

Applying Syundz's Philosophical Concepts to Teaching Leadership in Higher Education and Lifelong Learning*

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Abstract Syundz (c. 314-237 BC), born in China during the Warring States Period, was a realist philosopher who contributed to the Hundred Schools of Thought, a period of cultural and philosophical development that flourished from the 6th century to 221 BC. Syundz commented on many ideas, particularly those of Confucius and Mencius, and a collection of influential essays, usually attributed to him, is known by his name, the *Syundz*. An outstanding thinker in a turbulent time, Syundz's philosophy covers education, society, culture and music, and one of his principal arguments is that humankind can be improved by education and ritual. In fact, Syundz believed that education was a lifelong process. This study analyzes Syundz's work with the purpose of applying his ideas to teaching leadership in contemporary higher education. The methods adopted by this study are concept analysis and content analysis, both of which are qualitative research methods. By applying them to Syundz's work, the study summarizes his ideas about leadership and the role that education plays in its promotion, following his central idea that to live is to learn. How Syundz's philosophical concepts apply specifically to contemporary higher education and to lifelong learning are comprehensively discussed in the research outcomes. The study's additional objective is to provide a reference point for teaching specialists, so that they can exchange ideas about Syundz's philosophy and to deepen their understanding of its relevance to contemporary education, in the belief that Syundz's ideas are as relevant today as they were over two millennia ago.

Keywords Syundz, Philosophy, Teaching Leadership, Higher Education, Lifelong Learning, Lifelong Education

1. Introduction

Syundz was a thinker, a sociologist, a practitioner, and an observer. As an observer, he witnessed humanity's hypocrisies which, he believed, were as much to blame for social disorder as was human folly. To address this problem, Syundz proposed a philosophical system that envisioned an ideal society, the scope of which covered all of human endeavor, from philosophy to politics to education. His goal, as difficult to implement as it is to imagine, was to fashion the perfect society, and he believed that the fundamental step to achieving this is to learn because education is the source of social harmony. In fact, Syundz stressed that one should never stop learning, that we should continue to learn regardless of age, ability, occupation or gender, because education is the path – the *only* path – to a civilized society.

According to Syundz, there are two essential elements needed for achieving this goal: learning and leadership. The reason why learning is essential is that a person cannot be good without being educated. The uneducated may perform good deeds but they do not embody goodness, as Syundz understood the term. Indeed, without education humanity will fail as a social species. For Syundz, then, the key to an ideal society is learning, which is also key to keeping society free from disorder. In fact, the social functions of learning and leadership reveal the central importance of the teacher who, according to Syundz, helps to facilitate student achievement by using new methods of teaching. As in any field, to yield twice the result with half the effort, the practitioner needs to apply innovative and non-traditional methods to succeed.

Syundz argues that learning is not only a way to acquire knowledge but also a way to study etiquette and apply it in daily life. Certainly, an important part of his philosophy centers on how teachers teach students to comply with society's normative rules. Thus, the concept of leadership is found in the most rudimentary aspect of his teaching philosophy, in how students behave. What is more, this is related to the other core element, learning itself, considered

by this study.

One of the most important features of Syundz's philosophy of leadership is the concept of harmony. Syundz stresses that the aim of leadership is to produce social harmony, so that those who are governed believe and trust those who govern them. This is an essential point in his teaching: that society is perfectible only by the application of enlightened leadership. After analyzing the two central ideas of Syundz's philosophy, learning and leadership, this study proposes that the two can be integrated in teaching. But how does a teacher achieve his or her educational goals through leadership?

The answer lies in *how* leadership is applied to higher education and lifelong learning. Because students of lifelong learning are usually older than their more youthful confreres at university, it is essential to develop the former's potential for leadership faster than might otherwise be expected. The purpose of this study, therefore, is to explore the application of Syundz's philosophical ideas to teaching leadership to all students, both junior and senior, in higher education and lifelong learning.

Few writers have annotated the works of Syundz (314 B.C. ~ 237 B.C.). During the Tang Dynasty, Jing Yang (618 ~ 907) interpreted his essays and later, in the Ching Dynasty, Xianqian Wang (1843 ~ 1917) collected related annotations and compiled them into "Translation of the Complete Works of Syundz". Qixiong Liang, during the Republic of China, wrote "Interpretation for Selected Works of Syundz", but there have been few, if any, additional annotations of his collected essays, the *Syundz*.

Although Syundz's philosophy covers the full spectrum of human endeavor, the first eight characters in the first chapter of the first essay summarize the core idea of his philosophy: that one should never stop learning. Studies of Syundz's work have focused on most aspects of his philosophy: for example, discussions about the text[1], discussions about the angels of classic literature[2] and modern literature[3], discussions about humanity[4], about learning[5], etiquette[6], moral philosophy[7], interpersonal relationships[8], and respect for teachers[9]. Despite the variety of topics, however, there is one connecting idea: that all of these discussions focus on relationships between individuals and social behavior. Thus, the essence of Syundz's philosophy can be summarized and applied to the most important social partnership, the interaction between teachers and students; and although there have been few studies on the philosophy of teaching leadership to teachers from the perspective of learning, this is an area that this study hopes to remedy.

2. Method

The present study adopted the qualitative research method to analyze the 32 essays in the *Syundz*. The steps are as follows: (1) to read the sentences in the order of the essays; (2) to textually research the meaning of each

sentence; (3) to textually research the meaning of the terms and to identify their concepts; (4) to clarify relationships among the sentences; (5) to clarify the core meaning of the paragraphs; (6) to determine the language of the rhetoric and to clarify the corresponding meaning; (7) to identify meanings related to teaching leadership which can be applied to higher education and lifelong learning; (8) to extract text from the concepts, i.e., to extract the words related to leadership; (9) to list all of the extracted words based on the principle that the concepts of these words are mutually exclusive; (10) to summarize and classify the extracted words based on their meaning; (11) to design a common topic for each category based on the extracted words in that category; (12) to note the title of the essay in parentheses after the extracted words in each category; and (13) to note, for each listed sentence, the title of the essay and the property of the sentence, represented by 1 if the extracted words were directly translated and listed, and by 2 if the extracted words are simplified and listed.

For every extracted word, the title of the essay from which it came is noted in parentheses and is represented by a number. The essays are numbered based on their order in the *Syundz*. For example, "On Learning" is the first essay, so it is represented by the number 1, "On Cultivation" is the second essay and is represented by the number 2, and so on. The titles of the essays and their representative numbers are as follows:

<i>Essay Title</i>	<i>Essay Number</i>
<i>On Learning</i>	1
<i>On Cultivation</i>	2
<i>Unauthorized Behavior</i>	3
<i>Honor or Disgrace</i>	4
<i>Attacking Physiognomy</i>	5
<i>Contra Twelve Masters</i>	6
<i>"Zhongni"</i>	7
<i>Effects of Confucianism</i>	8
<i>Royal System</i>	9
<i>Enriching a State</i>	10
<i>Kings and Hegemons</i>	11
<i>The Way of the Lord</i>	12
<i>The Way of Ministers</i>	13
<i>Attracting Scholars</i>	14
<i>Discussion of Warfare</i>	15
<i>Strengthening the State</i>	16
<i>A Discussion of Heaven</i>	17
<i>A Discussion of Correct</i>	18
<i>A Discussion of Rites</i>	19
<i>A Discussion of Music</i>	20
<i>Removing Blinders</i>	21
<i>Proper Use of Terms</i>	22
<i>Human Nature is Bad</i>	23
<i>Gentlemen</i>	24
<i>Working Songs</i>	25
<i>Rhymed Prose Works</i>	26
<i>General Summary</i>	27
<i>The Warning Vessel on the Right</i>	28
<i>The Way of Sons</i>	29
<i>The Model for Conduct</i>	30
<i>Duke Ai</i>	31
<i>Questions of Yao</i>	32

The English titles of the above 32 essays are translations

of the original titles and the spelling system is the Yale Spelling System (e.g., Syundz instead of Xunzi). To summarize, then: in every category, the two numbers in the parentheses next to each of the abstracted words represents the title of the corresponding essay and the property of whether the words were directly extracted or simplified before being extracted. There is a colon between the two numbers to separate them.

3. Results

In applying Syundz's philosophical concepts to teaching leadership in higher education and lifelong learning, there are 26 relevant concepts listed A to Z. These include several philosophical ideas, sub-listed as Arabic numerals.¹

A. Leadership approach

On this subject, there are twelve philosophical ideas in the *Syundz*,² including: 'follow the reasons', 'according to circumstances', 'follow normal orders', 'abide by the rules', 'uprightness and honesty', 'righteousness', 'use reasons as principles', 'conforming to public feelings, love and respect, kindness and mercy', 'friendly', 'cautious and careful attitude'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *Leading with a measure which follows the reasons would result in good fortune, while leading with a measure which deviates from the reasons would result in a dangerous state (17:1).*

2. *One should act according to circumstances based on righteousness and justice and handle affairs with flexibility (3:1).*

3. *Normal order of things should be followed, yet villains prefer to go to the extreme (4:1).*

4. *A nobleman would abide by the rules of conduct, a villain bothers about his gains and losses (17:1).*

5. *Uprightness and honesty produce understanding, and deceitfulness and falseness produce obstructions (3:1).*

6. *One cannot succeed without righteousness and justice when handling matters (2:1).*

7. *The person who rules people shall use reasons as principles. If his principles are vague, there will be chaos (17:1).*

8. *Etiquette shall be based on conforming to public feelings (27:1). Etiquette is about treating the elderly with love and respect, the young with kindness, and the poor with mercy (27:1).*

9. *One shall be friendly, flexible, and fond of tolerance and guidance (9:1).*

10. *Many successes are due to a cautious and careful attitude; while many failures are due to neglect and an idle attitude (15:1).*

B. Leadership attitude

On this subject, there are eighteen philosophical ideas in the *Syundz*, including: 'open and candid', 'magnanimous, not idle or irreverent', 'stick to principles without hurting others', 'be upright without being arrogant or overbearing', 'strong without treating others rudely', 'meek without drifting with the tide', 'respectful, cautious, treat others with tolerance', 'neither boastful nor arrogant', 'good will', 'show tolerance to students', 'impartial, show clear insight', 'show virtue', 'shall not show disdain for others', 'have a righteous and respectful attitude'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *One should be open and candid, to be different from common people (3:1).*

2. *A nobleman is magnanimous, not idle or irreverent (3:1).*

3. *One should stick to his principles without hurting others (3:1).*

4. *One should be upright without being arrogant or overbearing (3:1).*

5. *One should be strong without treating others rudely (3:1).*

6. *One should be meek without drifting with the tide (3:1).*

7. *One should be respectful and cautious and treat others with tolerance (3:1).*

8. *Speaking about one's own significant virtues is not boasting or being arrogant (3:1).*

9. *Those who come with good will shall be treated with respect (9:1).*

10. *One should focus on guidance, and therefore be tolerant of his students (5:1).*

11. *Impartiality produces clear insight (3:1).*

12. *If a leader can show virtue, people will be happy to be close to him (14:1).*

13. *If you want to subdue all the people, you shall not show disdain for others from a noble and lofty position (6:1).*

14. *When handling a student-related affair, one shall deal with it with righteousness, treat people with tolerance, and guide the student with a respectful attitude (14:1).*

C. Leadership thinking

On this subject, there are twelve philosophical ideas in the *Syundz*, including: 'avoid distracted thoughts and biases', 'avoid being fickle; concentration helps observation', 'correct understanding', 'the heart must understand reasons', 'think clearly to determine right from wrong', 'avoid confusion', 'should be perceptive without being extreme', 'careful and cautious when thinking', 'careful consideration, sufficient reflection', 'identifying what one should and should not do', 'thinking is easier than

¹ Sometimes there are more than the identified number of philosophical concepts. Where they are similar to others, they are conflated into a single category.

² The number of relevant ideas that were found in the *Syundz* may differ from the number of relevant ideas that exists in the *Syundz*; that is, there may be others.

mutual understanding'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *Distracted thoughts may lead to biases, and biases will lead to inability to be proficient (21:1).*
2. *Being of two minds (fickle) will cause doubts. Concentration can help with inspection and observation (21:1).*
3. *Reasons must be clearly noted with correct understanding (21:1).*
4. *A heart must understand reasons (21:1).*
5. *One cannot determine right and wrong if one cannot think clearly (21:1).*
6. *The judgment about a confusing thing made by a confused mind is not accurate (21:1).*
7. *One should be perceptive without being extreme (3:1).*
8. *A benevolent person is careful and cautious when thinking (21:1).*
9. *When deliberating an issue, careful consideration and sufficient reflection are essential (15:1).*
10. *One should know what to do as well as what not to do (17:1).*
11. *Thinking is easier than mutual understanding (4:1).*

D. Human understanding

On this subject, there are twelve philosophical ideas in the *Syundz*, including: 'nature', 'emotions', 'consideration', 'learning', 'righteousness can be learned, justice can be learned'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *"Nature" is what comes with birth (22:1).*
2. *The likes, dislikes, joy, anger, sadness, and happiness in nature are called "emotions". Emotions are reactions, and making choices from the heart is called "consideration" (22:1).*
3. *Nature is natural and unadorned (19:1).*
4. *Learning hard makes a person human (1:1).*
5. *So-called righteousness and justice can be learned. People can practice them by the book and obtain certain effects (23:1).*

E. Leadership vigilance

On this subject, there are fourteen philosophical ideas in the *Syundz*, including: 'concealed by biases', 'most problems related to bias', 'action deviating from justice and reason', 'avoid disgrace', 'avoid leading to misfortune', 'guessing at random', 'avoid being strict or harsh', 'do not embarrass others', 'not being sincere', 'cautiousness', 'indecisive', 'arrogance', 'disrespect', 'being lazy', 'moral character', 'speaking inappropriately', 'safety in simplicity and honesty.' These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *One of humanity's disadvantages is that they are concealed by biases and therefore cannot understand great reasons (21:1).*
2. *Most problems are related to biases (3:1).*
3. *Doing an action deviating from justice and reasons*

without being endangered has never happened before (22:1).

4. *Being vigilant can help to avoid disgrace (2:1).*
5. *Anger and fights would lead to misfortunes (13:1).*
6. *Guessing at random looks like wisdom although it is actually not (27:1).*
7. *If you are strict, harsh, and not good at being tolerant or guidance, your students will become fearful and dare not get too close to you. They would hide their thoughts from you and not speak out (9:1).*
8. *One shall not embarrass others using extreme intelligence (6:1).*
9. *A leader's worry is not being sincere (14:1).*
10. *Cautiousness over neglect leads to auspiciousness while neglect over cautiousness leads to failure (15:1).*
11. *If a leader is indecisive, those he leads will be at a loss about what to do (10:1).*
12. *Arrogance and disrespect are the causes of problems people encounter (4:1).*
13. *One will definitely be in danger if he feels content with being lazy and idle (19:1).*
14. *The outcome being glory or humiliation is definitely related to one's moral character (1:1).*
15. *Arrogance is trouble for people (4:1).*
16. *What cannot be completed presented through action is definitely exaggerated (27:1).*
17. *Speaking inappropriately may lead to misfortune, and acting incautiously may lead to humiliation. Therefore, a nobleman shall be discreet in word and deed (1:1).*
18. *Simple and honest people are often safe while wanton and violent ones are often in danger (4:1).*

F. Content of leadership

On this subject, there are thirteen philosophical ideas in the *Syundz*, including: 'change a tough person, change a short-tempered person', 'change a sophisticated person, change a crafty person', 'change a violent person', 'change a rash person, change a careless person', 'change a mean-spirited person', 'change a myopic person', 'change an undisciplined person', 'change a lazy person', 'change a frivolous person', 'change a person who does not know how to integrate knowledge'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *You shall change a tough and short-tempered person in a calm and even-tempered way (2:1).*
2. *You shall discipline a sophisticated and crafty person in an honest and practical way (2:1).*
3. *You shall teach a brave and violent person in a step-by-step way (2:1).*
4. *You shall restrain a rash and careless person with calmness over hastiness (2:1).*
5. *You shall open the mind of a mean-spirited person (2:1).*
6. *You shall inspire a myopic person with great ambition and high hopes (2:1).*
7. *You shall transform an undisciplined person by being*

his good teacher and good friend (2:1).

8. *You shall help a lazy and frivolous person who has abandoned himself to understand a matter by explaining the seriousness of the matter (2:1).*

9. *You shall guide a person who does not know how to integrate knowledge by improving his ability to make intellectual enquiries (2:1).*

G. Leadership behavior

On this subject, there are fourteen philosophical ideas in the *Syundz*, including: ‘action stability’, ‘promote morality’, ‘should be kind, polite’, ‘abide by reasons’, ‘continuous practices’, ‘right time action’, ‘resolute actions’, ‘brave actions’, ‘keeping his/her word’, ‘large-minded, easy-going, upright, able to enlighten others’. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *Action is easier than stability (4:1).*

2. *One should promote morality and justice bravely (2:1).*

3. *When being in a good mood, one should be kind and polite (3:1).*

4. *When being depressed and worried, one should be quiet and abide by reasons (3:1).*

5. *Achievements come after continuous practices (8:1).*

6. *When the time is right, take action. When something happens, deal with it. When a problem arises, analyze it (21:1).*

7. *One shall not hurt others through resolute and brave actions (6:1).*

8. *One should be ashamed of not keeping his word instead of not being trusted (6:1).*

9. *A nobleman with ability and talent would be large-minded, easy-going, upright, and able to enlighten others (3:1).*

H. Emotions of Leadership

On this subject, there are five philosophical ideas in the *Syundz*, including: ‘not too harsh when angry’, ‘award not too high when joyful’, ‘avoid worries’, ‘avoid melancholy’, ‘able to control his emotions’. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *Even when angry, one should not inflict a punishment that is too harsh; and even when joyful, one should not grant an award that is too high (2:1).*

2. *Worries and melancholy cannot help to resolve a crisis. Do not let them get in your way (21:1).*

3. *One can have a good moral character only when he can control his emotions while acting (8:1).*

I. Using language of leadership

On this subject, there are thirteen philosophical ideas in the *Syundz*, including: ‘without using fancy words’, ‘without quarrelling’, ‘fair judgments, frank comments’, ‘appropriate in words’, ‘speaking sometimes leads to disasters’, ‘do not argue with those who are unreasonable’, ‘saying something out of a good will’, ‘wonderful words to others’, ‘shall not compete with others with eloquence’,

‘using clever metaphors’, ‘arguing is easier than proof’. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *When talking to someone, one should be eloquent without using fancy words (3:1).*

2. *One should be eloquent without quarrelling (3:1).*

3. *Thinking highly of others virtues and praising others’ merits are different from flattering them (3:1).*

4. *Fair judgments and frank comments are different from slander and being picky (3:1).*

5. *If a nobleman can be appropriate in what he says, people like him will respond (3:1).*

6. *Speaking may sometimes lead to disasters, and action may sometimes lead to shame. A nobleman shall indeed be careful to conduct himself in society! (1:1).*

7. *Do not argue with those who are unreasonable, competitive, and emotional (1:1).*

8. *Saying something with good will can provide more warmth than a cotton-padded jacket; while attacking people with malicious talk can cause more damage than a spear (4:1).*

9. *Wonderful words are more valuable than gems as a gift to others (5:1).*

10. *One shall not compete with those with a silver tongue and fast reactions (6:1).*

11. *The art of speaking: treating people with a solemn and serious attitude, getting along with people with an upright and sincere attitude, assisting people with confidence, helping people to understand with clever metaphors, and helping people to know with analytical methods (5:1).*

12. *Making an argument is easier than verifying it (4:1).*

J. Self-expectation of leadership

On this subject, there are twenty philosophical ideas in the *Syundz*, including: ‘knows himself’, ‘correct shortcomings’, ‘ambition is high’, ‘abide by reasons’, ‘follow moral principles’, ‘to comprehend new things by analogy’, ‘maintain honesty’, ‘keep promises’, ‘should be upright and honest’, ‘strict with oneself’, ‘become a role model’, ‘ashamed of not cultivating his moral character’, ‘moral truths’, ‘not influenced by external things’, ‘kindness, trustworthiness’, ‘has high standards for himself’, ‘to be sincere’, ‘treat people with modesty’. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *A nobleman’s ambition is high (3:1).*

2. *One should abide by reasons (3:1).*

3. *One should follow his moral principles (3:1).*

4. *Being smart and wise is being able to understand the ways of business and to comprehend new things by analogy (3:1).*

5. *When being alone, one should be able to maintain his honesty (3:1).*

6. *One should keep his promises to his students and wish that his students can keep their promises to teachers (4:1).*

7. *One should be upright and honest and complete things*

in a satisfactory way, and wish his students to be nice to teachers (4:1).

8. One should be strict with oneself and focus on guidance when it comes to others (5:1).

9. One should be strict with oneself in order to become a role model for students (5:1).

10. One should be ashamed of not cultivating his moral character instead of being smeared by others (6:1).

11. One must have proper limits for speech, standards for behaviors, and focuses for moral truths (8:1).

12. A person who can be strict with himself and not influenced by external things is a true nobleman (6:1).

13. One should base his innate character on kindness and trustworthiness, his principles on honesty and uprightness, and his norms on righteousness and justice (13:1).

14. A nobleman can become better day by day because he has high standards for himself (17:1).

15. A villain becomes worse day by day because he has no standards for himself (17:1).

16. The best way for a nobleman to practice moral culture and cultivate his heart is to be sincere (3:1).

17. A nobleman shall be devoted to cultivation of his moral inside and treat people with modesty in the aspect of behavior (8:1).

18. One shall first address his own flaws before he can gradually criticize others regarding their problems (10:1).

19. A person who knows himself does not complain about others (4:1).

K. The expectations of the learners

On this subject, there are seven philosophical ideas in the *Syundz*, including: 'learning cannot be stopped', 'learning should be perseverance', 'learning should pursue comprehensive knowledge', 'need full enlightenment', 'need experience', 'always make progress', 'when encounter a question, ask without delay'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. In the aspect of meaning, learning cannot be stopped for even just a moment (1:1).

2. Learning is about devotion to accumulation and perseverance. One shall not stop learning until he dies (1:1).

3. I once spent all day cudgeling my brains, yet it was not as useful as spending a moment learning (1:1).

4. If you cannot achieve mastery through comprehensive study, you are not good at learning (1:1).

5. A nobleman knows clearly that one is not perfect without comprehensive knowledge (1:1).

6. Learning attentively leads to full enlightenment and learning practically leads to experiences (1:1).

7. A nobleman's learning is like a cicada sloughing off its skin, always changing (27:1).

8. When you see a good thing, you shall just do it without hesitation; and when you encounter a question, you shall ask others about it on that day (27:1).

L. Attitude to learning

On this subject, there are six philosophical ideas in the *Syundz*, including: 'always learn, every day', 'cultivated', 'continuous learning', 'concentration', 'learn modestly'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. Ask if you don't understand something, and learn if you cannot do something (6:1).

2. A nobleman learns while walking, learns while standing, and learns while sitting. He is always learning during every movement and every action (27:1).

3. When a nobleman learns something, he listens to it through his ears, memorizes it by his heart, and shows it through his actions (1:1).

4. If a teacher can concentrate his energy on teaching and his students can concentrate theirs 1:1, the effect would be immediate (27:1).

5. Habits are not inherent. However, they can be cultivated through learning (8:1).

6. Continuous learning leads to depth and learning without stopping for even just one moment leads to great achievements (1:1).

7. Learning requires concentration and following through (1:1).

Without the will to put in efforts in studying, one cannot achieve much in learning (1:1).

8. A smart person must learn modestly in order to become multi-talented (8:1).

M. Goal of learning

On this subject, there are four philosophical ideas in the *Syundz*, including: 'making effort', 'ask a good teacher', 'put into practice', 'complete himself'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. A nobleman learns in order to complete himself (1:1).

2. What makes a saint different from all the people and surpassing them is the efforts he has made (23:1).

3. A person good at learning can penetrate the reasons of things; while a person good at practicing can discover the difficulties of things (27:1).

4. To practice is better than to understand. When you enter the practicing phase of the learning process, you have reached the peak of perfection (8:1).

5. A goal and a limit are essential to learning (21:1).

6. The fastest way to learn is to personally ask a good teacher or friend (1:1).

7. Learning reaches the top when it is put into practice (8:1).

8. The only way to go from stupid to smart is to learn (8:1).

N. Essence of leadership

On this subject, there are seven philosophical ideas in the *Syundz*, including: 'to be an example', 'righteousness', 'open', 'enjoys working with people', 'focus on essential points', 'the simpler the principles' and 'avoid bad causes'.

These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *A leader is an example to his subordinates, who responds to him like echoes or his shadow following him (16:1).*

2. *A leader shall uphold righteousness and justice and a subordinate shall play his proper role (12:1).*

3. *A leader shall be open and shall not hide anything (18:1).*

4. *A wise leader enjoys working with people while a fatuous leader enjoys taking arbitrary action (12:1).*

5. *A wise leader prefers to focus on essential points while a fatuous leader tries to mind all businesses (11:1).*

6. *The simpler the principles you abide by, the more things you can deal with (3:1).*

7. *Everything happens for a reason. A cause leads to a result (27:1).*

O. The elements of leadership

On this subject, there are seven philosophical ideas in the *Syundz*, including: 'goodness', 'behave carefully', 'respect', 'a noble moral character', 'etiquette', 'benevolence', 'righteousness'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *Goodness means being fair and sensible (23:1).*

2. *If a person knows to behave carefully, treat customs cautiously, and pay attention to do good deeds and to steel himself, he would become a nobleman. If he indulges in emotions and passions instead of learning hard, he would become a villain (8:1).*

3. *Respect is the expression of rites, and harmony is the essence of happiness (13:1).*

4. *One can become a very wise person as long as he does good deeds and cultivate a noble moral character (1:1).*

5. *If one can possess righteousness and justice, his behavior will be upright (14:1).*

6. *One cannot survive without righteousness and justice when conducting oneself (2:1).*

7. *Etiquette is used to adjust one's body and mind (2:1).*

8. *Benevolence means to love people and thus leads to closeness to them (27:1).*

9. *Righteousness means being reasonable and thus leads to applicability (27:1).*

10. *Etiquette means to restrict and thus leads to success (27:1).*

11. *The purposes of benevolence, righteousness, etiquette, and music are consistent (27:1).*

12. *A person with benevolence and virtue knows to respect people (13:1).*

P. The spirit of leadership

On this subject, there are eleven philosophical ideas in the *Syundz*, including: 'abide by rites', 'guiding students', 'acts based on reasons', 'examine oneself earnestly', 'treasure good moral character', 'cultivate one's heart', 'action on morality and justice', 'sincerely', 'peaceful

inside', 'broad-minded', 'correct principles'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *A nobleman should know his place, abide by rites, and be satisfactory with music while being careful not to get angry or get into a fight. This way, there would be no mistake in his actions. A villain is exactly the contrary (13:1).*

2. *A benevolent person enjoys guiding his students. He repeatedly teaches and steels his students to help them cultivate their competences gradually (4:1).*

3. *A benevolent person acts based on reasons. He does not act on purpose (21:1).*

4. *When seeing a good moral character, one shall earnestly check if he has it (2:1).*

5. *When seeing a good moral character, one shall warily examine if he has it (2:1). When having a good moral character, one shall treasure it constantly with persistence (2:1).*

6. *Among all the ways to cultivate one's heart, the simplest one is to follow etiquette (2:1).*

7. *The only way for a person to be sincere is to base his integrity to get on in the world on benevolence and virtue and his principles for action on morality and justice (3:1).*

8. *When one can practice morality sincerely, he can deal with affairs orderly. When he can deal with affairs orderly, he can understand things easily. When he can understand things easily, he can change (3:1).*

9. *Even when being exhausted physically, as long as you are peaceful inside about doing something, just go ahead and do it (2:1).*

10. *Even if doing something would result in less benefit, as long as it can bring more morality, just go ahead and do it (2:1).*

11. *One shall cherish all, respect all, and compete with none, then one is generous and broad-minded (6:1).*

12. *Efforts shall be devoted to accumulating morality and applying correct principles when dealing with affairs (8:1).*

13. *You cannot complete a small task successfully if you do not do it (2:1).*

14. *When doing something, achieving the degree of no regrets is sufficient. Success is not an inevitable outcome (15:1).*

15. *Those who criticize me but do it correctly can be seen as my teachers and those who praise me but do it properly can be seen as my friends (2:1).*

Q. The role of the teacher

On this subject, there are six philosophical ideas in the *Syundz*, including: 'remain courtly', 'one needs to learn from teachers', 'a good teacher to offer guidance', 'explain things methodically', 'have an insight', 'tolerance'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. *If a person can remain courtly, he can be a teacher (14:1).*

2. *The greatest wealth a person can obtain is education*

with a teacher and learning with etiquette (8:1).

3. Even if a person has very good qualities and wisdom, he still needs to learn from teachers (23:1).

4. The most direct way to change a person's temperament and cultivate his disposition is to follow etiquette, with the key being to having a good teacher for guidance (2:1).

5. Letting alone human nature and following human desire and lust will result in the phenomenon of disturbing the reasonable order. This is why the guidance from teachers, righteousness, and justice is essential. Then mutual comity can be achieved and behaviors can be in accordance with laws (23:1).

6. If a person can explain things methodically without going against etiquette, he can be a teacher (14:1).

7. If a person can have an insight into profound reasons and explain them clearly, he can be a teacher (14:1).

8. One should treat his students with tolerance and wish his students to learn more from their teachers (4:1).

Y. The wisdom of leadership

On this subject, there are six philosophical ideas in the *Syundz*, including 'being smart', 'appropriate expression', 'consider righteousness before benefit', 'honest', 'speaking and silence at right time', 'listening'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. Being smart is to consider what is right is right and what is wrong is wrong; while being stupid is to consider what is right is wrong and what is wrong is right (2:1).

2. Appropriate expression of opinion is wisdom, so is appropriate silence (6:1).

3. Those who consider righteousness before benefit will achieve honor while those who consider benefit before righteousness will be humiliated (4:1).

4. Believing in what should be believed is honest, so is doubting what should be doubted (6:1).

5. Speaking when it is time to speak is wisdom, so is being silent when it is time to be silent (6:1).

6. When people's responsibilities are clearly distinguished, they will not be idle. Listening to opinions from many different people and performing an overall inspection can make sure all works are not delayed (12:1).

Z. The limitations of leadership

On this subject, there are five philosophical ideas in the *Syundz*, including: 'the learner needs to be polite, respectful', 'gentle', 'calm', and 'proper expressions'. These philosophical concepts, excerpted from the *Syundz*, are as follows:

1. It is impossible to talk about principles with the learner without being polite and respective first (1:1).

2. It is impossible to talk about content with the learner without talking in a gentle and sweet-tempered way (1:1).

3. It is impossible to talk about deep implications with the learner without having a calm and unhurried attitude (1:1).

4. When someone asks you about something improper, do not answer him (1:1).

5. When someone tells you something improper, do not ask further questions (1:1).

6. When someone says something improper, do not listen (1:1).

4. Discussion

With regard to the application of teaching leadership, according to Syundz, the teacher's conduct must be based on reason, and the teacher's comportment, words and actions must be appropriate to the occasion. For the benefit of those being taught, teachers should not persist resolutely with established practices, but should be flexible and friendly when teaching students of different ages and abilities, because learning is not a single path; there are multiple routes to the destination. Furthermore, the key to teaching leadership is attitude, a sincere and respectful viewpoint, since attitudes are the lens through which others see us, as well as being an important indicator of the teacher's authenticity. Therefore, if teachers want to inspire their students to learn, the teacher's attitude must be friendly and tolerant; in other words, teachers should influence students by who they are rather than by what they know. The focus, in any case, should always be on understanding the students, which calls for a careful, systematic methodology that is deep, focused, multi-faceted, comprehensive, and without bias or prejudice. It is the only way to guide students to learn and to grow.

Thus, the methodological basis of leadership is understanding, and it is the starting point for all effective teaching. What is more, according to Syundz, human nature can be transformed by education, changing flaws into virtues; that is, education is the process by which students discover their positive qualities and character traits. According to several studies, the leader's success is grounded in a clear understanding of what people can and cannot do, which confirms that Syundz was ahead of his time.

To summarize, then, Syundz advocated support for individual learning attitudes as a way to broaden student perspectives and to improve mental health. For teachers, the focus should be on leadership, on grasping appropriate opportunities, of analyzing student problems, and teaching with an amiable and tolerant attitude. As for inspiration, teachers should control their emotions to achieve the best results, wisely governing themselves before they govern others. For students, they should develop the habit of focus and for being open to learning at every opportunity. They must persevere to achieve good results, knowing, of course, that learning is not confined to the classroom. Teachers are guides and mentors, but lifelong learning depends largely on the students themselves, on their motivation and perseverance.

At all times, teachers should teach by example, benevolently, with righteousness, etiquette, and kindness.

The spirit of leadership entails a spirit of sincerity, enthusiasm, caring, and striving, but the teacher must be modest, polite, restrained, and generous, happily explaining anything the student needs to know. Teachers must nurture an ability to express opinions appropriately, knowing true from false, real from counterfeit, right from wrong, and they should encourage humility in their students, because learning is hard and learning to learn no easier.

5. Conclusions

The application of Syundz's philosophy to teaching leadership in higher education and to lifelong learning contains 19 layers of meaning and 187 indicators, which can be divided into three categories: (1) teachers should fulfil their duties according to a set of core philosophical ideas and lead by example, demonstrating sound personal traits and cultivating moral character; (2) teachers should know their students' abilities, together with their temperaments and attitudes; (3) teachers should teach students according to their individual abilities, and with tolerance and guidance cultivate attitudes of concentration, self-regulation and a spirit of continuous, persistent learning, with the goal of making life beautiful. Syundz's philosophy enriches the purpose and goal of leadership in higher education, which is to instill a love for lifelong learning. It is astonishing to realize that a writer, part poet, part philosopher, an honest witness to his time, could offer a set of principles for contemporary teachers that is as fresh and relevant today as it was long ago.

Note

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