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As the growing concern for educational reforms worldwide is on developing transformational leadership that is responsive to the needs of the local as well as the global contexts, teacher educators are still searching for pedagogies, which could help them to develop transformational leaders. This paper offers some scope to teacher educators to critically analyze current teaching learning pedagogies while preparing transformational leaders for the 21st Century.

Utilizing the allegoric approach as an alternate pedagogy for developing transformational leadership, this paper deliberates upon the relevance and efficacy of the role of aesthetic tradition of learning in leadership development programmes. The paper argues that aesthetic approaches such as allegories, parables, metaphors, pictorial images, poetry, etc., have power, which help leadership learners to internalize principles and values in a language, which appeals to the whole of their being. Allegories engage learners in critical discourses, which help them to reconceptualise their roles and responsibilities as transformational leaders. However, current pedagogical approaches in most instances, while theorizing transformational leadership, devote time and efforts in discussing thoughts and literature developed and designed as a result of conventional-rational paradigms rooted in scientific tradition of learning. Aesthetic traditions of learning offer a great source of wisdom to this newly emerging field of educational leadership with particular contribution in the process of professional development of transformational leaders in education.

Keywords: *Transformational leadership, Pedagogies, Professional development programmes, Aesthetic tradition of learning*

Introduction

Educational leadership has emerged globally as a field of study and as a subject of heated debate over the last few decades (Samier & Bates, 2006); most educational reformers around the world strive to implement the current global agenda in a speedy way, to cope with the fast changing socio-economic realities of the world. In this process of reformation, education and educational leadership, has become the central schema of the current wave of reforms. Governments, administrators, policy makers,

educators and researchers have started altering their policies and pedagogies to help develop transformational leadership as a panacea for educational reforms world-wide (Leithwood & Jantzi, 2006).

However, in this climate of reformation, the overt dimension of leadership development is given the utmost care and is considered as sum-total of heroic qualities to produce the 'real educational leaders' to cope with the immediate agenda of reform. Exhaustive literature (Glanz, 2002) has been produced for finding out leadership behaviours and styles by undertaking scientific and descriptive research (Burns, 1978) or fine-grained research on how transformational leadership could be measured (Bass, 1985) which predicted a wide variety of performance outcomes for educational leaders (Bass & Bass 2008). These leadership theories and styles either build on assumptions such as: i) traits and great men theories, focusing on personal characteristics and qualities of leaders; ii) contingency and situational leadership theories which deal with context and situational perspectives of leadership; iii) transactional leadership focus on reciprocal exchange of leaders and followers and so on and so forth (Sadler, 2004). These notions, mostly inspired by market economy, heightened levels of competition and created turbulent, unstable and competitive environments. As a result, education systems rapidly became centralized in order to manage global economic agenda that supported standardization and accountability. At the same time, the notion of transformational leadership was used to decentralize decision making focused on narrow and often contradictory goals and objectives. This dichotomy in market models of leadership violated the entire notion of transformational leadership.

What is transformational leadership?

Transformational leadership, as understood, is a capacity to go deep into the content of one's thoughts and be able to liberate self and others to hear the voice of their inner selves. Transformational leaders are aware of the purpose of their lives and work, and are able to make intelligent decisions to change themselves and the people around them. They are influential as they work altruistically and help others to achieve their fullest potential for improving the quality of their lives and work. They share abundant mentality of giving and are hence, considered as trustworthy. They value both the diversity and the unity in the oneness of humankind and use intellect as their core value to address the most pressing challenges facing their societies. They use reflective practice as their fertile learning ground. They never go from theory to practice, or research evidence to application (Fullan, 2011 p. xii). They have creative

capacity to reach to the minds and hearts of people by artful persuasion and meaningful discourse, which help them to go beyond learning the craft and unveil the core of knowledge embedded in wisdom.

Transformational leaders deal with a fluid, dynamic and complex area of human development, which needs creative pedagogies in a language that is inspiring and engaging to engender collaborative cultures in their organisations. Market models of leadership are mostly motivated by self-interest, self-preservation (Kubicek, 2011) and short-lived objectives, and hence always turn out to be eventually self-defeating; whereas, transformative models of leadership are altruistic, humble and life-affirming and view the large picture as a 'whole' in which each 'individual' is respected, valued and connected. Transformational leaders work on their sense of self-worth and enable themselves and others to do more than they originally intended and thought possible (Bass & Bass, 2008 p. 618). They invest in human capital development that is to be reflexive and responsive to their needs.

A bulk of literature in the field of leadership (Burns, 1978; Bass, 1985; Sergiovanni, 1992; Conners & Arbon, 1997; Leithwood, Jantzi & Steinbach, 1999; Fullan 2001) confirms that transformational leadership has distinct attributes from heroic leadership models, which display individual elitist leadership styles. Transformational leaders believe in close relation with affective nature, moral responsibility, mutual stimulation and obligation to transform followers into leaders and leaders into moral agents.

In the current scenario where capitalism and market economy have dominated the education systems world-wide, the notion of transformational leadership is diluted with corporate business world philosophies which have heightened competition, exploitation, and inequalities in education. The irony is aggravated when we, as professional developers, continue to educate inspiring and practising educational leaders in ways, which serve to produce efficiencies rather than efficacies in education. Many attempts such as school effectiveness, school improvement, school restructuring and school re-culturing towards current wave of education reforms, in one way or the other, are ended-up with moral and ethical dilemmas in leading education. To address these paradoxes, the crucial challenge is to bring back the dialogues on what matters most in education right to the centre of our inquiry, discussions and practices (Fullan, 2011). Aesthetic tradition of learning may help us as professional developers to generate such critical dialogues, which lead us to understand the core of transformational leadership.

Allegory - a powerful aesthetic tradition of learning

Allegory is considered as one of the powerful aesthetic traditions of learning in eastern contexts. Allegories help leadership learners to internalize principles and values in a language, which appeals to the whole of their being. Allegories convey multi-level meanings in form of extended metaphors in joyous and inspiring ways. They generate critical dialogues which otherwise are difficult to communicate directly to those who are mostly mesmerised with heroic models of leadership. Allegories engage learners in critical discourses, which help them to reconceptualise their intellectual and emotional terrain within their value-system, socio-cultural norms, and educational goals. Allegories therefore, have power to transform people from the state of self-preservation (Kubicek, 2011) towards the state of more concentrated and organised pathways of leading and learning.

In a recent self-directed brief survey to understand how allegoric approach to learning leadership help or hinder leadership learners to transform themselves and their organisations, it was discovered that leadership learners found allegories as different and hence an interesting learning experience, because it makes more sense to them. They feel that conventional rational approaches or texts are difficult to understand because, according to them, very few authors have ability to draw the picture of a scene or a context in readers' mind, while in allegoric approach, the learner is exposed to stories, plays, poems, pictures or other work of art in which the characters and events represent contextual food for thought for the learners. They can easily put themselves in the characters' shoes and see themselves instead of the characters that perform in the allegory. This helps the learners to be an active part of learning process rather than a passive part because, through engaging learners in the allegory, they replace themselves with the characters. This replacement can create attachment between the characters and the learners. This attachment can be long lasting and would not only remain in the learners mind as information but it can also easily integrate itself in the actions and behaviours of the learners. It also adds to the interest of the learners by engaging them in the learning process rather than the teachers' reading into the students' ears all through the classes.

Talking about the richness of meaning making, they consider allegories rich in symbols which are open to pluralistic interpretations. Each allegory or story can be contextualized by the experiences of the learner, which means it not only gives the learner a message but also helps him or her to understand circumstances of his/her life and work. There is

also an imaginative and sometimes visual component to an allegory, so one also involves and gets a stimulus on which one can react, reflect and respond.

It was reflected in the said survey that allegoric approach is not only powerful for leadership learners but also for teachers because it gives a new way to present an idea, theme, concept, event or vision. Administrative leaders as well as teacher leaders can learn something in one context and they can implement/share it in other contexts in a way that the audience can understand the concept indirectly from the script, story, picture or any other form. They find this as one of the powerful pedagogies particularly to teach professionals and adults.

However, little or no attention is provided to expose leadership learners to fulfill their urge to enhance their aesthetic capacity by exploring artistic and symbolic language embedded in their reflex tradition of learning, which can help them to unpack the complex notions such as transformational leadership. The current professional development programs in most instances, while theorizing transformational leadership, devote time and efforts in discussing thoughts and literature developed and designed as a result of conventional-rational tradition of learning, which is an important dimension to be learnt for practical application and cannot, and should not be ignored. Nevertheless, there is a dire need felt to invest time and energies to cultivate intuition, imagination and inspiration in leadership learners to unveil the essential principles and core values embedded in this aesthetic tradition of learning to discover "self" as a "leader" and as a "learner" to cope with the challenges of educational reforms in the current Century.

Plato's allegory of the cave- an example

Plato, the great Greek philosopher and a pedagogue, for example, has used this allegoric approach for generating critical discourse with people around him. His Allegory of the Cave, as shown in Figure 1 below, (http://www.wsu.edu/-dee/GREECE/ALLEGORY.HTM) is one of the unique,
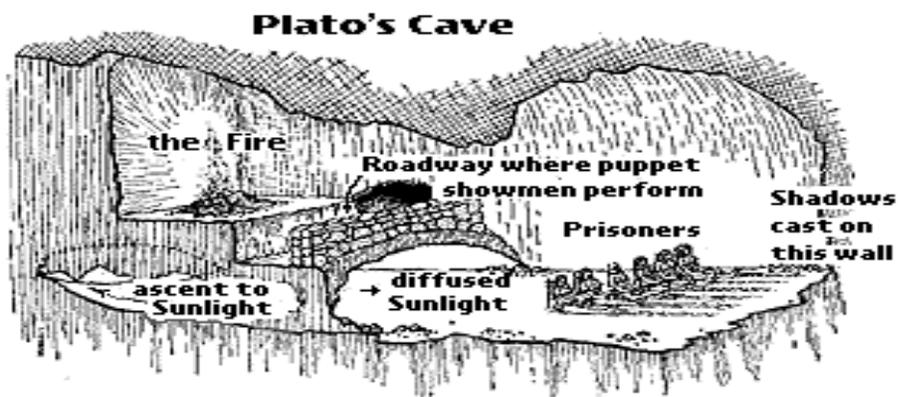
elegant and powerful examples, which help understand the complex notions such as power, authority, heroism, charisma, command and control and their implication on shaping human lives and the world around them. The allegory considered cave dwellers as prisoners, shackled with chains around their necks and feet and confined with blinders on both sides of their eyes, so that they could see only what was shown to them. They were controlled not to see the whole scenario of their surroundings. Thus, the shadows cast by the puppeteers, on the wall in front of them, in the light of the artificial fire lit behind them, were perceived as reality of their world. The prisoners were never exposed to the world outside the cave, which symbolizes in terms of the sunlight, and which in itself is a very powerful symbol of enlightenment connecting human beings from the lower level symbolizing earth, to the highest level symbolizing sky.

Such allegoric approaches have their inherent wisdom. They have power to travel across the boundaries of time and space because of universal truth highlighted through these allegories. Sidle (2005, p. 7) in his book *The Leadership Wheel*, mentions how we assimilate the wisdom of the past for the sake of the future without losing the scientific rational freedom of thought, which we have fought so hard to gain.

Contemporary complexity leadership theorists (Griffin, 2002; Mary & Russ, 2008) are also searching for such alternate pedagogies, which help unfold the fluid, dynamic, complex, adaptive and nonlinear process of leadership and change.

In their edited book *Aesthetic Dimensions of Educational Administration and Leadership,* Samier and Bates (2006, p. 172) cited Taylor (2002), who argues that conducting research in the field of aesthetic tradition of learning is difficult in current scenarios when most of the organisational cultures are aesthetically mute, apart from superficial language for decoration, and the problem of engendering aesthetic discourse to underline the deep rooted applied problems related to educational administration and leadership.

In a study conducted to investigate the perceptions and practices of the District Education Officials (DEOs) in Pakistan, Khaki et al (2010) discover that leadership learners in this part of the world highly appreciate aesthetic traditions of storytelling and poetry as effective ways of developing their leadership skills to transform their organizations into learning communities. There are many examples of aesthetic tradition of learning in both eastern and western contexts, which have transformed human societies and cultures in human history.

The allegory of the *Simurgh*

Amongst these universal trajectories, there is an allegory of the *Simurgh* known as the Conference of the Birds (*Manteq-at- tair*) written by Farid ud-Din Attar (1120-1177), one of the twelfth century Muslim scholars from Persia. It is multi-layer allegory considered as one of the remarkably successful pedagogies to understand the complex journey of transformation. Attar has presented this allegory in an interesting and amusing way, which has moments of great psychological insights (Afkham & Davis, 1984).

The allegory is about a group of thirty birds out of hundreds, who set off on a long and difficult journey of quest to find out their king - the *Simurgh*. They were guided on their way by Hoopoe, the wise bird. The purpose was to search the *Simurgh* who was not an ordinary king. Before being able to reach him, there were a thousand veils of light and darkness to be crossed.

The 7 valleys of ordeals and adventures

The birds gathered were expected to go through the seven valleys of ordeals and adventures presented below in Figure 2:

6. The valley of bewilderment (Hayrat)

4. The valley of detachment (Istighnah)

5. The valley of unity (Tawheed)

1. The valley of quest (Aban)

2. The valley of love (Ishq)

3. The valley of understanding (Marifat)

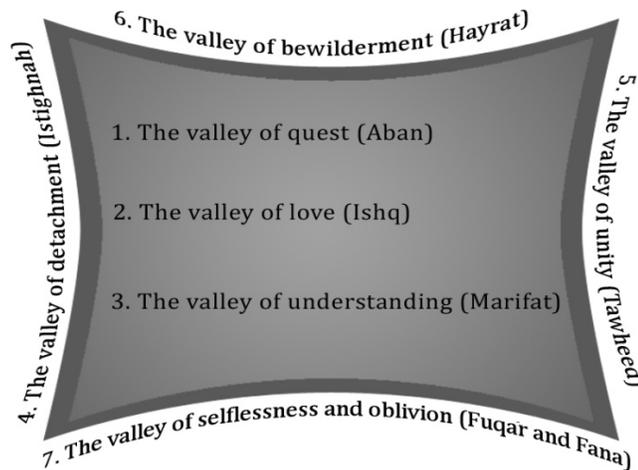7. The valley of selflessness and oblivion (Fuqar and Fana)

Figure 2: The 7 valleys of ordeals and adventures

The first valley of quest was symbolised as endless desert, where the thirst was to hunt for the *Simurgh.* For crossing this barren valley, birds had to give up all that was precious to them.

The second valley of love was depicted as the valley of small fires symbolising the challenges an individual faces, when he/she falls in love with some great cause.

The third valley was the valley of understanding, which portrayed the journey from darkness to light, symbolizing knowledge. Each bird chose a different way to unfold the layers of knowledge and wisdom.

The fourth valley of detachment was represented as valley of practice and individual search. Here each bird got opportunity to search within their inner selves, the answers to their connectedness with the *Simurgh*.

The fifth valley of unity was the valley where birds found themselves together again. Here, everything broken into pieces became one again. When the birds saw deep inside one another, they found harmony in themselves. Despite their diversity in colours and shapes, all of them were the same.

The sixth valley was the valley of astonishment and bewilderment, where the birds experienced many strange effects including day and night at the same time. They were unable to tell whether they were happy or sad, or alive. It was an astonishing mystery that contradictory to hearing and seeing nothing, they were able to hear and see everything.

The seventh valley represented the valley of selflessness and oblivion, where the birds felt that their shadows became one with the sunlight. They observed that the waves were melting into a vast ocean and the moths, dancing around the flames of love, were ready to die.

Ultimately, the group of thirty birds were able to arrive at their destination, which was the court of the *Simurgh*. They asked for permission to enter the palace of the *Simurgh.* First they were tested by refusal, and then allowed to meet the *Simurgh*. What they saw was amazing reality. The *Simurgh* was none other than themselves in the reflection - the thirty birds. *Si* in the Persian language means 'the thirty' and *murgh* means 'the birds'. *Simurgh- the king met Simurgh- the thirty birds.* This mysterious journey of self-discovery and self-actualisation transformed each one of them, as master of its own destiny.

Key dimensions of transformational leadership in the allegory

The journey through the above mentioned seven valleys depicts a painful process of transformation. Attar, through the multi-layer allegory, has emphasized that this journey of transformation needs a long-term commitment and a continuous endeavor to search for real answers. Hoopoe, the leader bird in the allegory, was motivating and influencing those who started making excuses for not to continue the journey of quest. The seven developmental cycles in the allegory provided both the theoretical and the practical guide to understand roles and responsibilities of transformational leadership. Each valley implies essential lessons to be learnt to become a transformational leader.

The first valley, which was the valley of quest (*Aban*), teaches the lessons of patience and humility – to give up all that is precious to oneself. This is the most difficult task for those who are oriented in the field with contradictory models of leadership, where efficiencies are created to serve a few. It is evident today in this globalized world that more than two-third of world's population is illiterate and living in ultra-poverty, ill health, miserable housing and acute hunger. These world societies are seeking for their dignity and respect as human beings. The lessons from the valley of quest help transformational leaders to be humble and patient to motivate and influence self and others, to help transform the barren desert of illiteracy and ultra-poverty.

The second, most important lesson for transformational leaders in the allegory is to face all odds encountering them in fulfilling their mission and vision. This is a gigantic task. It demands endless time and energies to fight against inequalities and inequities in education. Hence, the lessons of unconditional love *(Ishq)* to humanity, derived from the experiences of the second valley, provide courage and strength to transformational leaders to act with purpose and empathy (Fullan, 2011).

The purpose to serve humanity as their core value grants understanding *(Marifat)* to explore further the root causes of the problems and search for alternate pathways to address contextual as well as global challenges. This leads to commitment towards collective capacity building of all, no matter whether people are part of the problems or part of the solution. This two-fold capacity building is the third most important dimension of a transformational leader.

The above-mentioned three principles that are i) quest, ii) love and iii) understanding, establish the theoretical ground for leadership

learners to practice their vision and mission. Hence, the fourth valley of detachment *(Istighnah)* provides platform for individual critical reflections and actions which help refine current skills and competencies and enhance level of confidence to search for answers within their surroundings, to address the challenges of their respective contexts.

Succeeding, the fifth valley of unity *(Tawheed)* provides an arena to re-connect and practice the most fundamental learning, that is, the basic goodness in human beings, which further capitalise by developing networking and multiplying capability to achieve collective goals for providing quality education for all.

The sixth valley of astonishment and bewilderment *(Hayrat)* provides an opportunity to understand what is temporal and what is eternal. The power of perceiving nothingness and everything in 'self', help find out their source of relevance and identity - who they are?

This self-understanding, as nothing and everything within themselves, dismantles their identities as 'individuals', and prepares them to enter into the seventh valley of selflessness and oblivion (*Fuqar and Fana*). Here, the feeling of emancipation from self-interest and short-lived objects, provides uplift to see the large picture of humankind.

The significant journey of self-actualisation and self-discovery as masters of their own destinies, grounded in their experiences, provide the actual sense of empowerment, which brings a sense of abundance and a feeling of deep satisfaction. This is the crux of transformational leadership.

Sharing insights from experience

Over the last three decades, working as an educator in the area of educational leadership and learning at both public and private universities in Pakistan, my personal approach to work with leadership learners has gone hand in hand with my interest in aesthetic tradition of learning, which is rich in symbolic expressions and provides immense opportunities to learners to search for meaning in allegories, parables, metaphors and *Kathas*. I have observed that leadership learners in these professional development programs mostly find inspiration and meaning in these critical pedagogies, which generate critical dialogues or Great Conversations (Bana, 2007, 2010a) underlying aesthetic foundation of knowledge and ethics (Samier and Bates, 2006 p. 5). Through these pedagogies, the learners experience a sense of wonder and mystery by engaging themselves in dialogue between the ideal and the real, and derive meanings from their actions and attitudes (Bana, 2010b), and then

critically analyze what is working and what could be working better (Fullan, 2011).

The insights drawn here are from my experience working in one of the professional development programmes held for practicing and aspiring educational leaders at the Institute for Educational Development, Aga Khan University (AKU-IED). Since its establishment in July 1993, AKU-IED has taken a lead role in testing innovations in teacher education, school improvement, educational leadership, influencing education policy, conducting research and promoting scholarship.

The course titled *Effective Educational Leadership* is designed to help M.Ed. Course participants to reconceptualise the notions of educational leadership and management for developing a better understanding of the dynamics of learning institutions, and implications of their roles and responsibilities as transformational leaders. The course attempts to balance theory and practice, by encouraging participants to enhance theoretic understanding of various concepts, styles and behaviours of educational leadership and management and its implication on institutional culture and ethos, and facilitates them to visit variety of educational institutions to observe and reflect upon contextually relevant management and leadership practices in the field to learn and share best practices in their contexts. The course therefore, integrates both the scientific and the aesthetic traditions of learning.

The above mentioned example from the aesthetic tradition of learning in the course in terms of understanding the core of transformational leadership, the facets of the 7 valleys of ordeals and adventures and quest for searching real answers to problems, love with one's job and understanding contextual realities, detaching from the self-interest and self-preservation and attaching to the unity and oneness of human kind, enabled participants to experience the joy in exploring pluralism and oneness of humankind while working with their fellow beings.

The allegory of *Simurgh* impacted the participants in many ways. They found meaning in the role of Hoopoe as a transformational leader, who visualised the destiny, hence, was able to articulate the vision and mission and attended each bird individually and motivated them to continue the journey of quest. She was able to play multiple roles such as steward, facilitator, enabler, learner and a role model. She anticipated possibilities and risks of the complex journey ahead, adapted the pathways

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in the light of imagination and intuition and advented new ways to address the uncertainties and reach the destiny together with the other birds.

The lessons of patience, humility, love and sacrifices emerged as essential dimensions of transformational leadership and provided purpose to live life focusing on helping others, despite facing all odds. The self-understanding, as a servant and as a master at the same time, boosted their morale to utilize their potential at the highest level of performance. It also enhanced their understanding that working together can bring the journey of educational reforms closer to the heart of all stakeholders to initiate, implement and sustain change in these fast-changing realities of the world.

Fullan (2011) has discovered these ideas in terms of seven key interrelated competencies for leading change. These are: i) cultivating deliberative practice; ii) being resolute; iii) motivating others through linking to their realities; iv) fostering collaboration; v) learning confidently; vi) knowing impact; and vii) sustaining learning from practice. Bass (1985), while measuring the transformational leadership behaviour, also captured these ideas into four elements of transformational leadership that are i) individual consideration, ii) intellectual stimulation, iii) inspirational motivation and iv) idealized influence (Bass & Bass, 2008 p. 620).

Self-directed learning

The deep-rooted impact of learning through imaginative flight with birds in the allegory also affected the learners' further learning. They began to explore further how birds as natural spontaneous learning resources, may help the learners to refine their existing authoritative leadership behavior, which restricts to transform themselves and their organizations. They realized that birds are intelligent in many ways, including their unique personalities, behaviors and styles. The art of their flight and the dignity of their identity as birds is imbibed in their ability to respond intelligently to their purpose, which is, to fly. However, the critical question was raised that why few of them, despite having wings, are not able to fly?

To understand this difference, learners started exploring the highest symbols of leadership among birds. The richness of the profiles of learners as representative of the public, private and community-based education systems and from different regions, also provided strength to their quest for learning. Many of the leadership learners, coming from the mountainous areas of Afghanistan and Northern Pakistan in the professional development programmes at the University, had experienced

viewing the life style of *Shaheen* (Eagle) in their day-to-day working. They consider *Shaheen* as one of the highest symbols of leadership among flying birds in their culture for many reasons including the hardship it faces at the time of tough weather while other birds take rest inside their nests. They argued that leadership cannot be achieved without facing the odd circumstances. The vision and goal of a leader should be high. They must have high expectations and high aspirations to reach to the top as *Shaheen*. These learners made their case by supporting arguments from their indigenous literature mostly quoting Allama Iqbal (1877- 1938), the twentieth century poet of the East, who in his *Kuliyat* (Collections of Urdu poetry) has applauded the traits and qualities of this bird. The following Urdu verse of Iqbal was presented to support their case:

تندئی بادِ مخالف سے نہ گھبرا اے عقاب
یہ تو چلتی ہے تجھے اونچا اُڑانے کے لئے

Tund-e-bad-e- mukhalaf say na ghbra aye ukab

Yah to chalti hay tujey uncha uranay kay liye

Do not get scared from the opposite direction of winds of storm, oh Eagle!
It blows to enable you to fly high above
(translated in English)

This argument was appreciated; however, it was also stated that *Shaheen* displays an individual elitist leadership style, as it does not like to stay with smaller and weaker birds in order to maintain its authenticity, power and pride, and to remain at the top of the mountain as a hero. This heroic mind-set may help *Shaheen* grow strong as an individual bird to win, to succeed, to achieve and to stand out as the most powerful bird. Nevertheless, it also encourages the deficit model of leadership in education.

It was argued that education is not an individual's enterprise. It is more like a *Simurgh*, a "shared trusteeship", "an action dialogue" and "a mutual interactive process" (Sadler, 2004, p. 154), which cannot leave the underprivileged, disadvantaged and poor as weak or small, not able to reach to the top!

The critical question was asked among themselves that in today's complex world, where unsettling and unpredictability are demanding to build interdependencies, do we need individualistic heroic behaviours to

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build the community of leaders and learners in our educational institutions? This critical question uprooted the long-established notion of heroic leadership from many of the participants and invited them to think about the alternate leadership behaviour, keeping in view the educational development in developing countries at forefront.

Here the leadership learners coming from the coastal areas of Arabian Sea introduced *Kunj* (Geese) as an inspiring bird in their culture and context. Presenting their case of *Kunj*, the learners supported their arguments in the Sindhi poetry of Shah Abdul Lateef Bhitai (1689-1752), the eighteenth century poet from the Indus Valley. In his *Risalo,* Bhitai has mentioned the inspiring qualities and traits of *Kunj* as a symbol of unity, affection and love. They quoted:

وَجَرَ كَيو وَتَنِ، پِرتِ نَ چِنَنِ پاٽَ مِ
پَسو پَكِيئَڙنِ، ماڙُهِنئان ميٽَ گهَڻو.

Wagar kayoo watan, prite na chinan paarn main

Pasoo pakhiaran, maruhiyaan mayth ghanoo

Kunj fly in flocks, they never break bonds of love.
 Behold birds; they are more affectionate than humans.
(translated in English)

Kunj always fly in unison and support the flight of each other by flapping their wings. Scientifically, by doing so, the whole flock adds value at least 71% greater than if each bird were to fly on its own. They never break their bonds of love with each other. Human beings can learn this un-conditional love from their amazing sense of affection (Saleem, 2009).

The *Kunj* case was well-received by most of the participants. The lessons derived from this case were that transformational leadership cannot make a difference if they are not self-organised and self-disciplined to be part of their teams. The participants realised that educational institutions are social and learning organisations; hence, they need the *Kunj* leadership behaviour, which reflects both the sense of community and the sense of direction to lead the collaborative teams to achieve the educational goals in their organisations. However, in current knowledge based economy, education systems are creating unhealthy competitions and sorting learners as successful or otherwise. There is a need to revitalize our pedagogies and integrate learning approaches, which can help all students to learn both socially and ethically in these fast changing

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scenarios of the world. Hence, the role of transformational leader as a learner and as a collaborative team member is critical at all levels of organisational learning.

It was also mentioned that, in the current wave of educational reforms in developing countries, public sector institutions are facing tremendous pressure from the external forces for global re-structuring and re-culturing of education, to serve the market economies. Many links to learning and education support projects invest their finances to strengthen education in developing countries. As a result, most of the public sector educational leaders here are obliged to fulfil political rather than educational agendas, which hinder their ability to work as transformational leaders.

The critical and self-critical journey of learning leadership with the highest leadership styles among birds enabled the participants to understand different leadership behaviours and their impact on educational development. It was realised that, in the past, leadership competencies were resided with individuals who were capable of inspiring and influencing others to solve problems and achieve goals (Sadler, 2005 p. 154). Today, there is a need to demonstrate collaborative leadership with flexibility and empathy, while remaining true to the core values of honesty, integrity, commitment, love, understanding, detachment from self-interest, attachment with core mission and selflessness in understanding and promoting human potential in their organisations, to find out new ways of possibilities to work with local and global agendas together.

It was also highlighted that in the current scenarios of turbulent, unstable and competitive environment in which education reforms are introduced with suddenness and speed, it is most important for transformational leaders to be conscious of what matters most in education, and liberate themselves from the age-old heroic notions of leadership, and become masters of their own destinies as *Simurgh*. Referring to the allegory of *Simurgh*, it was also highlighted that after nine centuries, the old wisdom makes sense to most of them, as to how to become a transformational leader to lead the change in their organisations, and to cope with the challenges of the current century.

It was also realised that in the current scenario of change and reforms, the transformational leaders must be ethically and technologically literate and establish collaborative learning cultures in their organisations. In addition, they need to develop the ability to articulate well their shared vision, without fear. They must enhance their capabilities

to: i) institutionalise shared vision into dynamic actions; ii) energize teams to lead the institutional goals; iii) invest their energies in timely decision-making processes at all levels; iv) keep balance in indigenous and global needs; v) value mutual learning; vi) detach self-interest from institutional development and vii) be a truly transformational leader. These attributes can be developed through life-long learning approaches integrated in both the scientific and aesthetic traditions of learning.

Conclusion

Developing transformational leadership is a high and serious responsibility. To do it well, it is important for us, as professional developers, to look beyond the current pedagogies and search for alternate pedagogies, which are both engaging and focused on the one hand, but also joyous and inspiring on the other hand.

The unique, elegant and powerful allegoric approaches provide both theoretical and practical guide to leadership learners to engage themselves in critical discourse on what matters most in education in the current context of reform. However, some argue that these approaches will create havoc and would not serve the purpose of the changing nature of education for the current century.

Indeed, such individuals have difficulty to digest this guide. Naisbitt states: 'the most exciting breakthrough of the current Century will occur not because of globalisation and technological explosions, but because of an expanding concept of what it means to be a human being' (Naisbitt, cited in Sidle, 2005 p. 1). It is believed that the complex challenges, uncertainties and upheavals of the world today, demand integrated humanistic pedagogies to re-orient transformational leaders, so that they should be reflex and ready to cope with the challenges of changing nature of global reforms. It is contended that the current conventional-rational pedagogies have not and will never be able to address the global issues related to education world-wide, without practicing the deep rooted belief of oneness of humankind. The aesthetic pedagogies, may lead world societies to be attuned with understanding human purpose and life on this globe.

Therefore, the biggest challenge for professional developers today is, to search for integrated pedagogies, which help transformational leaders to cope with the complexities of the current wave of educational reforms. Advanced technologies, economic and social growth and development in rational thoughts and empirical analysis, are important,

and should not be ignored to face the challenges today. Nevertheless, there is a dire to capitalize the power of self in transformational leaders to be servants as well as masters of their own destinies to reform and transform education in the current century.

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