Chapter 13
The Development of Educational Leaders in Malaysia: The Creation of a Professional Community

Ibrahim Ahmad Bajunid

This chapter tells the story of national development in Malaysia from the perspective of the development of the middle class, the professions and professional leadership. It focuses on the intellectual leadership provided by the professions, with particular reference to the teaching profession. In Malaysia, the teaching profession had always produced leaders who were the early freedom fighters and who now provide intellectual leadership in contemporary society. The chapter argues that the teaching profession, with approximately 400,000 teachers serving under the Ministry of Education and thousands more serving in other Ministries, State Governments and in private sector educational institutions, constitute the basis of the growth of the salaried middle class in Malaysia. The chapter evaluates the capacity and willingness of the teaching profession to provide foundational leadership values for itself as well as for other professions.

The Malaysian Context

At the height of its influence, the indigenous Malacca Sultanate fell to the Portuguese in 1511, then to the Dutch in 1641, to the British in 1824, and to the Japanese in 1945. Malaysia thus has a history of colonialism. In the early years of Independence, Malaysian leaders attributed many of the problems of the nation to the colonial policy of "divide and rule" and to exploitation of the riches of the land and the mobilization of the efforts of the people in the interest of the colonialists. In recent decades the maturity of national sovereignty is evidenced by the fact that leaders are taking responsibility for current policies without blaming the colonial past, although some blame is still attributed to the forces of neo-imperialism.

When Malaya became independent in 1957 it had approximately 6 million people comprising Malays, Chinese, Indians and other races. The rural Malays were predominantly agriculturalists, fishermen, teachers and civil servants (Stevenson, 1975). The urban-based immigrant populations became traders, artisans and business people. The Chinese, in particular, were involved in tin mining, in small urban-based industries, and in entrepot trade. Since the time of British colonial administration, Indians worked in the rubber estates and public works and social

services departments. Before Independence there were cottage industries but few manufacturing industries. The economic system of indigenous people was essentially one of subsistence economy The various races were separated geographically, occupationally, linguistically and culturally (Loh, 1975). After independence, the country embarked on the process of diversifying economic activities and on the policy of Malayanization (Gullick, 1988; Harper, 1999). Manufacturing industries like Fraser and Neave, Nestle, and Bata expanded their businesses and new ones emerged, creating jobs in urban centres. The government embarked on the Development Plan for Malaya which focussed on tackling the two-pronged challenges of eradicating poverty and fostering national unity. In 1963 Singapore, Sabah and Sarawak joined the Federation of Malaya and formed the Malaysian state, but Singapore seceded and became and independent State in 1965. In 2007 Malaysia has a population of over 27 million with over 50% under 20 years old (Malaysia, 2006b).

Fifty Years of Incremental Changes and Quantum Leap Mindsets

From the early days of national independence, Planned National Development was set in motion in all sectors and Educational Development was regarded as a priority. Embedded in successive Malaysia Development Plans has been the objective of creating a middle class through the creation of a wide range of economic opportunities in the public and private sectors. This objective is to be achieved principally through all levels of the education sector, especially higher education, seen as the sector which drives socio-economic mobility (Archer et al., 2003; Shiraishi, 2004). The University of Malaya moved from Singapore to Kuala Lumpur in 1959 and the Engineering, Medical, Arts and Agriculture Faculties, and with a School of Education offering a Diploma in Education and a Bachelor of Education as Postgraduate degrees, were among the earliest established. The Law Faculty as well as other professional Faculties, were established later. The establishment of these Faculties became the basis of the national capacity for the education and training of professional leaders. The Malaysian Foreign Affairs Ministry began recruiting university graduates to join the expanding Foreign Service as professional diplomats, while the Health Ministry began to recruit people for the medical profession and for nursing. In the 1960s, there were few university graduates teaching in schools except for foreign university teachers from Britain, India, and Indonesia who were on short-term contracts. Holders of the Diploma in Education became the first graduates posted to serve in schools throughout the country. In the 1990s, the Ministry of Education articulated a policy agenda whereby by 2010 all secondary school teachers in approximately 2,000 secondary schools, and half of the teaching force in the 8,000 primary schools, would be university graduates, and, eventually, all teachers will be university graduates (Ministry of Education, Malaysia 2006a). This policy decision ensures that all teachers will be socio-economically in the

middle class. Being in the middle class, however, is to be distinguished from being in the professional class (Fantasia et al., 1991; Savage, 2000).

By the twenty-first century, many villagers saw their sons and daughters go to universities. The establishment of the Multi Media Super Corridor (MSC), the e-sovereignty initiative, and other electronic developments are creating the possibility of "one home one computer" and "knowledge at the fingertips". This has opened the possibilities of access to education "anywhere, anytime". Even in the remotest villages and community centers, there will be "electronic cottages" in the future in the Digital Era (Ariff and Chuan, 2000; Ahmad Sarji, 1993). Today, too, many senior members of society who missed early opportunities for further education are now engaged in continuing education through the policy of lifelong learning (Bajunid, 2001, 2002). In the early years of independence, the dominant values were loyalty, respect and gratitude to the extended family in the context of traditional occupations in the setting of rural life. However, with urbanization over the last 50 years, new values are adopted and there is now an unleashing of Malaysian imagination and the emergent generation is encouraged to adopt the credo "*Malaysia Boleh*" – "*be all that you can be*", thereby breaking away from time-honoured traditions. Slowly, the values, norms and meanings of "profession" have begun to reside in the societal psyche and become embedded in family culture and values.

Among the 20 public universities and 36 private universities and university colleges, there are, for instance, a University College of Design, Creativity, Technology and Innovation and the Kuala Lumpur Infrastructure University College. Several medical, engineering and business university colleges were also established in order to meet the social demand for higher education and for professional preparation.

The Professions and the Emergence of the Middle Class in Malaysia

With population increase and higher levels of education there are rising aspirations and expectations for better occupational and economic opportunities, higher standards of living and better quality of life. Comprehensive and rapid changes are occurring in all sectors. In the economic sector, for instance, small family businesses, especially Chinese small businesses, must now compete with hyper-markets (Tan et al., 2005). In these hypermarkets, particularly in the bigger towns, school children are exposed to thousands of products and related services, thus increasing aspirations and expectations. In the past, there were few bookstores and outlets for general books, but today, in the bigger towns there are the large bookshops of the international chains as well as national ventures such as the Malayan Publishing House (MPH). Malaysians are beginning to use computers to buy on-line from e-Bay, from Amazon and from airlines such as Air Asia, and they increasingly utilize various facilities of e-learning, e-government and e-commerce which are now expanding in Malaysia and elsewhere in the world. Clearly, in the era of digital and

knowledge revolution, educational leaders cannot just think of the world of school children within the confines of classrooms because the classrooms with walls are becoming the open classrooms and the borderless classrooms of e-learning and blended learning. University leaders cannot simply maintain the position of 'knowledge for knowledge's sake' for education is expected to give focus to human resources, talents, competencies and human capital closely related to business and industry and employability through new job creation and entrepreneurship. (Ministry of Higher Education, 2006; 2007; and see also, [Website] http://www.mohe.gov.my/,).

The expansion of higher education institutions has led to an increase in the number of people with first degrees and higher degrees. This expansion has provided the leaders for the public and private sectors. These leaders have been the drivers for the transformation of Malaysian society. Planned changes covering all sectors have been implemented based on nine Malaysia Development Plans. The National Vision articulated in 1991 has consolidated policy ideas and ideals, development programmes and projects to achieve the goal of a "psychologically liberated" citizenry, resilient, democratic, and with the passion for justice, including economic justice. In the wake of current development, educational leadership in Malaysia must now function in the context of a dynamic learning society informed by the image of a developed nation where the quality of life will be comparable to the most developed society anywhere in the world (Mahathir, 1991; National Institute of Public Administration (INTAN), 1994).

The Professions and Elites in the Context of National Occupations

The Malaysian Occupational Classification is based on International Labour Organization's International Standard Classification of Occupations. Typically the Classification System consists of 509 specific occupational categories of employment arranged into 23 major occupational groups. The hierarchical structure shows the 23 major occupational groups divided into 96 minor groups, 449 broad groups and 821 detailed occupations. The major groups include legislators, senior officials and managers, professionals, technicians and associate professionals, clerks, service workers and shop and market sales workers; skilled agricultural and fishery workers, craft and related trades workers, plant and machine workers and assemblers; elementary occupations and armed forces (Greenwood, ILO, 2000). The Malaysian Occupational Classification focuses on Professional, Technical and related workers; Administrative and Managerial Workers; Clerical and Related Workers; Sales Workers; Service Workers; Agricultural, Animal Husbandry & Forest Workers, Fishermen and Hunters; Production and Related Workers, Transplant Equipment Operators and Labourers. In 2007, in Malaysia, there are over 11 million jobs. Of existing jobs over 12% are in the Professional, Technical and related workers; Administrative and Managerial Workers Category. There are approximately 200,000 doctors, 85,000 engineers, 12,500 practicing lawyers, 1,700 architects, 1,400

veterinary doctors. Planned projections have been made for the increase of graduates in the areas of shortage of professional personnel. Typically, professional and managerial groups are the elites in society, who, in their various leadership roles, influence the entire population. Members of the professions tend not only to focus on leadership in their specialized areas but become legislators and political and community leaders. In a centralized educational system, collectively, those from the teaching profession, have the capacity to influence almost 6 million school children and over 800,000 university students in current enrollment. Teachers also directly and indirectly influence every family with school or university students and they also influence adult learners. These realities have not been fully understood by the profession itself which, hitherto, has been inward looking, holding local micro-perspectives, focusing on the development of individual teachers and individual institutions and their particularistic concerns. A strategic mind shift is required: what Senge (1992) referred to as "*new assumptions and values, new action rules, and new linguistic and cognitive structures*." To date, the teaching profession, stuck in the policy-making and practice quagmire, has failed to define and lead in the areas of "leadership for learning". All 27 Teachers Colleges and the dozen or so Faculties of Education have been training teachers for teaching but have not captured the language register, contents and methodologies of "leadership for learning" (see MacBeath, 2002).

Of the 1 million classified as being in the top professional and managerial group, over 50% are in the teaching profession. This means that the teaching profession is the backbone of the Malaysian middle-class and of the professional class. Notwithstanding the analytic or empirical debates on the notion of how class is conceptualized, for our purpose, drawing on the conventional literature, we can assume that to a greater or lesser extent, teachers may adopt middle class and professional class values. (Day et al., 2000). The middle class values which drive the modernising values of society include the value/importance of education, the equality of individuals, personal freedom, choice of useful leisure activities, a focus on the future, change and progress, a high regard for achievement, action and societal stability, being the consumer and promoter of the arts, fostering of good manners and cultural refinements. The shared values of the professional class, include, professional mission, professional accountability, code of ethics, continuous professional learning, identity as members in the communities of practice, collegiality and professionalism (McKenna and Maister, 2002). The values which are inherent in sociological notions of the middle class and professionalism, would become the increasingly dominant and cherished values in Malaysian society.

Teaching as the Strategic Profession for National Development

It is a reasonable assumption to make that national development is strategically linked to leadership development in the professions. At the centre of this professional leadership has been the teaching profession for "*teaching is the profession upon which all professions rest…*" as aptly stated by Linda Darling-Hammond. While social and intellectual capital exists in the population as a whole, formal knowledge and intel-

lectual capital are generated and disseminated through educational and memory institutions. However, such knowledge is actually applied to the whole range of human activities by the professionals in their respective domains. Academics and professionals are also bridges to global communities of professional practitioners. Knowledge transfer occurs through the thousands of Malaysians studying in universities or working abroad and through the overseas scholars who study, teach conduct research or work in Malaysia.

The contributions to national development are not just from the "pure or true professions," of medicine, engineering or law and architecture, but from the semi professions, of nursing and other para professionals, and from aspiring professions and other self advertised notions of being "professionals." The business sector with a very large retail and trading community and with the business leaders who are professionals in their own right, do contribute significantly to the development of the middle and upper socio economic classes. The business community has broad business acumen and business intelligence which are learned formally and from experience.

Teaching remains at the centre of national development. A strong education and training system has developed with the capacity to generate and disseminate knowledge and skills to a large proportion of the populace (Bajunid, 2007a). In the wake of the Ninth Malaysia Plan (Malaysia, 2006b) and the National Mission, the Educational Development Plan 2006 focusses on the development of human capital and the agenda to raise the prestige and status of the teaching profession. Three of the thrusts of the National Mission are related to the knowledge professions. These are (i) To drive the Malaysian economy up the value chain; (ii) To raise national knowledge and innovation capacity and to foster the development of 'first-class mentality' (iii) To address the recurring socio-economic gaps and imbalances in constructive and productive ways.

Reaffirming the various National Development thrusts, the Ministry of Higher Education (Ministry of Higher Education, 2007) sets out to turn Malaysia into a world class education hub.

To this end, the following issues are included in the agenda of providing (i) Wider access to higher education. (ii) Improvements of Teaching-learning Methods, (iii) Strengthening of research and innovation and promotion of life-long learning. It is evident that the teaching profession and other professions have to rise to the challenges of new benchmarks set in national development agenda (Malaysia, 2003; 2006a; 2007). The teaching profession is not just critical for the development of other professions, but it is actually the focal profession for the development of intellectual, cultural and social capital in the society.

Understanding the Leadership in the Profession: Broader Based Leadership and Educational Development

People who exercise influence on educational matters of policy and practice come from diverse backgrounds, and, therefore an inclusive definition of educational leadership is necessary in order to make sense of the drama of educational development.

For our purpose, educational leaders in Malaysia are not confined to those who work in schools, colleges and universities but include influential and significant others whose range of various leadership roles have direct impact on education: politicians, civil servants, teacher educators, teacher union leaders, business leaders, leaders of non-governmental organizations, community leaders, and opinion leaders.

Among the most significant contributors to educational development, other than teachers, are those leaders from politics and the educational bureaucracy. Contributions from such domains may focus primarily on education policies or on the broader domain of social and national concerns which impact on education, for instance, Consumer Education or Environmental Education or the prevention of social ills. Each leader uses all available resources to structure national psyche in the mould of their particular definition of reality and development. Educational leaders have many opportunities to learn useful lessons from those who have lived long and who have wide experiences. Through mentoring and coaching by older and experienced leaders, younger educators could learn to construct their own understanding of the nature of leadership and define their own construct harmony and values frames. There are, for instance, useful lessons to be learned from political leaders at the level of Prime Ministers, Ministers of Education and Director Generals of Education for the Substance/Contents of educational and school leadership development in Malaysia. Typically, politicians contribute to leadership development by propagating policies which become overarching development frameworks for national development. Tunku Abdul Rahman was the Father of the Nation and ensured that enshrined in the Malaysian Constitution was the recognition of Islam as the official religion, the Malay language would be the national language and that the indigenous people would have Special Rights. All other citizens were to have the basic freedoms of language, religion, culture and property. As national leader, the First Prime Minister focused on the critical importance of education and has said that "What is important for the country are books, not bullets." (Tengku, 1980). For 50 years the focus of the nation has been educational development rather than over military might.

The second Prime Minister, known as the Father of Rural Development, paid particular attention to education in the rural areas and established educational institutions to provide education for the rural population. He also established relations with Communist China and promoted the Association of Southeast Asian Nations (ASEAN) and the concept of the Zone of Peace, Freedom, and Neutrality (ZOFPAN) in the ASEAN region and the National Ideology of Rukunegara. The third Prime Minister focused on the supremacy of law and the realm of justice. The fourth articulated what became known as Vision 2020 whereby Malaysia would become a fully-developed society by the year 2020 and thereby increasing Malaysian self-confidence. In the wake of international conflicts and terrorism when Islam is perceived pejoratively in the international arena, the fifth Prime Minister, Abdullah Badawi, has focussed on civilizational Islam, *Islam Hadhari*, and human capital (Hng, 2004). It is important to note that in the 1980s, the Minister of Education, Musa Hitam, initiated curriculum reform from the primary school right through the secondary school. This was the most wide sweeping curriculum policy and practice reform in the history of Malaysian education which

provided indigenous perspectives on the knowledge worth knowing for transmission to future generations.

The second Prime Minister, Tun Abdul Razak, was the one who was the Chairman for the 1956 Education Report outlining the establishment and development of the Malaysian Educational system. The other three Prime Ministers, namely, Hussein Onn, Mahathir Mohamad and Abdullah Badawi were former Ministers of Education. Almost all former Deputy Prime Ministers had previously been Ministers of Education. Of the five Prime Ministers, three were from the legal profession; one was from the medical profession and one from the professional Public and Civil Service. Evidently, leaders at the highest level in Malaysian society are people with understanding of what being a professional means because of their professional education and training. While these people may not have been school leaders, their influence on educational policies and on the impact of policy has been considerable. One difference between educational leaders and school leaders is that educational leaders are typically involved in the macro-dimension of leadership, internationally, in Parliament and in the community, while school leaders are more classroom and institution-based. School leadership is founded on instructional leadership but the demands on school leaders are such that they are expected to provide civic leadership using their educational knowledge as an important source of knowledge for their communities. There is, however, an area of overlap of policy and practice when school leaders have to lead beyond the school and become involved in national policy making and when educational leaders at the macro level as policy-makers question and challenge the diverse range of educational practices and even provide possible solutions or directions for solutions of teaching-learning paradoxes (Prawat, 1999; Harris, 2001). It was not school leaders who ensured the adoption of the agenda of the UN Millennium Goals, or the goal of Asia-Europe Meeting [ASEM] Lifelong Learning Agenda or the Information Communications Technology [ICT] policies as national and educational policies and priorities. Such championing has often been undertaken by political, public service, including foreign affairs. Officials, ambassadors, and even business leaders. Typically too, when these various policies are debated there are sector, system, district, institutional and classroom levels of championing, as the occasions demand. The contributions of political leaders exemplify the complex, multilayered and interrelated nature of educational development in a centralized educational system.

The Development of Leadership Programmes for Educational Leaders

Malaysia has had to confront the same dilemmas that have confronted other educational systems which have sought to develop specific programmes for the preparation of educational leaders and managers. These dilemmas arise basically from the fact that, before the emergence of the need to prepare educational administrators, managers and leaders, in Special Training Institutes or Staff Colleges, teacher

preparation had been largely carried out in teachers' colleges and universities. The programmes of academic institutions were primarily concerned with developing a broad understanding of the problems and issues of education, as well as with providing them with the foundational knowledge and skills needed for effective classroom practice and for the broader issues of curriculum, grouping, assessment and so forth. In the past, teachers who were to become future school leaders had not had administrative or leadership training. Until the early 1980s, specific programmes for school leadership training tended to take the form of relatively short in-service courses provided by central or local administrative bodies (Levine, 2005; Bajunid, 1999).

Typically, university lecturers are expected to teach, conduct research, publish, provide consultancy services and serve the community. Schoolteachers are typically expected to teach, provide counselling to students and parents and serve the community. Teachers engage in local community work considerably more than university lecturers whose contributions are in the field of academic research and consultancy and often of a global or international nature. It is clear that there are distinct differences in focus between the leaders at different levels of education, specifically, academic university leadership and school-level leadership (Leithwood and Hallinger, 2002). Whatever the differences in scope and focus, ideally, leaders are expected to invest thought, knowledge, time, and energy and make various kinds of sacrifices towards individual and national character building, community building, advancement of the profession and to promote global peace. As a matter of practice, university lecturers contribute more to the generation of knowledge, considered as their core business, whereas for school leaders and school teachers, teaching and student character building are considered their core business.

In the early years of the development of the School of Education (which then became the Faculty of Education) of the University of Malaya, academic staff were sent abroad to specialize in the areas of Sociology of Education, Educational Statistics, the History of Education, Educational Psychology, Curriculum, Educational Evaluation, Educational Counselling, Educational Technology, Science Education, the Teaching of Mathematics, Languages and the Social Sciences. The Ministry of Education itself conducted weekend courses for secondary and primary school heads for educational administration and management competencies. In the 1970s, the first academic programme in Educational Administration offered in the University of Malaya was taught by Ee Tiang Hong. Programmes on the Sociology of Education with reference to educational leadership were offered by T. Marimuthu. Beyond the University of Malaya, Malaysians went abroad to study. On their return, those who specialized in educational administration, policy and curriculum were typically posted to positions where they could apply their advanced professional knowledge to educational practice, within their leadership domains. Typically, at the system level, the educational leaders are administrators, curriculum, instructional and assessment leaders, and, experts and teachers in specialized fields of education. The generic leadership skills to be acquired through leadership training covered issues of public interest and national educational development.

Towards Edupreneurship in the Teaching Profession

In 1979 the Malaysian Education Staff Training Institute (MESTI) (later, renamed the National Institute of Educational Management) was established as a Professional Division of the Ministry of Education, Malaysia. Its brief was to respond to the need to advance the professional growth and development of educational administrators and improve educational management and planning practices. Initially the priority was on the training of primary and secondary school principals but it also provided courses for educational administrators and support staff in central, state, and district levels (Chew Tow Yow, 1986; Bajunid, 2005). During the early years of its establishment, MESTI conducted a seminal country-wide National Training Needs Assessment Study of the educational and training needs of school leaders. The information gathered pertaining to actual duties and responsibilities of principals and the required competencies became the baseline data and provided important input in the formulation of training courses. The overarching conceptual frameworks as well as the categorizations of competencies continue to be used in the Educational Management Information System packages for Malaysian Smart Schools. (Multimedia Development Corporation, 2005).

The Institute relocated to the Genting Highlands and was re-designated Institut Aminuddin Baki (IAB, 1999). Under the Directorship of the present author, IAB sought to encourage commitment to improving educational leadership and the quality of education generally in the context of multi-cultural multi-ethnic, and multi-faith Malaysia. It was also committed to generate the corpus of knowledge on educational management and leadership from the indigenous as well as from international perspectives. To this end, beginning in 1993, twinning programmes were established with Houston, Bristol, Tasmania and Vandervelt Universities. The Joint Masters' programmes which were established with the University of Houston and the University of Bristol created strong professional benchmarks and exciting and mutually beneficial professional exchanges. Howard Jones who was a highly influential member of the Houston Academic Team brought to bear on the courses he taught a wide-ranging philosophical perspective which encouraged students to be reflective about their work and to dare think outside of conventions. Similarly, Eric Hoyle, who was the leading member of the Bristol team, encouraged students to adopt a variety of perspectives in seeking to better understand the institutions in which they worked and to apply powerful educational and sociological concepts to the social and educational systems and the teaching profession. Scholars who were exposed to the minds of Jones and Hoyle experienced exciting and rare synergistic intellectual insights. (By coincidence, Howard Jones and Eric Hoyle had, some years previously, worked together on a leadership development programme in Indonesia.)

One of the dilemmas facing institutions which seek both to train and educate future leaders lies in the ambiguous relationship between administration, management and leadership. The notions of administration and management were in contestation from the earlier years of the development of the field and to some extent continue to remain so. The field of management, in fact, overlaps considerably with the field of leadership, and increasingly with entrepreneurship In the 1990s, during

his tenure of office, the then Minister of Education (who is now the Deputy Prime Minister) continually emphasized the importance of "leadership" and not simply "management" in the training of educators and educational leaders. This emphasis was emphasized particularly with reference to the training of principals. Coming from the political domain and being formerly the Minister of Defence and the Chief Minister of the State of Pahang, as well as being engaged in the Asian Leadership Forum and other strategic thinking initiatives, it was understandable that he gave due importance to "leadership" of principals and not just "administration" and "management.". The Director of IAB at that time had also emphasized the significance of leadership beyond the demands of administration and management. It was at that time that IAB adopted the change which ensured significant emphasis on "leadership" and the National Institute of Educational Management became the National Institute of Educational Management and Leadership. This significant change is not only symbolic but is also substantive. With the increasingly important role of private sector education with its own ethos and challenges, the notion of educational entrepreneurship, specifically edupreneurship, has emerged in the wake of related notions of edutourism, ecotourism.

During the last 50 years there was gradual and incremental growth of private education, but the last fifteen years saw the rapid and phenomenal expansion of private education, especially at tertiary level. Educational leaders in private education have had to raise their own funds, establish international linkages, ensure that their institutions are the preferred providers of education, and create a market for their products, programmes and services. Among the private providers of education are Tuanku Jaafar College, Kolej Yayasan Saad, Sri Chempaka, Sri Inai and Prime College. At the higher education level are INTI International University College, Lim Kok Wing University College of Design, Technology and Innovation, Cosmopolitan, HELP and Sedaya University Colleges and others. These various colleges compete among themselves and also maintain or go beyond the standards set by public institutions and their international partners so that they are also leaders in their own right. These private institutions have become the income earners for the nation and have created the education industry. In order to be competitive with neighbouring countries, including with those whose education systems are mature, such as Australia and New Zealand, these colleges have to ensure that their standards of teaching and learning meet all international quality assurance requirements. In addition to maintaining and raising standards, they have to keep fees low, manage their finances, keep investors and stakeholders happy, and, most of all, satisfy students as their direct customers, and, parents as the indirect customers, always " positively surprising" their clients beyond expectations. Private educational institutions and their leadership have demonstrated that for Malaysia to be a Centre of Excellence, educational entrepreneurship is required. The potential of educational entrepreneurship is currently being explored by leaders in the private sector. Leaders in the tourism industry, for instance, have begun to understand and market the idea of educational tourism, ecological tourism, cultural tourism and health tourism. Clearly then, entrepreneurship is highly valued in private sector education and it has to be noted that the development of educational

leaders must now take into account the increasingly entrepreneurial aspects of their roles. Training organizations responsible for curriculum development and training programmes for educational leaders from the private sector must (and the increasingly competitive the public sector) must necessarily address the meaning and implications of "edupreneurship" or entrepreneurship in education. For scholars of educational leadership, there are interesting discourses to engage in with regards to defining and finding relevant practical examples of educational administration, management, leadership and entrepreneurship.

Indigenous Educational Knowledge Generation and Culturally Unique Modes of Knowing

There are today several books on educational policy, history, administration and education written in the Malay language which is considered one of the world's leading and growing languages (Collins, 1996). These books have contributed significantly to meet the challenge of a dearth of indigenous educational materials. Typically, these materials are descriptive and analytic but not critical since the tradition of criticism, publicly or openly expressed, is not yet acceptable to politicians, bureaucrats or even some academics. It seems that at this stage of strategic development of intellectual culture in Malaysia, works in the tradition of critical inquiry as is common in the western world (Freire, 1970; Goodman, 1973) are not well supported by various stakeholders and constituencies. Under these circumstances, and in the context of the dominant indigenous culture at a particular stage of development, it would be appropriate to develop a culture of appreciative inquiry within which there may be embedded critique and the subtle persuasive mode may render criticism more palatable and change, more acceptable. Appreciative inquiry suggests a more balanced and more creative mode of criticism than just outright negative criticism based on some ideological or personal positions (Cooperrider et al., 2001). In terms of educational criticism in Malaysia, Bakri Musa's and Kua's works, although critical, seemed to be welcomed by the community of scholars (Kua, 2002; Bakri, 2003; 2004).

The training and development of educational leaders and school leaders needs to address the issue of educational critiques in such modes as ideological critiques or appreciative inquiry, moving towards educational connoisseurship and professionality. Educational connoisseurship matters if educational leaders have to achieve clarity in the contents and direction of their leadership in terms of epistemology, ontology, axiology and practice. The argument of "dynamic inaction" of doing nothing while waiting for something to happen and problems will take care of themselves may not be appropriate or acceptable in a lively, dynamic educational environment. Educational leaders find themselves involved in the Character Education Movement, the Great Books Movement, the Genius of Mankind Movement, and the Leadership for Learning and the Educational Wisdom Movements. In fact, the field of education provides vast opportunities for explorations of all knowledge fields. Educational connoisseurship invites the exploration of servant leadership, thought leadership,

timeless leadership in multicultural contexts and many other kinds of knowledge and leadership perspectives. (Toffler, 1974; Hofstede, 1994; Trompenaars and Hampden-Turner, 1997). That, to date, there are no such visible and robust movements at local, state or federal levels, indicates that teaching as a profession and teachers as members of the professional class, have not made their impact within their circles, and indeed very little impact on other professions. Being called a profession does not make the occupational group professional. While the idea that "teaching is the profession on which all other professions rest" is inspirational and provides the direction for professional leadership, there is a wide chasm between the ideal and the reality. It is robust professional knowledge, hard work, and will, that fosters professionalism and professionality. The teaching profession in Malaysia has a long way to go to play a knowledge leadership role, leading, and setting the highest standards of professionalism, as exemplar to other professions. Educational leaders will have to develop profound understanding of educational philosophy within the contexts of educational and linguistic rights and religious rights. Educational and school leaders have the responsibility of becoming champions of such significant causes as Values and Civics Education or Special Needs Education, for, in Malaysia, these domains are short of champions. However, cruel and unjust the outside world, within the school and classroom, school leaders have the responsibility and the opportunity to ensure that that there is justice in classrooms and schools, and there is hope and there are good people and there are ideals worth fighting for and there are timeless inspiring ideas. Other ideas discussed and launched as programmes in other societies (which need to be explored and redefined for indigenous relevance), include the notion that every child matters, every teacher matters, and every citizen matters. No child, whether normal or gifted or with special needs should be left behind but should have the right to attain the development of their fullest potentialities. At the institutional levels, there are other ideas of schools without failures and schools as happy places. School leaders have immense opportunities to move educational development from the realm of rhetoric to the realm of reality by exercising effectively the leadership of practice, based on mature professional knowledge. Educational and School Development can be driven by ideas and ideals generated from the education sector itself and not merely by ideas from the political, economic, cultural or public service domains. While the paradigms of 'middle class' and 'profession' should not be overstated and turned into ideological doctrine, the teaching profession could be enhanced by exploring profoundly and employing the best of the cultures of the 'middle-class' and 'professions' to advantage.

Examining Possibilities for the Strategic Positioning of the Profession

Educational leaders can exercise educational imagination of the "futural imagery" to ensure that their students will be members of the educated and learned class, the middle class, the class of knowledge workers, the professional or the creative class

and members of a democratic and participative citizenry. Educational imagination for the transformation of society can move from the quest to develop a "middle class" to the quest to develop a "creative class" in the context of the knowledge economy, knowledge entrepreneurs and the service industries coupled with the ideas of innovations, designs and creativity (K Economy Master Plan) (Bajunid, 2006). The challenge for educators is to understand and give due regard to such subtle differentiae as 'critical' and 'creative,' 'cosmopolitan' and 'global,' 'creative class' and 'professional class,' for, such efforts of refining mental categorizations are marks and examples of intellectual character (Ritchhart, 2002).

Leadership development programmes should be exciting, dynamic and lively and should draw materials not just from sources such as academic texts, exploring the ideas of thinkers, but should also study actual cases, and have conversations with practicing educational leaders from different domains, across the spectrum of concerns, eliciting understanding of their accomplishments, their successes and failures, their strategies, their dreams, ideals and disappointments, their wisdom and follies (IAB, 1999). While exploring the Great Books on ideas and leadership there should be the exploration of the great movies [and even songs], particularly those movies on the drama of life in classrooms and schools and homes, involving students, teachers, parents and leaders and their passions. Such popular and inspiring works like *To Sir with Love, Ghandi, Do the Right Thing, Stand and Delive, Dead Poet's Society, Dangerous Minds, Akeela and the Spelling Bee,* should not be trivialized or diminished by applying academic criteria, but they should be assessed for edutainment value, for at the very least, they may be inspiring. While they constitute non-traditional sources of materials and knowledge, these works do have messages. Underlying the messages is the notion of "professionality" in teaching.

Visiting schools identified as the best and most successful and examining the best practices and visiting difficult schools to attempt at understanding root causes of problems and failures are all part of the holistic development of teacher leaders, for many of the educational and leadership ideas have to be grasped, mastered at the individual levels and the relevance and appropriateness of the ideas and issues have to be examined in contexts. Visiting and studying the best institutions and organizations beyond schools to understand the embedded educational management excellence in terms of policies, practices, and continuous improvement imperatives are also strategies which should not be dismissed. Leadership development requires not just the mastery of the academic texts but also sensitive understanding and empathy for the diverse scripts of life. Variations of the meaning of profession, professionalism and professionality in education (Hoyle,1974,1982; Hoyle and John, 1994) need to be further explored in relation to the Malaysian context. The struggle to ensure that the teaching profession becomes a dynamic knowledge-based profession, beyond the mere attestation of the Professional Code of Teaching certainly demands more serious meta-analysis, examining and synthesizing of concepts, theories and anecdotal evidence.

Members of the teaching profession with its own socio-educational hierarchy from those who teach in primary schools to those who teach in universities are essentially in the middle class. Also teachers are essentially in the professional

class as members of the communities of practice in the professional grouping. Being at once members of the middle class and the professional class enables teachers to move out from what is traditionally considered a conservative profession. As members of the middle class teachers have the potential and capacities to exercise the values of the middle class such as social stability, respectability, family values, stability based on income, wealth and education. As members of the professional class teachers have the capacities and responsibility to contribute to the advancement of the profession as they continue to develop their acumen of experiences and expertise and repertoire of mature knowledge. It is the professionals with their code of ethics, their methodologies, and their contributive contents that provide the legal, rational, ethical, disciplinary and content base logic, processes and ideals of development. If these two realities are understood and accepted, then the roles and visions of teachers can take on new substance and spirit (Bajunid, 2008).

Conclusion

For 50 years the nation has focussed development efforts on national unity, nation-building, establishing infrastructures and infostructures, wealth creation and the equitable distribution of opportunities and improving the quality of life of its people. It has moved from the mentality of the feudalistic and anti-colonial mindset towards nationalism and patriotism, and first-world mindsets, dealing with emerging issues like e-sovereignty, fostering regional cooperation and exercising a participative and constructive role in the global community. With its National Mission focussing on knowledge, innovation and first world mindset, and with a critical mass of professionals and intellectuals, and a large base of enlightened citizenry, the nation is now set on the path of the next phase of development in the sweep of forces of globalization, liberalization and internationalization (Oakley and Krug, 1994; United Nations, 2007).

De Pree (1989) noted that the first responsibility of the leader is to define reality, but an equally significant responsibility is to define a vision (Davis and Davidson, 1991). To date, no individual or group has defined the reality of the teaching profession as the largest profession in the country which, when mobilized and empowered, has the capacity to effect deep, strategic change. Nor has the fact that members of the profession are actually the builders of intellectual, knowledge, cultural, values and social capital, been fully articulated in the language of "visioning". Re-conceptualizing what educators have been doing in the language of management development will revitalize the profession and identify new directions embracing greater societal responsibilities. It is clear that the phenomenon of educational leadership should receive due attention in holistic perspectives and educational leaders need to have self knowledge and confidence in the strategic importance of the teaching profession for the development of knowledge capital, intellectual capital and social capital and human capital. A middle class which is a consumer class but not a creative class, without a critical mass of

its members does not ensure the advancement of society. In the same way, a teaching profession whose members are mere consumers of knowledge and not generators of knowledge does not ensure the sustained advancement of the profession and its potentialities for leadership.

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