (2002) *The Tipping Point: How Little Things Can Make a Big Difference* has attracted a great deal of attention. The back cover of the book explains: 'The tipping point is that magic moment when an idea, trend, or social behavior crosses a threshold, tips, and spreads like wildfire'. Gladwell gives numerous examples of this phenomenon. What is striking is that we are possibly at 'the tipping point' for the synergistic possibilities for a collaboration between liberal education and entrepreneurship. Gladwell cites three different agents of change that he believes account for tipping points. First, what he calls 'The Law of the Few' (Messengers) refers to the incredible influence that some extremely well-connected and interconnected individuals can have in spreading everything from disease to the purchase of Hush Puppy shoes. Second, he refers to 'The Stickiness Factor', which pertains to the way in which some ideas (Message) 'stick' more than others. That is to say, the content of the message matters, but the way you package it really matters. Finally he speaks of 'The Power of Context: Parts 1 and 2', which means that: (i) trends are 'sensitive to the conditions and circumstances of the times and places in which they occur' (p. 139); and (ii) that groups play a critical role in social trends (or epidemics).

If you think about the current state of readiness (for tipping) of entrepreneurship studies, leadership studies, civic engagement projects on campuses, and the liberal education agenda of the New Academy as envisioned by AAC&U, and you add to that rich context the message from the Kauffman Foundation and the institutional leadership of the authors in this volume along with others who are championing projects on their respective campuses, it seems to me that we are meeting the criteria described by Gladwell for a tipping point. In referring to the Law of the Few, Gladwell labels one type of connected individual the 'maven'. Maven is from the Yiddish and means someone who is a storehouse of knowledge. Mavens are often an important source of the information that is crucial to the message and to the understanding of context. We are today helping to identify who among us and those who are not with us who are 'mavens' or are 'connectors' and can help pique the interest of academic leaders in liberal education in the potential benefit of linking entrepreneurship and liberal education together for the benefit of our students. We have an opportunity through a consortium of institutions interested in developing this 'synergy for innovation' to support one another in our endeavors while producing model curricula, syllabuses, and programs to further a shared agenda. Peter Bernstein in his recent work, *Against the Gods: The Remarkable Story of Risk*, reminds us that 'the revolutionary idea that defines the boundary between modern times and the past is the mastery of risk: the notion that the future is more than a whim of the gods and that men and women are not passive before nature' (1998: 1). As a political theorist, I am ever mindful of Machiavelli's (Ledeen, 1999) discussion of the interplay of *virtu* on the part of the Prince and *fortuna* – the winds of chance that makes the removal of risk impossible. That aside, I do believe that we should risk creating a consortium of predominantly liberal arts and sciences colleges and universities that are committed

to exploring the many possibilities of linking entrepreneurship with liberal education through a variety of means.

Building campuses, cultures and curricula for innovation
I have tried to show ways in which the study of leadership and entrepreneurship and the 'best practice' of civic engagement are potentially linked in important ways. I have also tried to show how linking the liberal arts with business education in the exploration of the entrepreneurial spirit or mindset can be mutually beneficial to both academic endeavors. Indeed, I believe such collaborations can definitely lead to new synergies that can help today's liberal arts colleges and universities improve their situation relative to the challenges they face from forces in their environments. By building 'entrepreneurial campuses' committed to experimentation, risk taking, and entrepreneurial ventures, colleges potentially can increase their range of choices and strategic options as they navigate to avoid potentially mission-threatening resource shortfalls. As Burton Clark has shown in his study of five European universities and as we know from initiatives taken at a number of American universities (for example, Stanford, Harvard, Portland State University, Hampshire College, Syracuse University and others) there are many opportunities for both profitable ventures and for 'social entrepreneurship' directed toward solving social problems and meeting consumer/constituent demand. All of these initiatives can help students draw upon their liberal education as they become involved with their communities and as they seek to chart their individual career paths. While there are few causal explanations that show conclusively that the synergies created will result in positive outcomes for the universities or for the students, there is a lot of evidence of the success of entrepreneurship programs in business and there is growing evidence that disciplines, interdisciplines and programs other than business can usefully promote the study of leadership and entrepreneurship by students and implement programs of civic engagement (in particular internships) that draw heavily upon the former courses of study. Such efforts to bridge the liberal arts and the professions, far from threatening either, can serve to create new, exciting partnerships and interdisciplinary paths of inquiry and service learning that will repay the effort for all involved. The liberal arts, long venerated, have a great deal to offer to students seeking to gain a more holistic perspective and to cultivate the life of the mind in the service of chosen career objectives.

In closing, I want to cite the remarks of Alan Greenspan, former Chairman of the Federal Reserve Board. In an address at the International Understanding Award Dinner of the Institute of International Education in New York, Greenspan underscored the crucial role of liberal education in relation to our economic future and to the human prospect. I believe he gets it right (Greenspan, 2003: 53):

> Creative intellectual energy . . . drives our system forward. As the conceptual inputs to the value added in our economic processes continue to grow, the ability to think abstractly will be increasingly important across a broad range of professions. Critical awareness and the abilities to hypothesize, to interpret, and to communicate are essential elements of successful innovation in a conceptual – based economy. [E]ven without hard indisputable evidence, a remarkable and broad presumption is that the ability to think conceptually is fostered through exposure to phi-losophy, literature, music, art, and languages. So-called liberal education is presumed to spawn a great understanding of all aspects of living – an essential ingredient to broaden one's world-view. . . . Most conceptual advances are interdisciplinary and involve synergies of different

specialties. Yet the liberal arts embody more than a means of increasing technical intellectual efficiency. They encourage the appreciation of life experiences that reach beyond material well-being and, indeed, are comparable and mutually reinforcing.

Notes

1. See www.coplac.org.
2. See Yukl (1998) for a bibliography of the latter.
3. See Nanus (1992) for a detailed discussion of visionary leadership.
4. See www.compact.org.
5. See www.aacu-edu.org/civic_engagement and see also the American Association of State Colleges and Universities' American Democracy Project at www.aascu.org/programs/adp.
6. See also the list of colleges and universities provided in Colby et al. (2003).
7. See www.kauffman.org.
8. See also the recent work of Capra (2002).

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