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article:

pulse of the planet:
leadership models in the global village

robert burke[*]

Global government is on the rise, and with it a devolution of power to the grassroots. Subjugating nature is out of fashion and ecological living is the new imperative. The next generation of leaders will emerge not from the political class but from ordinary communities, bringing with them new modes of learning and new definitions of intelligence.

[*] **Dr Robert Burke** *is managing director of the Futureware Corporation and principal of the Australasian Centre for Leadership and Innovative Management. He may be contacted at 'Leeholme', Paterson Road, Woodville, NSW 2321, Australia (Tel: +61 (0) 249 301 992; email: robburke@ozemail.com.au).*

The industrial revolution of the 18th century and the information revolution of the 21st could scarcely be more different in their concepts of leadership. Where the former was predicated on man's mastery of nature (enshrined in Newton's principle of cause and effect and the rationalist philosophies of Descartes), the 'holistic' philosophy of the latter denigrates the manipulation of the environment to man's ends. Hames and Callanan even consider that we have the 'neat linear equations and elegant hierarchies of the Newtonian-Cartesian worldview' to thank for conventional management myths.[1]

It is only since the end of the Second World War that the old leadership model has received its first serious challenge. Its basic assumption, that the planet is here to be of 'use' to humans and that the future will look after itself, sprang from an attempt to realize shared values (what is 'important or right'), and thus took on the character of a moral crusade. The result has been a widespread attack on the environment and many non-western indigenous peoples. The narrow logic on which the old model is based has proved inadequate in the 'age of unreason'. Based as it is on serial mental processing (the orthodox definition of IQ), the model does not cope well in an age of chaos and complexity. For in our new understanding of the world, randomness is not unusual but inevitable. Indeed, the underlying order is only apparent within chaos – order and disorder together.

The new rules

Many physicists are still reeling from the impact of Einsteinian physics. Among other things, this showed that the laws of physics are the same for all observers, regardless of their state of motion, and that all such observers will measure the speed of light to be the same (the theory of relativity). Other factors that have changed our perspective are the birth of quantum mechanics (determinism, relativeness and incompleteness), chaos theory (described above) and the emergence of systems thinking. This is a way of seeing and talking about reality that helps us to better understand and work with systems to improve the quality of our lives.

However, professions such as education, engineering and business were having great difficulty (and many still are, particularly business) in responding to this paradigm shift. The challenge they face is to strike a more appropriate balance between material, biological and cultural wealth, instead of defining progress narrowly in terms of economic growth and development, or the acquisition of more and more material wealth.[2] (This has usually been achieved at the expense of such things as environmental quality, a sense of community and social justice, the importance of which have been devalued by our technocracy.) The information revolution is now expected to pave the way for the 'knowledge era'. But before discussing this, it is worth remembering that 80% of humanity still does not even have access to a telephone!

The type of leadership that emerged from the industrial worldview based on production and markets emphasized a *transactional* style of leadership. Bass and Avolio describe transactional leadership as a process of gaining compliance from associates through contracts with the leader. The leader clarifies expectations and may exchange promises of reward or disciplinary threats for the desired effort and performance levels.[3]

A more appropriate leadership methodology for an alternative worldview based on equity, sustainability and cultural wealth is that of *transformational* leadership. Bass and Avolio describe transformational leadership as a process in which the leaders take actions to try to increase their associates' awareness of what is right and important, to raise their motivational maturity and encourage them to go beyond narrow self-interest for the

1 R.D. Hames and G. Callanan, *Burying the 20th Century,* Business and Professional Publishing, Sydney, Australia, 1997.
2 *Ibid.*
3 B.J. Avolio, *Full Leadership Development: Building the Vital Forces in Organizations*, Sage, Thousand Oaks, CA, 1997.
4 *Ibid.*
5 Mike Turner, 'Mentoring for change', *Resurgence,* June 2000 (NOP sample of 1000 UK adults).
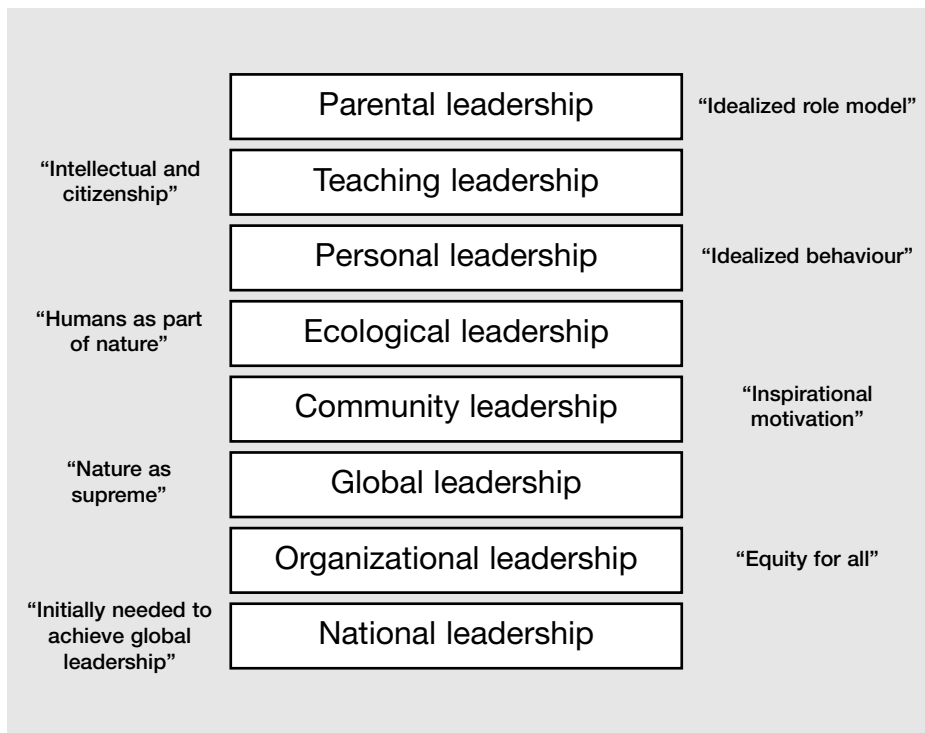
good of the group, organization or society (see Figure 1).[4] Such leaders provide their associates with a sense of purpose that goes beyond a simple exchange of rewards for effort.

Figure 1 The "Four I's" of transformational leadership (Bass & Avolio)
Idealized Influence Gaining trust, respect and confidence; setting high standards of conduct – a role model
Inspirational Motivation Articulating the future desired state and a plan to achieve it
Intellectual Stimulation Questioning the status quo and continuously innovating, even at the peak of success
Individual Consideration Energizing and developing people to achieve their full potential or performance

Figure 2 depicts what I term the 'hierarchy of leadership'. It posits a descending order of importance for leadership qualities and aims to re-align our thoughts to a more appropriate worldview.

Figure 2 The hierarchy of leadership

	Parental leadership	**"Idealized role model"**
"Intellectual and citizenship"	Teaching leadership	
	Personal leadership	**"Idealized behaviour"**
"Humans as part of nature"	Ecological leadership	
	Community leadership	**"Inspirational motivation"**
"Nature as supreme"	Global leadership	
	Organizational leadership	**"Equity for all"**
"Initially needed to achieve global leadership"	National leadership	

Parental leadership

The first and arguably the most important form of leadership experienced by children is that displayed by their parents. Parents model the behaviour they wish or expect their children to copy. This role model is likely to be adopted in turn by their children. Since it is a dominant form of leadership experienced by children in their formative years, the role of parental influence in shaping future leadership styles (effectively or otherwise) cannot be underestimated.

A recent survey in the UK backs up this finding.[5] Asked the question 'Which, if any, of the following types of people would you most like to be remembered as?' people replied as follows:

• A kind person	36%
• A good parent	32%
• Someone who made the world a better place	17%
• Intelligent or creative	9%
• Others/don't know	4%
• A wealthy and successful business person	2%

Turner made the observation that the results point up the divide between our underlying, long-term ambitions and the popular concept of success. Despite living in a society where business and material success are portrayed as the guiding principle, 85% of respondents wanted to be remembered for what they give each other, their children and the world.

This is further evidence of the importance of parental leadership and supports its number one position in the leadership hierarchy. The fact that 'a kind person' and 'someone who made the world a better place' account for 53% of the total indicates, to me, the importance of teachers in the leadership hierarchy, a subject which is discussed below. It is arguable that these are the principles that are formulated during the crucial schooling years, and out of which the adult is moulded.

It is not only the social dislocation brought on by technology and globalization that will affect parenting in the future. Models of leadership may also have to adjust to an environment that has been determined prior to birth by genetic influence, with which a 'traditional' home environment may not be compatible.

The futurist Sohail Inayatullah reports that while some policymakers are beginning to consider the future needs of the aged, few have begun to understand that the entire current economic and cultural system is based on a normal population pyramid: that is, a growth–oriented economic system.[6] We have never seen a society where the pyramid is flipped. Inayatullah asks the question, 'What will save the day: will it be immigration, technology, the Net, genetics or nanotechnology [making labour far less important]'?

Inayatullah goes on to say that to survive the 'agequake', our basic structures of work/leisure/family time will have to change. The old pattern of student, work, retirement, death will have to transform, with more flexible patterns set up to combine work, play and the rearing of children: that is, taking care of society's demographic future. While this will be one aspect of the needed change, in fact the entire capitalist system, based as it is on endless growth, will have to transform. Nothing less can adequately resolve the tensions ahead.

6 S. Inayatullah, *Ageing Futures - From Overpopulation to World Underpopulation*, GBNA report, 1999.
7 *Ibid.*
8 Avolio, *op cit*, Ref 3.
9 H.C. Sillins, 'Effective leadership for school reform', *Alberta Journal of Educational Research*, No 38, 1999, pp 317-34.
10 The Full Range leadership model is based on the work of Bruce Avolio and Bernard Bass at the Global Centre for Leadership Studies at the State University of New York (http://cls.binghamton.edu). This model distinguishes a full range of leadership behaviours ranging from the least effective (laissez-faire) to the most effective (transformational).
11 W.L.K. Koh, 'An empirical validation of the theory of transformational leadership in secondary schools in Singapore', doctoral dissertation, University of Oregon, Eugene, OR, 1990.
12 L.P. Philbin, 'Transformational leadership and the secondary school principal', doctoral dissertation, Purdue University, Lafayette, IN, 1997.

We have historically lived in a world where the average population was young. This is about to reverse itself. The entire industrial and post-industrial system has been built on certain demographic assumptions of when we work, when we reproduce, when we retire; this is all changing, and we are not prepared.[7]

Teaching leadership

Like parents, teachers act as strong role models. As with parenting there is an opportunity and need for teachers to model the behaviour they expect, as well as to teach the fundamentals of citizenship, intellectual stimulation and other aspects of transformational leadership. The current worldview (the western one) has in too many cases shifted the emphasis from these leadership qualities to the form of leadership that organizations want – brand leadership.

Brand leadership is a global campaign by organizations to replace existing goods and services with their own brands. It seeks to transcend local customs and values, and either assert multinational brands as the new cultural image, or have them coexist equally with local cultural norms. This has been successfully accomplished globally by brands such as Coca-Cola, McDonalds and Nike, and is a challenge that teachers must address if they are not to be accomplices in a cultural shift.

The deficiencies of national leadership in the educational sector have recently become evident in Australia. The private education system has grown rapidly in response to the demise of the public system, a victim of political intervention based on the western worldview of economic rationalism. Concentrating as it does on the here and now, and demanding certainty, this view leads to the future either being subsumed by present-day cost/benefits or ignored altogether. This leaves very little room to think about what might be possible outside the familiar educational frame of reference, and is one reason why national leadership is placed at the bottom of our leadership hierarchy model and can no longer serve as an appropriate model for the 21st century.

Research also supports the impact of teaching leadership on student and school performance.[8] Sillins examined the relationship between transformational and transactional leadership and its effect on schools, teachers, students and programmes in a sample of 256 elementary schools that were undergoing reform in British Columbia.[9] Results indicated that transformational leadership had a more significant and positive effect, supporting the 'full range' model of leadership.[10]
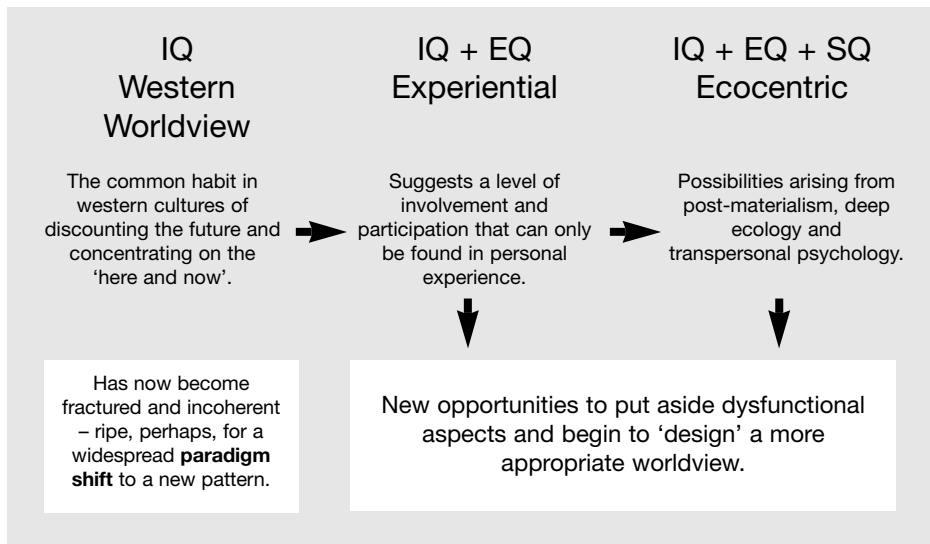
A study by Koh also showed transformational leadership to have a positive impact on levels of trust, commitment and citizenship, and the satisfaction levels of teachers.[11] Most significant about Koh's study was that transformational leadership augmented transactional leadership by inspiring students to fulfill their true potential, thus predicting levels of commitment, trust and satisfaction. In a large sample study of Singaporean principals, this translated directly into academic results.

More recent results in secondary schools show a strong and positive relationship between the transformational leadership of the principal and how effective he or she was perceived to be, satisfaction with his or her leadership, and willingness among teachers to put in extra effort.[12] Transformational leadership was shown to have a greater impact among more capable students in terms of their overall scholastic performance.

Developing a more appropriate worldview is a fundamental leadership challenge. But if teachers embody the new model of leadership, it may offer the opportunity to create a generational mind shift, such as that depicted in Figure 3 (overleaf). This shows the industrial worldview (of our planet being there to be used by humans) giving way to one where humans are an instrinsic part of a wider whole.

In Figure 3 we see the concept of multiple intelligences emerging as the key to creating a more appropriate worldview. Teacher leadership is vital if we are to achieve this, and the serious question will be whether the educational hierarchy has the courage and ability to adopt ecological literacy and multiple intelligences as part of its curriculum and philosophy.

Figure 3 Evolving leadership (adapted from Slaughter[14])

IQ Western Worldview	IQ + EQ Experiential	IQ + EQ + SQ Ecocentric
The common habit in western cultures of discounting the future and concentrating on the 'here and now'.	Suggests a level of involvement and participation that can only be found in personal experience.	Possibilities arising from post-materialism, deep ecology and transpersonal psychology.
Has now become fractured and incoherent – ripe, perhaps, for a widespread **paradigm shift** to a new pattern.	New opportunities to put aside dysfunctional aspects and begin to 'design' a more appropriate worldview.	

The traditional approach to education could well be seen as a threat to creating the required change in leadership attributes. Indeed, the late futurist Robert Theobald says we are becoming aware that learning institutions and learning societies are necessary to future success.[13] Unfortunately we are also discovering that effective learning does not take place in traditional schools and colleges.

The real challenge is always to provide people with the interest and skills to be self-motivated learners. Regrettably, past patterns of teaching have often numbed children's natural spirit of enquiry. In addition, concentrating on single styles of learning excludes others who gain knowledge in other ways, such as using their hands and their bodies. It is to be hoped that new schools and universities will adapt, but much of the most interesting innovation is coming from outside them.

MI – Multiple Intelligences
The Harvard psychologist and academic Howard Gardner defines an 'intelligence' as a group of abilities that:

• is somewhat autonomous from other human capacities;
• has a core set of information–processing operations;
• has a distinct history in the stages of development we each pass through; and
• has plausible roots in evolutionary history.[15]

Gardner goes on to define a set of seven 'intelligences':

• *Verbal-Linguistic* – The ability to use words and language.
• *Logical-Mathematical* – The capacity for inductive and deductive thinking and reasoning, as well as the use of numbers and the recognition of abstract patterns.
• *Visual-Spatial* – The ability to visualize objects and spatial dimensions, and create internal images and pictures.

13 Robert Theobald, personal email correspondence, 1999.
14 R. Slaughter, *Futures: Tools & Techniques*, Futures Study Centre and DDM Media Group, Melbourne, 1995.
15 H. Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, Basic Books, New York, NY, 1993.

16 http://www.funstanding.com/index.html.
17 D. Zohar and I. Marshall, *SQ: Spiritual Intelligence, The Ultimate Intelligence*, Bloomsbury, London, 2000.
18 D. Goleman, 'What makes a leader?', *Harvard Business Review*, Nov/Dec 1998, pp 94-102.

• *Body-Kinesthetic* – The wisdom of the body and the ability to control physical motion.
• *Musical-Rhythmic* – The ability to recognize tonal patterns and sounds, as well as a sensitivity to rhythms and beats.
• *Interpersonal* – The capacity for person-to-person communications and relationships.
• *Intrapersonal* – The spiritual, inner states of being, self-reflection and awareness.

From *Funstanding,* Gardner's alternative educational methodology, comes the following on how Multiple Intelligences affect learning:[16]

• *Curriculum* – Traditional schooling heavily favours the verbal-linguistic and logical-mathematical intelligences. Gardner suggests a more balanced curriculum that incorporates the arts, self-awareness, communication and physical education.
• *Instruction* – Gardner advocates instructional methods that appeal to all the intelligences, including role-playing, musical performance, co-operative learning, reflection, visualization, storytelling and so on.
• *Assessment* – This theory calls for assessment methods that take into account the diversity of intelligences, as well as self-assessment tools that help students understand their intelligences.

Since Gardner's original seven intelligences were published he has added two more – *naturalistic intelligence* (ecological literacy) and *spiritual intelligence* (purpose and meaning). But all his intelligences draw on three basic neural systems in the brain:

• *IQ (intelligence quotient)* which is our intellectual or rational intelligence, which we use to solve logical and strategic problems;
• *EQ (emotional quotient)* which gives us an awareness of our own and other people's feelings; and
• *SQ (spiritual quotient)* which we use to solve problems of meaning and value.
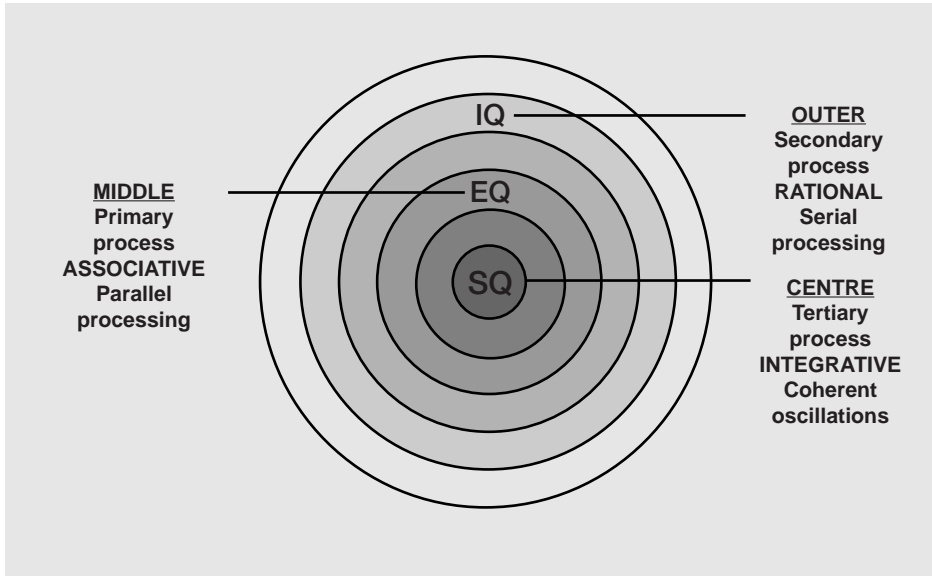
It is important to note that Spiritual Intelligence is not about being religious. Zohar and Marshall, the 'discoverers' of SQ, argue that most people seeking some spiritual fulfilment see no connection between their longing and formal religion.[17] SQ is the intelligence that rests in that deep part of the self that is connected to wisdom from beyond the ego or conscious mind. It is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. It is therefore a very important link with leadership and learning.

 Zohar and Marshall trace the 'obsession with IQ' to the beginning of the 20th century, when psychologists, inspired by Aristotle's definition of man as a rational animal, discovered ways and means to measure intelligence. In the mid 1990s, Daniel Goleman popularized research into 'emotional intelligence' (EQ), pointing out that it is a basic requirement for the appropriate use of IQ.[18] Zohar and Marshall have explored the scientific evidence for SQ from the collective evidence from psychology, neurology, anthropology and cognitive science.

 Unlike IQ, which computers have, and EQ, which exists in higher mammals, SQ is uniquely human – and, Zohar and Marshall argue, the most fundamental of the three. It is linked to humanity's need for meaning, an issue very much at the forefront of people's minds as the new century begins. SQ is what we use to develop our longing and capacity for meaning, vision and value. It allows us to dream and to strive. It underlies the things we believe in and the role our beliefs and values play in the actions that we take and the shape we give to our lives. Figure 4 (overleaf) depicts its different realms.

 In introducing SQ Zohar and Marshall state that the rational IQ layer is used very often – perhaps too often – in our technology-driven western culture, to interact efficiently with the public world of written texts, timetables and linear or goal-oriented planning. At home, in our private lives, we can relax into a mixed rational-associative (IQ-EQ) mode, which gives expression to different sides of ourselves. In this mode both

Figure 4 The different realms of intelligence

IQ — OUTER
Secondary process
RATIONAL
Serial processing

MIDDLE
Primary process
ASSOCIATIVE
Parallel processing

EQ

SQ

CENTRE
Tertiary process
INTEGRATIVE
Coherent oscillations

our emotions and our dreams are more associative, connected as they are to the middle layer of the self. Beyond this are 'deep sleep' states reached in deep meditation, a process drawn on when we need to be creative. It is from this third layer, the deep (SQ) centre of the self, that surface phenomena get put into a wider context and integrated with one another. This tertiary process is associated with spirituality and spiritual intelligence in their widest sense.

Zohar and Marshall build on concepts developed by Malcolm Davies, in which rational intelligence and cognitive ability are associated with management (IQ), and non-rational intelligence and emotional intelligence with leadership (IQ + EQ).[19] But to these they add spiritual intelligence, which they link with meaning and higher levels of human endeavour (SQ). These interacting 'systems' help us appreciate the many ways of learning. Indeed, it could be argued that children are naturally systems-thinkers, and it is only when they are subjected to the linear educational process dominated by IQ that sadly this may be taken from them.

For Goleman, emotional intelligence has the following components:[20]

• *Self-awareness* – the ability to recognize and understand your moods, emotions and drives, as well as their effect on others
• *Self-regulation* – the ability to control or redirect disruptive impulses and moods, and the propensity to suspend judgement – to think before acting
• *Motivation* – a passion to work for reasons that go beyond money or status and a propensity to pursue goals with energy and persistence
• *Empathy* – the ability to understand the emotional makeup of other people, and skill in treating people according to their emotional reactions
• *Social skills* – proficiency in managing relationships and building networks, and an ability to find common ground and build rapport.

19 M. Davies, 'Leadership and learning', brief summary of a paper given at the Australian Business Conference, 1-3 October 1997, Newcastle, New South Wales, Australia.

20 Goleman, *op cit,* Ref 18.
21 Avolio, *op cit,* Ref 3.
22 F. Capra, *The Web of Life,* HarperCollins, London, 1997, pp 3-4.

Personal leadership

There is a tendency for discussions of leadership to emphasize the individual. Without diminishing the importance of personal attributes, a better understanding can be gained if these attributes are seen in the context of the many (systemic) forces that influence leadership.

Bruce Avolio writes that one of his goals in writing his book was 'to help followers… begin thinking about leadership as a system, one that has a very broad range and depth'.[21] He refers to this as 'the full range of leadership':

> *To think about leadership as a system, one needs to consider the inputs, which for now we say are the people, timing and resources; the process, which we can describe as the system/context in which these people and resources interact over time; and the outcomes, which are the levels of motivation and performance we expect to achieve after optimizing the full potential of the leadership system. By optimizing the leadership system, we intend to enhance each individual's "vital force", and in turn, the collective force of the group or organization.*

It is this 'vital force' that is at the centre of personal leadership. Without it we may find that we are fully susceptible to influences from others, which may in turn determine how, as an individual, we lead our lives. The concept that if you 'grow the person' you also 'grow the organization' has also become an alien idea. The inability of companies to create and relate people strategies to their business plans, and the abandonment of career planning in favour of self-development, have been shown to be a recipe for favouritism and elitism. The introduction of individual performance-related pay has resulted in 75% of employees feeling they have lost out.

Personal leadership at the beginning of the 21st century has taken on a new meaning with the abandonment of institutional leadership, ie a job for life. This is why organizational leadership has sunk so low in our hierarchy. It has become another way of abandoning people in favour of fiscal policies.

Ecological leadership

It is only through ecological awareness that tools can be designed and applied to bring about a harmonic balance between humankind and nature. Although personal leadership is placed higher than ecological leadership in our hierarchy, I would argue that personal transformation is a precondition to ecological leadership. As an example of ecological leadership I can do no better than to quote the words of Fritjof Capra:

> *Understanding of life at all levels of living systems – organisms, social systems and ecosystems – is the urgent reality not only for science and philosophy, but also for business, politics, health care, education and everyday life.*
>
> *Environmental concerns are now of paramount importance and cannot be understood or solved in isolation. They are system problems, which means that they are interconnected, and independent. For example, stabilizing world population will only be possible when poverty is reduced worldwide. The extinction of animal and plant species on a massive scale will continue as long as the Southern Hemisphere is burdened by massive debts. Scarcities of resources and environmental degradation combine with rapidly expanding populations to lead to the breakdown of local communities, and to the ethnic and tribal violence that has become the main characteristic of the post Cold War era.*
>
> *Ultimately, these problems must be seen as different facets of the same crisis, which is largely a crisis of perception. It derives from the fact that most of us, and especially our large social institutions, subscribe to an outdated worldview, a perception of reality inadequate for dealing with our overpopulated, globally interconnected world.*
>
> *There are solutions to the major problems of our time; some of them even simple. But the recognition that a profound change of perception and thinking is needed if we are to survive has not reached most of our political or corporate leaders, nor the administrators and professors of our large universities.[22]*

Community leadership

In a globalized world community, leadership takes on renewed importance. I am one who supports the notion that national sovereignty will become less important over the next 15-20 years as global government takes on a more significant role. Just as the globalized world becomes more of a reality each day, so local communities will re-emerge. This is the rebirth, if you like, of tribalism, where communities become much more involved with their local citizens.

In the past, however, the absence of a positive vision has led to history repeating itself and community leadership failing to achieve its potential. If communities are to thrive they will need to undergo both an envisioning process and a leadership process totally different from those currently espoused in university and other business schools. One process that is being developed in Australia is the 'MyTown' project.[23] This aims to create communities based on principles of corporate responsibility and deep democracy.

MyTown is aimed at regional and rural communities, many of which are facing unprecedented social and economic change, driven by a combination of globalization and new technologies. The importance of communities taking on the challenge of leadership is underlined by the results of a survey I conducted with one of Australia's major employer organizations. When asked what were the major threats to their businesses, not a single employer cited the environment. This, in spite of the fact that many researchers, including many within the Commonwealth Scientific and Industrial Research Organization (CSIRO), consider soil degradation and salinity to be major threats in Australia. This is the leadership challenge at the micro level, where the community takes on full responsibility for whatever happens in its jurisdiction.

Global leadership

The current western worldview derives ultimately from the industrial era. Global leadership accepts that if the whole of humanity is to thrive in the 21st century, countries and communities must become interdependent. It sees that the economic and social inequities have to be solved and that the 'ways of knowing' of different cultures need to be better understood and accepted. Global leadership treats all in the planet equally and takes on the mantle of ecological leadership in its true sense. The greatest threat to global leadership now comes from organizational leadership, in which cultural diversity is becoming subordinate to brand leadership.

Organizational leadership

Many organizations are only just realizing that learning is a strategic imperative if they are to be part of the future. However, the form of learning is important, and there is clearly a distinction between learning and training. Training is analogous to information: it is possible to have too much. Learning, on the other hand, is something you can never get enough of.

In our society the recognition of talent depends largely on idealized and entrenched perceptions of academic achievement and sporting and job performance. Researchers such as Sternberg and Davies reject this trend by emphasizing the *method* of our thought rather than its content.[24] They argue that ability often goes unappreciated and uncultivated – not for lack of talent, but because of conflicting styles of thinking and learning.

The fact that until very recently IQ has predominated in business education has meant that EQ has been largely ignored, and indeed often dismissed as irrational or ineffectual. Despite the proliferation of management techniques and fads, organizations are now

23 A project of Dr Peter Ellyard of Preferred Futures, MyTown Corporation and the Futureware Corporation.
24 Robert Sternberg, *Thinking Styles*, Cambridge University Press, 1997; Davies, *op cit*, Ref 19.
25 *Journal of Futures Studies*, Vol 4, No 3, 2000.
26 H. Bawden, *Critical Learning Systems Approach to Sustainable Organizational Development: Alternatives to Downsizing*, WoRLD Workshop publication, Southern Cross University, Lismore, NSW, Australia, 1998.
27 S. Inayatullah, 'Your computer, your conscience', *The Age*, 26 August 2000 (reprinted as 'Consuming fashions', *Sydney Morning Herald*, 23 September 2000).

saying they haven't delivered sustained improvement. The downsizing resulting from re-engineering may have delivered short-term cost reductions, but has been at the expense of tacit knowledge and therefore deep 'know-how'. My article in the August 2000 edition of the *Journal of Futures Studies*, entitled 'Why do we still do it? The curse of panacea mania', attempts to address this.[25]

In the leadership development area, the focus has been on IQ-based cognitive skills development, when in fact the EQ intelligences of intra-personal and interpersonal skills derive from non-rational brain processes. Leadership development is not just about learning management practice skills, important as these are, but more importantly about learning about your individual self, your part in the ecosystem, and ways in which you can influence the future positively.

One important trend in organizational leadership has been that of e-leadership. E-leadership is no different from any other form of effective leadership, except that if you are to be an e-leader, you must be very good at it. It requires a high level of transformational leadership because of the highly participative nature of the e-world between e-organizations and e-customers, the interconnectedness of leader and follower, and the ever-increasing blurring of the boundaries between the two. In the e-world, who is the leader?

At the heart of the change is the need for management to recognize that organizations are in fact social systems, and that the emergent technology property of the system, the e-world, needs to be well integrated into the whole organizational system. In essence, the major shift that technology has effected is that the customer, more than ever, has become the de facto leader in organizations. The internet has dramatically restructured many organizations by allowing unparalleled access to their decision-making systems. In other words, the customer has become the system, the organizational macro-system, with the technology system and social system its micro sub-systems.

Leadership needs to recognize that the borderless, nationless force of the internet creates global customers in a truly globalized marketplace. The leadership challenge, therefore, is in dealing with the human lag, or the social lag, to the technology spiral, and the consequences of this, rather than the exponentially rapid expansion of technology itself.

National leadership

Globalization is not the problem. The problem is who 'owns' globalization, and whether it can have a fair and equitable outcome for all. This has obvious implications for questions of national sovereignty. Richard Bawden raised this issue in conversation with the Australian Business Foundation team working on 'Alternative Futures for Australian Business in 2015'. What does it mean for Australia to remain a sovereign nation in an increasingly transnational world?[26] The question is timely in the context of the ongoing debate about whether Australia should be governed as a republic or a constitutional monarchy.

One notion is that national sovereignty will become less important over the next 15-20 years as global sovereignty takes on an even more significant role. As the globalized world becomes more of a reality each day, so there will be a renaissance of local communities. Sohail Inayatullah believes the next phase of world capitalism could be a worker's revolution, as capitalism gives way to globalization and the rise of global civil and cultural society. The barricades will not be on the streets but on the net, through perfect information, transparency and our collective conscience.[27] Whether this convergence of technology and sustainability will spell the end of consumerism remains to be seen, but at least our awareness will be raised of our personal responsibility as consumers and producers.

Strong national leadership can be the inspiration for idealized global leadership. However, this will require fundamental changes in our assumptions about what constitutes progress. We cannot overlook a very important point, which is the future role of national leadership. Given that governments are privatizing a lot of their functions,

we must question what role they have to play outside defence – which would itself wither under a system of global leadership.

Could it be that (by their own yardstick of economic rationalism) governments are privatizing themselves into irrelevance – particularly in areas such as education? The privatization debate is based on market assumptions that are part of the old worldview and 18th century economics, compounded by the fact that governments restrict the measurement of national progress to GDP, an economics-based measure. Arguably a more meaningful index is the GPI or Genuine Progress Indicator.[28] An attempt to create a better measure of sustainable social wellbeing, the GPI adjusts personal consumption according to factors like income distribution, the value of household work, the cost of unemployment and various social and environmental costs. If used in government reporting, the GPI would make a substantial difference to how we see ourselves and the planet.

New imperatives for leadership and learning

In our leadership hierarchy, teachers rank second only to parents, with other forms of leadership – such as organizational, community and governmental – following. With global leadership it should be possible to enhance the roles of parents, teachers and communities rather than suppress them, as in a globalized world without global leadership. It is up to the leaders in teaching communities to shape their preferred future through personal leadership, and create future transformational leaders through their role models.

Our western model of thinking has proved to be inadequate, as thinking is not just a cerebral process or a matter of IQ. IQ intelligence has been linked to serial thinking, the advantage of which is that it is accurate, precise and reliable. It is very effective within its given set of rules, but breaks down under conditions of ambiguity or chaos. The experiential development that comes from working in an organization built on trust, openness and honesty is not susceptible to rational measures like econometrics. Such intellectual development links IQ and EQ and is a more appropriate balance in the 'age of unreason', as it links systemic thinking and the rational and non-rational.

Sohail Inayatullah has noted that the primary challenge is to break down the barriers that have developed in our styles of thinking and action. These have allowed us to see ourselves as separate from each other, from other organizations and institutions and from nature. The truth is that we are all intimately connected in a web or a system – which is what is meant by systemic thinking. Learning how to understand this different way of seeing the world, be it Judaic-Christian, Confucian, Islamic, Hindu or indigenous, is the basic challenge of our time.

This learning can be achieved in many different ways, while there are practical steps (such as Applied Futures Thinking) that can be taken to unite those currently separated. Others will want to support dialogue between groups which have different agendas. Still others will support efforts to develop images and language (as in transformational leadership). As the amount of energy devoted to these fundamental change activities increases, each of us needs to decide where we can be most effective personally.

Throughout this paper I have argued that management and leadership are extremely important, but fundamentally different from each other. I share the view that management is more easily accepted and understood, and most people are very competent with management practices. Perhaps this is the major hurdle our educational institutes need to overcome. However, leadership needs to go beyond good management practice to encompass the human elements in organizations and educational institutes – and understand them.

28 Clive Hamilton, 'Measuring changes in economic welfare – the Genuine Progress Indicator for Australia', *Measuring Progress: Is Life Getting Better*, ed Richard Eckersley, CSIRO, Sydney, Australia, 1998, p 69.

We need also to emphasize that organizations are systems, and that for the organization to be effective it has to be good at both the rational and non-rational or 'emotional' intelligence. It must transmit a shared sense of meaning (SQ) that is appropriate for a new, more tolerant and more equitable worldview. Teacher leadership is vital in this process, and society as a whole needs to recognize and support the teacher's position in the leadership hierarchy. Teachers themselves need to recognize this too. If they do not model the behaviour they expect of their students and the community as a whole, the notion of teachers as 'vital leaders' will be lost.