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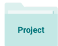

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Educational Leadership and Globalization: Literacy for a Glocal Perspective

Jeffrey S. Brooks[1] and Anthony H. Normore[2]

Abstract

This article synthesizes and presents literature in support of the argument that the preparation and practice of educational leadership must be rethought to be relevant for 21st-century schools. Specifically, the authors explore how the concept of glocalization, a meaningful integration of local and global forces, can help educational leaders inform and enhance their pedagogy and practice. They suggest that contemporary educational leaders must develop glocal literacy in nine specific knowledge domains: political literacy, economic literacy, cultural literacy, moral literacy, pedagogical literacy, information literacy, organizational literacy, spiritual and religious literacy, and temporal literacy. Furthermore, they explain that each of these domains of literacy is dynamic, interconnected, and can be influenced by the discrete agency of educational leaders.

Keywords

educational leadership, globalization, glocalization, leadership preparation, leadership literacy

Introduction

A proliferation of international companies, multinational conglomerates, and stories of success and failure from intertwined economic systems has led to

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widespread acceptance that globalization is a fact of contemporary economic life (Friedman, 1999, 2005). Yet although the concept of globalization has its roots in economics, Spring (2008) notes that the term has spread into other areas and is increasingly "applied to political and cultural changes that affect in common ways large segments of the world's Peoples" (p. 330). Beyond economics, culture, and politics, globalization is an ongoing area of interest for legal scholars, anthropologists, sociologists, and philosophers (Anderson-Levitt, 2003; Weber, 2007). Notably, an entire interdisciplinary field focused on the topic has developed over the past few decades and several scholarly journals have grown in stature as nascent lines of inquiry emerge and develop (Spring, 2008). Yet, in many areas of educational research, globalization remains underdeveloped and underexplored, in part due to a perception that it is an abstract concept that is difficult to connect to everyday work in schools, and in part due to a fixation on more immediate and local imperatives (Friedman, 1999; Jungck & Kajornsin, 2003).[1] That being said, many educators now acknowledge that issues related to globalization influence their local practice (Apple, Kenway, & Singh, 2005; Burbules & Torres, 2000; Carnoy & Rhoten, 2002). Indeed, as Spring (2008) explains, "research on globalization and education involves the study of intertwined worldwide discourses, processes, and institutions affecting local educational practices and policies" (p. 330). This ontological shift, which perhaps begins with the myopic *localization* perspective before giving way to an appreciation of *globalization*, finally demands a consideration of *glocalization*, a meaningful integration of local and global dynamics (Courchene, 1995; Robertson, 1995; Roseneau, 1994; Scholte, 2000). Robertson's (1995) notion of glocalization is reflected in the way that local, national, and global interrelationships are mediated by local, national, and political dynamics.

The last of these ontologies, the glocal perspective, is the central concept of interest in this article. Specifically, we explore how a greater understanding of glocalization is relevant to the preparation and practice of contemporary educational leaders, and we suggest nine specific aspects of glocalization with which educational leaders must be literate to establish and sustain relevant and useful educational experiences for students. This list of literacy areas is selective rather than exhaustive; our intent is to begin exploring relevant and useful domains of glocal literacy, acknowledging that understanding such a wide-ranging phenomenon might be handled in many ways. We seek to begin a conversation about glocalization and educational leadership and invite critique and expansion of these ideas from multiple perspectives—we do not pretend to offer a definitive statement. The nine literacies that must be developed are (a) political

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literacy, (b) economic literacy, (c) cultural literacy, (d) moral literacy, (e) pedagogical literacy, (f) information literacy, (g) organizational literacy, (h) spiritual and religious literacy, and (i) temporal literacy[2]. Furthermore, we explore the nature of each of these aspects of glocalization and the synergy between them.

Glocalization: A Way of Looking at Educational Leadership

Glocalization is more than an abstraction, and forces related to the merging of the local and global are among the most pressing and complicated opportunities and challenges facing educators in the 21st century (Spring, 2008). In reference to the glocalization perspective, Weber (2007) explains that

> Glocal development refers to the dialectic of the global and the local. It is an abstraction, useful to understand and explain social change in a general and theoretical sense rather than in concrete, empirically specific ways that highlight the patterns and contradictoriness of human experience in contemporary times. (p. 280)

Although glocalization research has emerged in many fields of education (Spring, 2008), the nearly complete absence of literature connecting the concept to educational leadership is troubling, and suggests that it is quite possible educational leaders are unprepared to confront the realities of leading schools in a global society. Certainly, it is possible that research and practitioner-focused works are in progress and have yet to make it to press. However, this dearth of extant inquiry may also mean that educational leaders are oblivious to the way that local and global forces interact to shape the context of the lives of those responsible for delivering quality instruction for student learning and the school and communities in which they lead. This possibility has profound and detrimental implications for at least two reasons. First, educational leaders may not be taking advantage of instructional resources that could enhance the quality and relevance of educational experiences of their students and the professional practice of the educators they lead (Gaudelli, 2003). Second, a myopic education focused on geographically local perspectives will not serve students well as they enter into a shrinking world where they will compete for and partner with people, institutions, and economies on an international scale (Kapur & McHale, 2005).

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Literacy for Leadership: Nine Ways Educational Administrators Must Understand Education in a Glocal Era

In this section, we briefly explain nine glocalization concepts with which educational leaders must be knowledgeable and conversant. It is not our intent to be exhaustive, but rather selective, and to make readers aware of these domains of knowledge, writ large. Our hope is that future inquiry will refine, extend, and challenge these forms of glocal literacy, and their practical use for educational leaders, as they are studied over time. The rationale for exploring and discussing the concepts in terms of literacy focuses on our argument that each concept is an aspect of glocalization that leaders must understand if the education in their schools is to be relevant to a new generation of students. Researchers contend that the meaning of literacy continues to be elaborated and refined (e.g., Bransford, Brown, & Cocking, 1999; Olson, 1994). Once viewed as a generic skill taught as a set of fixed rules, contemporary views of literacy now encompass notions of active citizenship, new communications practices and information technologies, critical thinking, and linguistic and cultural diversity (see Maclellan, 2008). Based in part on this baseline information, it will be up to individual leaders and subsequent researchers to form practical and intentional plans for integrating each literacy into their work and the education of their students. We present these literacies in no particular order.

Political Literacy

Scholars of the politics of education have long argued that "educational leaders and school administrators find themselves in a continually contentious arena and vie for ways of balancing, directing, controlling, manipulating, managing, and surviving their edgy environments" (Lindle & Mawhinney, 2003, p. 3). Several researchers therefore suggest that educational leaders must develop a working understanding of politics, a base of knowledge that can also be called political literacy. Cassel and Lo (1997) cite Denver and Hands' (1990, p. 263) definition of political literacy as "the knowledge and understanding of the political process and political issues which enables people to perform their roles as citizens effectively" (pp. 320-321). Furthermore, educational politics is commonly characterized as "the study of power, influence, and authority in the allocation of scarce and valued resources at various levels of the education sectors" (Johnson, 2003, p. 51). Considered in glocal perspective, this suggests that a politically literate educational leader is familiar both with various formal and informal processes by which people engage local and national issues and the

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outcomes and consequences of said processes. Fyfe (2007) argued that with community involvement and social and moral responsibility, political literacy is considered a core element that underpins effective education for citizenship. In recent years, interest has grown within the international community surrounding disengagement of young people from conventional political processes and structures (Berman, Marginson, Preston, McClellan, & Arnove, 2003; Sassen, 2006; Slaughter, 2004; Turner, 2002). Moreover, in relation to educational leaders, political literacy means developing an understanding of how to act as empowered participants in these processes that influence local, national, and international decisions and policies. Mitchell and Boyd (2001) explain this orientation by arguing that globalization "is fundamentally changing the parameters of political deliberation throughout the industrialized world, raising the stakes for education policy and changing the ground rules for its adoption and implementation" (Mitchell & Boyd, 2001, p. 60).

Among other important political dynamics particularly important for educational leaders to understand is seen in the way that glocalization changes the nature of (de)centralized authority. Mitchell and Boyd (2001) explain that globalization causes

> a simultaneous centralization and devolution of authority in ways that sharply reduce the power of professionals and middle-level officials in all types of organizations. The process is occurring in governments, corporations, and the public bureaucracies responsible for developing and delivering public services such as education. (p. 71)

School leaders have been characterized as middle-level leaders (Spillane et al., 2002). As such, it is important for them to consider the precise forces that surround them. A political perspective focused on a closed-system school (Wirt & Kirst, 1997), district, provincial, state and/or national is a fine beginning but ignores the basic reality that a school is embedded in a world political culture (Fowler, 2000). Furthermore, "continued globalization of educational policy is sure to bring individual preferences, democratic redistribution of authority, and individual rights to personal liberty and diversity of opportunity back to the top of the political agenda" (Mitchell & Boyd, 2001, p. 74). These leaders need to generate a discourse constructed around new global alliances and extending the boundaries of political expression and participation. Based on assertions by Fyfe (2007), their "political interests, aspirations and actions presents a challenge to the relevance and effectiveness of existing educational programs intended to prepare them for political life" (p. 1).

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Economic Literacy

For many educational leaders, the extent of their preparation with regard to economics has to do with balancing a school budget. However, educational leaders should also understand the economic realities of schools in relation to larger local and global trends. Schools are intended to educate and prepare students to enter into and thrive in a global economy (Spring, 1998). The literature is replete with commentary that state education and education reform initiatives are driven by the global economy (e.g., Barro, 2000; Organization for Economic Cooperation and Development [OECD], 2003; Sachs, 2005; Stevens & Weale, 2003). Much of the educational discourse around economic literacy has centered on the need for educators to focus on a "renewed attention to the technical importance of reading and math skills. The new economic environment can only be accessed successfully by individuals who can read fluently, compute efficiently, and do both with understanding" (Mitchell & Boyd, 2001, p. 73). These skills, in particular, are emphasized as a broader recognition of the need for students to participate in a knowledge-based economy that demands increasingly sophisticated and specialized capabilities (Stromquist, 2002). At the very least, educational leaders must have a basic understanding of microeconomics and macroeconomics, which would include literacy in the area of global economics. As Johnson (2003) explains this distinction, "macroeconomics focuses on the economy as a whole: gross production, overall employment, and general price levels (Heilbroner & Galbraith, 1990; Heilbroner & Thurow, 1994). Microeconomics is concerned with the activities of individual consumers and producers" (p. 51). In addition, Spring (2008) notes that "government and business groups talk about the necessity of schools meeting the needs of the global economy" (p. 331).

Yet Spring (1998) also cautions against a single-minded focus on global economics as the driver education, as such an orientation reduces "citizens to good workers and consumers" (p. xi). Furthermore, emphasizing global economic viability in education may exacerbate global inequities, including (a) transnational brain drain/brain gain dynamics that would concentrate an inordinate amount of technical and conceptual expertise in a few affluent centers (Friedman, 2005; Spring, 1998) and (b) a potentially negative impact on human and educational rights, due to extreme inequality with respect to access of quality educational materials and educators (Spring, 1998; Willinsky, 1998). Economic literacy for educational leaders, then, extends beyond technical expertise with budgets and encompasses an understanding of the opportunities and challenges provided by a rapidly globalizing economy.

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Cultural Literacy

Educational leadership literature tends to emphasize school and organizational dynamics as a means of understanding culture (Cunningham & Gresso, 1993; Deal & Peterson, 1991, 1999). Kilmann, Saxton, and Serpa (1986) defined organizational culture as "the shared philosophies, ideologies, values, assumptions, beliefs, expectations, attitudes, and norms that knit a community together" (p. 89). There is a substantive body of research suggesting that leaders can influence organizational culture (Collins, 2001; Fullan, 2001; Schein, 1992). From this perspective culture is manifest in behavioral norms, hidden assumptions, and human nature. According to Saphier and King (1985), the 12 norms of school culture that affect school improvement are (a) collegiality; (b) experimentation; (c) high expectations; (d) trust and confidence; (e) tangible support; (f) reaching out to the knowledge bases; (g) appreciation and recognition; (h) caring, celebration, and humor; (i) involvement in decision making; (j) protection of what's important; (k) traditions; and (l) honest, open communication. Leadership plays a role in establishing and sustaining norms related to these cultural dynamics. Although these concepts are certainly important, the glocal perspective demands a rethinking of focus on these ways of understanding leadership.

It is important for school leaders to understand that people in a glocalized world exist in multiple cultures simultaneously, and the particular cultures of which each person is part have a profound effect on education (Spring, 2008). Although this assertion is hardly novel, a growing body of research indicates that "cultures are slowly integrating into a single global culture" (Spring, 2008, p. 334). This global culture, connected most obviously by technology and interconnected multinational economic webs, is also merging a world knowledge base that in turn influences what and how topics are taught (Lechner & Boli, 2005). However, understanding that people are connected through a developing global culture is only part of the complexity educational leaders must understand. In addition to an awareness of such a macroculture, leaders must also understand two specific micro-cultures as well, propriespect and subculture dynamics. Research indicates that subcultures have a strong influence on leadership practice in schools (Wolcott, 2003). Subcultures in schools often develop naturally around content areas, grade levels, and among educators and students who share specific values not fully held by the larger group. Educational leaders must be mindful of how their practice and decisions helps create an environment where subcultures can collaborate synergistically or potentially pit them in adversarial stances (Brooks & Jean-Marie, 2007).

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Propriespect is the notion that each person constructs a unique cultural experience rather than necessarily adopting or assimilating group and/or organizational values and norms. Put differently, everyone has an individual culture. Wolcott (1991) suggested the concept "as a complement to the global reference to all the information aggregated within an entire cultural heritage" and recognized a "need to specify the particular information that any particular human, who must therefore be a member of a particular subset of human groups, actually knows" (p. 257). Thinking of culture in this way is very similar to the widely recognized notion that each student learns differently, and that educators and educational leaders who individualize their practice can have the most positive influence on a student. Understanding culture in terms of propriespect, an educational leader will understand and value the importance of individual histories, values, and beliefs in addition to those that espoused in plenum. Indeed, leaders with this kind of literacy might be said to practice a culturally relevant leadership, similar in some ways to culturally relevant pedadgogy (Ladson-Billings, 1995a, 1995b), an approach to education centered on individual children's culture. As a final note about culture, educational leaders must understand that each of these forms of culture is nested within each other in a unique manner for each person (Figure 1). Certain people will interact and share certain values, beliefs, and norms at various levels, but each experiences glocal culture in a discrete manner.

Moral Literacy

In this section, we argue that use of a moral literacy approach to analyzing and interpreting social events, social justice, equity, and equality builds amity, harmony, and trust among stakeholders, positioning educational leaders to make risky, yet transformational and ethically responsible decisions for the benefit of morally literate school communities, morally literate nations, and a morally literate world (Paul-Doscher & Normore, in press). Because public life in democracy is interwoven by social values, opportunities to engage in moral literacy interpretations enable the public to come to grips with the common good for the greater society. Moral literacy promotes development of knowledge and moral virtues in students and helps to develop skills for moral reasoning. To become moral agents, educators need to acknowledge and honor the importance of assuming responsibility to be informed before making moral judgments—whether locally, nationally, or globally. Tuana (2003, p. 8) asserts that social imperatives must be taken into account. She states, "Our sense of ourselves, as

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Figure 1. Relationship between local and global cultures

well as what others think of us, often rests on the extent to which we live up to these virtues" (p. 8). Consequently, developing skills for moral reasoning is necessary, whereby students and those who teach them develop the skills and dispositions to identify the critical values at play. Tuana further maintains that such skills include open-mindedness, careful attention to others' views, considering ethical implications of decisions, learning how to evaluate strengths and weakness of our own and others' positions, taking responsibility for our actions and beliefs, and exercising fairness and respect for social and cultural differences.

Although some cultures do not seem to have the same definitions of "fairness" or "respect" (e.g., in fundamentalist Islamic cultures as compared to European definitions, or adhering to the Geneva conventions as guidelines for "civilized war"), other moral virtues are shared across many cultures (Normore & Paul-Dosher, 2007). These include honesty, fairness, respect, responsibility, and caring (Christians, 2003; Tuana, 2003). By engaging education leaders in such a discourse analysis can harness understanding of responsible leadership and learn the reflective practices that can filter throughout school systems and connect to morally literate citizenship (Kohn, 1997; Malley, 2005; Tuana, 2003)

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Morally literate citizenship requires exposure to media representation, discourse about the dominant hegemony, and dealing with moral relativism as it pertains to social, cultural, economic, and political issues. Tuana (2003) asks, "What stronger argument is there for making moral literacy a component of our formal educational experience" (p. 4)? Media often engage in language practices that legitimize or alternately criticize existing structures of power (Merrill, 1990; Ranly, 1992). But, moral literacy requires the consideration of alternative discourses and subversive texts that present counterpoints to an unexamined or dominant consensus. Christians (2003) contends that "on those invigorating occasions when the moral contours of the taken-for-granted world are illuminated, the news media enhance our social dialogue" (p. 8). Such dialogue can help penetrate through the political and economic surface to the moral dynamics underneath. Rather than merely providing readers and audiences with information, the press' aim is, or ought to be, the development of morally literate citizens (Christians, Ferre, & Fackler, 1993).

As private citizens, professional educators, and public servants, our University students will need to make numerous moral decisions throughout their lives and how these decisions have impact not only their immediate surroundings but also on the larger global community. These decisions are often based on exposure to media texts in which students can theorize, engage in news discourse, and grapple with their own personal and professional codes of ethics. However, in these contexts, many educators (e.g., teachers, teacher educators, school leaders, leadership educators, etc.) are so occupied with trying to defend basic working conditions and what they perceive as the gains of "progressive" education under fierce accountability policies that they often fail to see the bigger picture of authentic teaching and learning experiences—those that truly prepare students as responsible citizens on the global stage. We argue that educational leaders and those who prepare them must consciously and intentionally take the actions that he or she believes are in the best interests of the students, whereas modeling the importance of caring and just relationships and understanding that his or her decisions have consequences across entire systems. Doing this will afford the educational leader the opportunity to cooperate with all the stakeholders in the community, assuring that the school will reflect the community's intended goals—to assist young people in fully realizing their potential, with the understanding that they are connected to others through a web of national and international interrelationships of which they may not even be conscious, but one that exists nonetheless. We will next discuss the role of *pedagogical literacy* and *information literacy* and how these literacies play a vital role for

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understanding glocalization. We acknowledge that literacies are common to all disciplines, to all learning environments, and to all levels of education and recognize the disparities in learning styles and in the nature and development of literacy in different countries.

Pedagogical Literacy

In the context of literacy being understood as an evolving concept, we argue that a particular form of literacy, pedagogical literacy, is an important cognitive tool for a developed conceptualization of pedagogical content knowledge and that, by extension, being *pedagogically* literate is an integral feature of being a professional educator. We further argue that literacy can empower learners to "design their own representations of knowledge rather than absorbing representations preconceived by others; that it can be used to support the deep reflective thinking that is necessary for meaningful learning; and that it enables mindful and challenging learning" (Maclellan, 2008, p. 1986). With powerful connections to the other literacies, pedagogical literacy is a reflexive concept in which learning (through a knowledge-transforming model) about pedagogical content knowledge, teaching and learning, and assessment and evaluation, is the essential means through which the pedagogical reasoning develops (Ludwig & Herschell, 1998). According to the Organization for Economic Cooperation and Development (OECD), in its functional form literacy is less the ability to read and write and more the ability to comprehend and use written script to serve the purposes of everyday life at home, at work, in the community, and in the world. Critical literacy, underpinned by different theoretical perspectives (see Robinson & Robinson, 2003), involves the "analysis and critique of the relationships among texts, language, power, social groups and social practices, and shows us ways of looking at texts to question and challenge the attitudes, values and beliefs that lie beneath the surface" (Maclellan, 2008, p. 1987).

A strong movement from psychological models of learning (i.e., reading and writing) to a more contextual approach has been under way in recent years. Contextual approach redefines literacy as a set of social and cultural practices (Maclellan, 2008). According to Ludwig and Herschel (1998), "Recent examinations of literacy teaching and learning practices have drawn on multiple perspectives that recognize a complex socio-cultural interaction between teacher/parent and student/child" (p. 7). These authors further assert that sociological, linguistic, philosophical, and pedagogical perspectives must be addressed if educational leaders are to adequately account for the multiple practices that make up students' literacy experiences. Furthermore,

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Gee (1991) reiterated that literacy practices are intricately related to demands of work, identity, and citizenship and are clearly implicated in an educational agenda concerned with social justice. It is within this context that teachers and education leaders will need to ask, "How is effective instruction conducted to students with diverse backgrounds and how do students learn about and use multiple literacies in the complex, dynamic, and interactive environments of the home, the classroom, and beyond?"

Researchers (e.g., Ludwig & Herschel, 1998; Freebody & Luke, 2003) alerted educators to the fact that international community groups have reacted to the literacy situation as one in crisis due to a "climate where fair and equitable practices are competing for space with powerful economic rationalist considerations." (Ludwig & Herschel, 1998, p. 7). Community demands range from calls for "back to the basics" through to "progressive" personal growth models of curriculum and pedagogy. As a response, "skills", "growth and heritage" and "critical-cultural" approaches to literacy have been vigorously debated (Ludwig & Herschel, 1998). In many sites, literacy educators seem faced with two basic options: that of "competencies", "basic skills" and "accountability" on one hand, and that of "experience", "process" and "personal empowerment" on the other (Freebody & Luke, 2003). To be pedagogically literate, educators must be able to access and use the specialized written documents of pedagogical knowledge (Olson, 2001, 2003), thereby allowing them to hypothesize as to reasons for the success or otherwise of pedagogical practices. Pedagogical literacy is therefore the fundamental competence of being able to read, understand, and criticize the documents and other information that make up the professional knowledge base of teaching and learning. Because information is expanding at an unprecedented rate, and enormously rapid strides are being made in technology for storing, organizing, and accessing the ever-growing wave of information (Picciano, 2006; Tansley, 2006), we argue that information literacy must too play an equally vital role in the preparation of educational leaders if these leaders are to effectively take their place as responsible citizens in the world.

Information Literacy

The combined effect of the rapid growth of information is an increasingly fragmented information base, a large component of which is available only to people with money and/or acceptable institutional affiliations. In the recent past, the outcome of these challenges has been characterized as the "digital divide" between the information "haves" and "have nots" along racial and socioeconomic lines that seem to widen as time passes (del Val & Normore, 2008). The digital divide addresses issues concerning equal opportunity, equity, and

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access that have an effect on the development of marginalized and otherwise disadvantaged students in education systems (del Val & Normore, 2008; Selwyn, Gorard, & Williams, 2001). As a result, those with limited access become less prepared for the increasingly global market that is emerging in the 21st century. Research (e.g., Carvin, 2006; Hage, 2005; Picciano, 2006; Tansley, 2006; Welner & Weitzman, 2005) clearly indicates that this is a global phenomenon that has caused a widening equity gap in primary, secondary, and higher education across all continents. Consequently, information literacy has become more critical than ever as discourses about the knowledge economy focus on the necessity of educating ALL students with skills for the global workplace.

To be "information literate," school leaders and those who prepare them will need to know why, when, and how to use all of these tools and think critically about the information they provide. To do so will enable educators to interpret and make informed judgments as users of information sources. It will also enable them to become producers of information in their own right, and thereby become more powerful participants in society. This is part of the basic entitlement of every citizen, in every democracy in the world, to freedom of expression and the right to information (Abdelaziz, 2004). It is instrumental in building and sustaining democracy. These skills are viewed by many policy makers and educators as critical to the creation of an equitable global "Information Society" in which both developed and developing nations can share in social and economic development. Information literacy aims to develop *both* critical understanding *and* active participation.

We contend that information literacy forms the basis for lifelong learning and should be introduced wherever possible within national curricula as well as in tertiary, nonformal and lifelong education. Drawing on the work of Reich (1990), Mitchell and Boyd (2001) suggest that "under the influence of the new information technologies (IT), machines can easily outthink and outperform anyone whose academic skills do not include understanding as well as efficiency" and that "Managing the productivity of information-age machinery will require workers who have a more comprehensive and a subtler grasp of both reading and mathematics than has heretofore been expected of public school students" (p. 73). Information literacy is concerned with teaching and learning about the whole range of information sources and formats. Thus the various technologies of public communication (i.e., print, internet, television, radio, etc) ought to engender information literacy. As a result, information literacy is a social process for understanding, finding, evaluating, communicating, and using information—activities that may be accomplished in part by fluency with information technology, in part by sound investigative methods, but most important, through critical discernment and reasoning.

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Using print media as an integral part of the educational leadership experience, for example, can stimulate the moral imagination and help produce information literate citizens. Research on media representations provides comment on the media coverage directed at various social, cultural, and political issues. Texts, film, television, and books have focused on analyses of public debates during political campaigns, assessment processes of schools and education policies, and social and cultural issues (Shapiro, 1989; Smith, 1999; Taylor, 1997). Studies have reported that media such as film, newspapers, and magazines, for example, influences popular beliefs about current affairs (Giroux, 2002). For example, Thomas (2006) cited a study that investigated the content, effect, and intent, or influence, of Brisbane newspaper reports on the issues of entrance to tertiary education. A strong correlation between content of press items and public opinion was found, together with evidence of agenda setting involving the selection and omission of items and preferential media access to public elites. As such, it reflects the emphasis on news found in much of the work on media discourse and questions the ability of journalists and news reporters to adequately inform the public and policymakers on national and global issues (Afflerbach & Moni, 1994). Tuana (2003) argued, for example, that "the news media . . . in striving to provide interesting sound bites about human cloning has often been ethically irresponsible in failing to adequately explain the science of cloning" and "politicians debating cloning legislation often do not acknowledge the full range of scientific options that are available" (p. 3). Media knowledge—as an integral form of information literacy and communication is always a form of social practice (Giroux, 2002). Researchers (e.g., Thomas, 2006) have argued that the press constructs a hegemonic consensus within a framework given by "the powerful and the privileged of society who are seen by the press to be legitimate spokespersons for society . . . depicting reported crises as a symbol of moral decay . . . the work ethic and moral order" (p. 34). Thomas emphasized the ideological dominance to the process of hegemonic struggle—a struggle in which the news media can work to give hegemonic consent to the maintenance of existing political, social, and economic arrangements. According to Fairclough (1995),

> Theorization of news as discourse highlights the discursive nature of media power and its influence on knowledge, beliefs, values, social relations and social identities through its particular ways of representing the world, its particular constructions of social identities and its particular constructions of social relations. (p. 49)

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As suggested in the research (e.g., Abdelaziz, 2004; Burkhardt, MacDonald, & Rathemacher, 2005; Correia, 2002), information literacy initiates, sustains, and extends lifelong learning through abilities that may use technologies but are ultimately independent of them. As information is increasingly codified in digital forms (Correia, 2002), new skills are needed to operate the technology to search for, organize, manage information, and use it to solve problems and create new knowledge and cultural products. Because the Internet is a common information and communication tool globally, IL is often understood as digital literacy in which computer literacy, media literacy, and media education are integral components. As Abdelaziz (2004) claims,

> Introducing new media technology—let alone the kinds of "critical thinking" and the new pedagogies associated with IL–is almost bound to meet with considerable inertia, if not overt resistance . . . Still, a vigorous IL campaign could result in the long run in the emergence of an "information culture." (p. 3)

Organizational Literacy

More than ever, leaders are expected to be change agents in their respective organizations. Yet leadership turnover continues to rise and organizations continue to struggle in their efforts to confront the fearsome adaptive challenges of the global age. (Clark, 2007) We contend that educational leaders need to understand theories of organizations, socialization patterns, and how their leadership practices influence organizational dynamics. Teachers and administrators who understand the politics in schools can operate more successfully to facilitate change. However, possessing the skill set is necessary to identify and influence common social patterns that affect their work in school organizations. Research on organizational dynamics, socialization, behavior, and learning (e.g., Barth, 2003; Bolman & Deal, 2007; Clark, 2007; Collins, 2001; Harvey & Drolet, 2004; Hoban, 2002; Normore, 2006; Senge, Smith, Kruschwitz, Laur, & Schley, 2008; Shafritz & Ott, 2005) identified several social patterns common to organizations. Among these patterns are organizational culture, diversity, values, and goals. Goals, derived from the organization's mission and strategic planning process, provide purpose and direction for organizational members and work groups. Goals have the most impact on people's behavior if they are clear and owned by individual members and/or by the collective (Fullan, 2001; Senge et al, 2008). Of course, people differ with respect to the way they respond to and internalize organizational goals. Some of these differences have little influence on organizational life, whereas

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others have a substantial affect. Diversity may be in terms of personality, motivation, cognitive style, leadership/followership style, gender, ethnicity, class, age, competency, seniority, organizational function, and so on. Understanding and appreciating these differences is necessary for successful collaboration. Senge and colleagues (2008) maintain that a revolution is underway in today's organizations. According to these authors, organizations around the world are boldly leading the change from dead-end business-as-usual tactics to transformative strategies that are essential for creating a flourishing, sustainable world. Today's most innovative leaders, educational and otherwise, are recognizing that for the sake of organizations and our world, we must implement revolutionary—not just incremental—changes in the way we live and work.

Other important organizational processes requiring attention include communication, decision making, conflict management, and bureaucratic social patterns. Earle and Kruse (1999) discuss the importance of bureaucratic social patterns, which are characterized by a fixed division of labor, hierarchy of offices, explicit rules, and specialized job training. When translated to school systems, these authors contend that certain political, social, communal patterns, and patterns of inequality based on social class, race, and gender unfortunately, yet predictably, influence organizational norms. Each of these patterns describes a variety of often unexamined social patterns that affect how students experience the practices of schooling, on the complexity of school change, and how understanding these patterns can help create collaborative school organizations of promise and optimism. By working collaboratively across boundaries, organizations are already exploring and putting into place unprecedented solutions that move beyond just being "less bad" to creating pathways that will enable us to flourish in an increasingly interdependent world (Senge, et al., 2008).

The "iceberg metaphor" (see Clark, 2007) has sometimes been used to make a distinction between the visible formal organization and the informal features of organizational life lying hidden below the water, which also require examination. According to Clark, if we pay attention to things like goals, roles, communication, and decision-making processes, we will have a good grasp of the dynamics of organizational life (the above-the-water features). However, our actual behavior (and the behavior of others) in organizations doesn't always follow the logical, rational, systematic, and linear contours expected. Sometimes the irrational, the arational, the covert, the political (both intentional and unintentional), the nonlinear, or the unconsciously motivated seems to occur and may be quite disruptive to the organization (Clark, 2007). Full organizational literacy also requires that we gain an understanding of these under-the-water organizational features as well.

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School organizations are meaningfully connected to the external environment (customers, suppliers, vendors, government, competition, etc.) such that change in one of these external areas is likely to affect conditions inside the organization as well. Furthermore, the functional units of schools (departments, divisions, etc.) are connected to one another in such a way that events taking place in one part of the system affect other parts of the school operations as well. The big picture created by this "systems perspective" (see Clark, 2007; Senge, et al., 2008) is the foundation for developing and maintaining a collaboratively interdependent organization. The systems perspective should guide organizational design, work design, strategic planning, communication, compensation plans, decision-making procedures, problem solving, and so on.

In his path-breaking contribution to the study of leadership and organizational change, Clark (2007) studied large-scale organizational change in business, health care, government, education, and the nonprofit sector and unveiled the "Power Curve of Change" framework and EPIC system for change management (Evaluate, Prepare, Implement, Consolidate) for leaders who are charged to lead high-stakes change initiatives in their organizations. Clark argues for a strategic-level road map for the everyday needs of leaders who must respond to all types of adaptive challenges to remain competitive and healthy. He further iterates that in order for leaders—and those who prepare and train them—to effectively step up in their roles as organizationally literate, they will need to develop the indispensable competency of leading change in a permanently and profoundly different age. Change rarely fails for lack of strategy—that only the discretionary efforts of people can make change happen—and this requires leadership and energy management.

All education leaders need a conceptual road map for successfully navigating the roles they play in the various school organizations of which they are a part. If educators have little understanding of organizational processes, they may fail to influence effectively and may even inadvertently inhibit organizational effectiveness. Organizational literacy is necessary for education leaders to make a contribution and obtain satisfaction in joining with others in tasks that clearly see the interconnectedness of the organization to the larger world.

Spiritual and Religious Literacy

Leaders should be mindful of differences and similarities with respect to the spiritual/religious orientation of stakeholders and of how these things influence their own leadership behavior. Importantly, religion and spirituality are not one and the same. As Dantley (2005) explains,

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> Spirituality inspires creativity, inquiry, and transformative conduct. Our spirit enables us to connect with other human beings; it underpins our ability to take steps to dismantle marginalizing conditions while simultaneously creating strategies to bring about radical changes to less-than-favorable circumstances. Our spirituality is the core of who we are. It is the place of our authentic selves or the genuine persons that we are. It is the place where motivation and inspiration live. Our spirituality connects our lives to meaning and purpose. (p. 654)

Dantley (2005) further clarifies the relationship of spirituality to religion by suggesting that religions help give order and systematic meaning to spiritual experiences: "Religion is built upon the premise that order, continuity, and stability are essential to any civil society" (p. 653). Yet other researchers have noted that religion can mean a systematic devotion to many things. For example, Bracher, Panoch, Piediscalzi, and Uphoff (1974) explain that

> The broad definition envisions religion as any faith or set of values to which an individual or group give ultimate loyalty . . . . Buddhism, Taoism, Ethical Culture, secularism, humanists, scientism, nationalism, money, and power illustrate this concept of religion. (p. 5)

Furthermore, this list emphasizes the need for spiritual and religious literacy to include a sensitivity and understanding of religious diversity (Uphoff, 2001), in its many forms.

Skepticism is sometimes expressed about the legitimacy of spirituality in the workplace, especially in public education (Fairholm, 1997). However, Thompson (2004) attests that spiritual-based leadership does not challenge the separation of church and state delineated in the United States Constitution's Establishment Clause. Klenke (2006) offers the following explanation:

> Spirituality is often defined by what it is not. Spirituality . . . is not religion. Organized religion looks outward; depends on rites and scripture; and tends to be dogmatic, exclusive, and narrowly based on a formalized set of beliefs and practices. Spirituality, on the other hand, looks inward, tends to be inclusive and more universally applicable, and embraces diverse expressions of interconnectedness. (p. 59)

Research maintains that spirituality is the ability to lead from deeper levels of experience, meaning, and wisdom (Thompson, 2004). Fairholm (1997) concurs stating that "Spirituality does not apply to particular religions,

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although the values of some religions may be part of a person's spiritual focus. Said another way, spirituality is the song we all sing. Each religion has its own singer" (p. 29). Fairholm (1997) argues that as individuals begin to differentiate religion from spirituality, the role of spirituality within individual and organizational life becomes clear. He concludes

> Our spirit is what makes us human and individual. It determines who we are at work. It is inseparable from self. We draw on our central values in how we deal with people every day. Our values dictate whether we set a good example, take care of people, or try to live the Golden Rule. Our spirituality helps us think and act according to our values. (p. 77)

Spirituality's role in aligning a leader's actions with their values is a distinctive characteristic not shared by religion. Religion guides by specific doctrine, whereas spirituality is generic and affords the leader a dynamic quality capable of capitalizing on the diverse belief systems operating within an organization (Riaz & Normore, 2008).

Given these definitions of spirituality and religion, the literate educational leader will be sensitive to the notion that regardless of religion, and even in the absence of an espoused religious denomination, all people can have spiritual experiences.

Temporal Literacy

As Hall (1959) pointed out, "temporality . . . is tied into life in so many ways that it is difficult to ignore it" (p. 45). Yet understanding this important and neglected aspect of educational leadership can help leaders more successfully design and implement meaningful change in schools. In the most basic sense, temporal literacy has to do with being able to read and understand the history, present, and future of people and institutions. Several leadership scholars have noted the importance of understanding the history of an organization (Deal & Peterson, 1991; Fullan, 2001; Schein, 1992). Without an astute understanding of the history of a school and community, leaders run the risk of getting the school stuck in the rut of policy churn, a cycle of action that yields no substantive or continuous improvement (Hess, 1999). This understanding of history should inform educational leadership practice, as leaders seek to implement various school reforms (Brooks, 2006). Yet a solid understanding of an organization and community's history should inform contemporary practice by suggesting which types of change were successful and which failed. Moreover, considered in glocal perspective, an understanding of history at local, national,

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and global levels—and an understanding of how all of these histories have been and continue to influence one another (Friedman, 2005)—allows a leader to avoid repeating the mistakes of the past.

It is also important for educational leaders to understand the future. Traditionally, the orientation for this understanding has been strategic planning (Kaufman & Herman, 1991); yet educational researchers in globalization studies suggest that a more appropriate approach might be found in future trends (Green, 1997). There is ample evidence that strategic planning was never effective in business, and that educators likewise have reaped little, if any, benefit from the process despite ongoing enthusiasm for the approach (Mintzberg, 1994). As an alternative to strategic planning, future trends instead looks at longitudinal data and, rather than looking at them in isolation (treating the school as a closed system), integrates these data with other longitudinal data to promote connected leadership via a future trends framework. Marx (2006a, 2006b) identified 16 distinct future trends of immediate concern to educational leaders:

1. For the first time in history, the old will outnumber the young. (Note: This aging trend generally applies to developed nations. In underdeveloped nations, just the opposite is true: the young will substantially outnumber the old.)
2. Majorities will become minorities, creating ongoing challenges for social cohesion.
3. Social and intellectual capital will become economic drivers, intensifying competition for well-educated people.
4. Technology will increase the speed of communication and the pace of advancement or decline.
5. The Millennial Generation will insist on solutions to accumulated problems and injustices, while an emerging Generation E will call for equilibrium.
6. Standards and high-stakes tests will fuel a demand for personalization in an education system increasingly committed to lifelong human development.
7. Release of human ingenuity will become a primary responsibility of education and society.
8. Continuous improvement will replace quick fixes and defense of the status quo.
9. Scientific discoveries and societal realities will force widespread ethical choices.
10. Common opportunities and threats will intensify a worldwide demand for planetary security.

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11. Polarization and narrowness will bend toward reasoned discussion, evidence, and consideration of varying points of view.
12. International learning, including diplomatic skills, will become basic, as nations vie for understanding and respect in an interdependent world.
13. Greater numbers of people will seek personal meaning in their lives in response to an intense, high-tech, always-on, fast-moving society.
14. Understanding will grow that sustained poverty is expensive, debilitating, and unsettling.
15. Pressure will grow for society to prepare people for jobs and careers that may not currently exist.
16. Competition will increase to attract and keep qualified educators.

Marx (2006, Winter) explains the importance of these trends:

> All organizations, especially education systems, are of this world, not separate from it. To earn their legitimacy, they need to be connected with the communities, countries, and world they serve. Unless they are constantly scanning the environment, educators will soon find themselves isolated . . . and out of touch . . . . Understanding these forces is the key to un-locking rigidity and reshaping our schools, colleges, and other institutions for the future. In a fast-changing world, looking at tomorrow and seeing it only as a little bit more or a little bit less of today won't cut it as we move into the future. As educators and community leaders, we need to use powerful trends data, coupled with imagination, as we plan ahead. A challenge will be to not only develop a plan but to turn it into a living strategy—a strategic vision that will help us lead our students, schools, and communities into an even more successful future. (p. 4)

From Literacy to Leadership

In the preceding sections, we discussed several forms of literacy that research suggests are necessary to be educational leaders in the 21st century. However, it is important to recognize that the bodies of knowledge each of the domains these exhibit certain qualities that are important for those who prepare and practice educational leadership to consider. In particular, we argue that each of these literacy domains have ecological and dynamic qualities. Furthermore, educational leaders must understand and take responsibility for the way their unique agency enhances their ability to influence each of these domains and to translate literacy into leadership.

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Each domain of literacy is constantly changing, and as concepts emerge in one literacy domain they necessarily influence others (Capra, 2003). Some of these relationships are immediately observable, while others are more opaque. Knowledge is protean, in a constant state of revision, refinement, and critique as new ideas and empirical evidence emerges (Kuhn, 1962). This basic idea has permeated the knowledge base(s) of educational leadership for some time and the notion that knowledge in educational leadership can be viewed from multiple perspectives simultaneously, each of which evolves over time, is widely accepted (English, 2002, 2003a, 2003b, 2006).

All forms of literacy we name in this article are interconnected. As such, "the more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. They are systemic problems, which mean that they are interconnected and interdependent" (Capra, 1996, p. 3). We must move from shallow ecology toward a paradigm of deep ecology (Capra, 1996). The fundamental difference between the two being that the shallow ecologist focuses on issues as part of an isolated and closed system, the deep ecologist conceives of issues as a meta-system of several interconnected systems. This ecosystem includes not only physical aspects of existence such as the environment and sustainable resources, but also the interconnected and interrelated nature of societies, ideas, the future and past, and between the other various forms of literacy we have described above. Put differently, "these areas stretch across the boundaries of nation-states and continents with the local and the global becoming enmeshed" (Spring, 2008, p. 334).

The implications of glocalization are profound, and the consequences of not understanding the way that the local and global are interconnected will increase over time. As Senge (2008) suggested, there is an understanding gap between the implications of this interconnectivity and our understanding of this interconnectivity (Figure 2).

For educational leaders, it is important to consider how this understanding gap limits educational resources they provide students and their school systems. It should also give educational leaders and those who prepare them cause for concern, as their lack of understanding may not be preparing prospective leaders for the world in which they will lead.

As a final note about these literacies, it is important to mention that educational leaders are uniquely positioned to influence each of these domains in that they help shape the conceptualization and practice of education in various settings. This assertion is based on a belief that "at the core of most definitions of leadership are two functions: providing direction and exercising influence. Leaders mobilize and work with others to achieve shared goals" (Leithwood & Riehl, 2003). Understanding, practicing, and studying educational leadership as a glocal endeavor is complicated, but imperative if we are to provide

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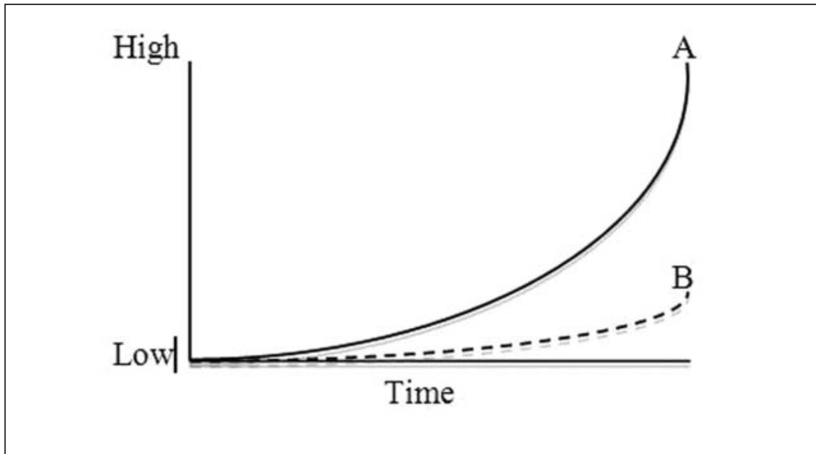

Figure 2. Relationship between (A) the implications of interconnectivity and (B) our understanding of interconnectivity
Note: Adapted from "Educating for systems citizenship," address by P. Senge, June 2008, Systems thinking and dynamic modeling conference for K-12 education: Wellesley, MA.

students with an engaging and relevant educational experience. This approach to leadership demands that educational leaders develop new skills, and broaden their understanding of the way local and global forces are enmeshed in an increasingly sophisticated manner.

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1. It is important to point out that we certainly note this is not the case in two particular areas, international education and comparative education. We make this assertion more to point out the relative lack of globalization research spread throughout other areas of educational inquiry.
2. We recognize that this literacy list could be conceived in several ways and that others might be added. We view our understanding of these as protean and recognize that it will necessarily grow and change.

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