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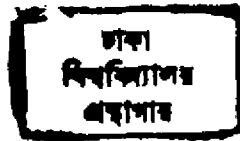
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**A PHILOSOPHICO-SOCIAL ANALYSIS
OF
THE CONCEPT OF LEADERSHIP WITH
SPECIAL REFERENCE TO YOUTH
DEVELOPMENT IN BANGLADESH AT
THE GRASS-ROOT LEVEL**

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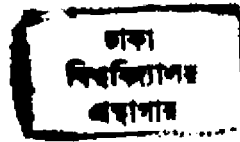
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A THESIS SUBMITTED IN FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
IN PHILOSOPHY
OF
UNIVERSITY OF DHAKA
DHAKA, BANGLADESH

401863



By


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March, 2004

Certified that the Thesis Entitled

“A Philosophico-Social Analysis of the Concept of Leadership with Special Reference to Youth Development in Bangladesh at the Grass-root Level” submitted by me for the award of the Degree of Doctor of Philosophy in Philosophy at the University of Dhaka is based upon my own work carried out under the supervision of Dr. Kazi Nurul Islam and that neither this thesis nor any part of it has been submitted before for any degree or diploma anywhere.

Countersigned by the Supervisor



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PREFACE

The central theme of my thesis is philosophico-social analysis of leadership with special reference to youth leadership in community development at the grass-root level. Leadership is a very complex issue which requires greater theoretical awareness and more complex practical ability than before. Youth unrest and leadership crisis is a vital issue in Bangladesh which needs to be addressed on priority basis. It is a matter of regret that a section of youths are being misguided and derailed under the influence of wrong leadership. They are used as instruments. The real committed, genuine and effective leaders can play an assertive and constructive role in the regeneration of their communities. As youths are the future architects of the society it is crucial to take a collaborative effort to prepare disciplined youth who are well-equipped with leadership skill. The present research has focused closely on social and philosophical analysis and development of leadership trend.

For the last three decades I have been teaching social philosophy in the Department of Philosophy, University of Dhaka. Besides, I have been seriously involved with different programmes of youth work. My experience in youth work is germinated in Commonwealth Youth Programme Asia Centre, Chandigarh, India, during my study in Diploma in Youth Work there in 1978-79. My twenty five years long experience as trainer and facilitator of youth leadership training in Bangladesh, India, Nepal, Bhutan, Malaysia, Srilanka and Singapore helped me a lot to realize the necessity of capacity building to train up a leader. I have visited about 200 youth organizations throughout Bangladesh and had close

interaction with the members of these organizations. As a consultant and training advisor of the project “Advocacy on Reproductive health and Gender Issue through youth clubs” a project of the Department of Youth, Ministry of Youth and Sports Bangladesh with the financial assistance of UNFPA (United Nations Population Fund). I organized 85 training programmes participated by youth leaders. My participation in second annual international conference on “Theme Centred Interaction” (TCI) for Human Resource Development in the New Millennium held at Calicut, India in July 2002 also contributed significant input for preparing my dissertation.

My experience has made my conviction strong that the present day youths should be provided with the opportunity of developing themselves as self-governing human beings. This will, in effect, produce in them the qualities of effective leadership. For this reason youths should be organized through groups. Youth organizations are the most effective and participatory ways in which youths can make their contribution to development process. When the youths organize themselves in groups they acquire a certain amount of inner strength which enables them to plan and act.

I also feel that the grass-root level youth organizations have noble objectives to serve the community. As youths are the pioneers of leadership, a large number of voluntary youth organizations are engaged in social as well as value-based development. Values are of vital importance to the youths of our country. It is quite unfortunate that at this moment there is no moral radar to guide the young people. In the midst of rapid social

change the difference between right and wrong is blurred. People are formulating their own code of conduct in order to fulfil the selfish motive and demands. So, healthy environment must be created in which young people will find encouragement to achieve real leadership to eradicate the evil forces from the society.

Youths should follow the path of value-based development. It is viewed as a process which facilitates the search by the youths themselves the values which are appropriate to the realities of their own milieu. Value-based training in the youth organizations will serve to initiate and facilitate a quest of self-disclosure of young people to help them to transcend their own limitations. The primary function of the youth organizations is to mobilize the youth for this purpose.

The leaders of youth organizations are not only organizers but they also work as animators and catalyzors. The gradual development of leadership is the outcome of the involvement in group process. As leadership is related to followers, in an organized group the leadership qualities are flourished and acquired. Planning, communicating, organizing, counseling and team-work-building, all these skills are promoted and nurtured through these voluntary youth organizations. The youth leaders can play a vital role to organize the youths to resist injustice and to identify the root cause of the deterioration of moral values. They can act as a pressure group to the various centres of power to undertake structural changes.

The thesis consists of six chapters. First Chapter explains the concept of leadership, meaning and purpose of leadership based on different perspective. Leadership is a subject that has long been

discussed by scholars, philosophers and laymen alike. It was a debatable concept in ancient Greece, Rome, China and India. But all of them admitted that the role of effective leadership is crucial in determining the destiny of a society, as well as a nation. Lack of true and genuine leadership leads to social disorganization which ultimately disintegrates the whole nation.

The debate as to whether leadership itself is an art or a science is a classical one. According to some scholars leadership is a science and as such it is empirical. As an empirical science it can be studied and one can learn the values of leadership and predict leader's behavior. According to some other thinkers leadership is an art and it is the sum total of ones inborn qualities which enables one to lead. In fact it is both an art and a science. To lead is to guide in a way specially by going in advance. By being able to guide means having a good sense of direction or vision. Leadership is the key dynamic force that motivates and coordinates an organization to accomplish its objectives. The leader is a social architect who shapes the group in accordance with a vision. Both the leader and his followers enter into an act of exchange of obligations. The leader fulfills the obligation by helping, supporting and guiding his followers in the performance of work.

The issue of leadership and power has been discussed elaborately. In effective leadership power implies mental strength, creativity and energy. Leader should exercise influence of power in a positive way. The power of the best leader is boldness and moral courage to take risk for achieving a noble cause. Only the legitimate power can be used. All leaders are actual or potential

power holders, but all power holders are not leaders. Abuse of power leads the leader to astray.

In this chapter political leadership, reform leadership, formal and non formal leadership and opinion leaders have been discussed. Differences between effective and successful leader have been sorted out. A successful leader achieves the goal by influencing the individual and group behaviour temporarily. On the other hand, an effective leader reaches the goal through building the group and changing their attitude. In case of successful leader, when the leader leaves, the group disintegrates because it was a leader-centered group and as such the success was that of the leader. On the other hand, even if an effective leader leaves the scene, the work goes on because he was a group-centered leader and the group shared the success, not an individual. Here, the leader while trying to achieve the goal, has involved everybody in the process.

Chapter II of the thesis deals with development in leadership thought: the trait and behaviour approach. There has been an elaborate exposition of the trait and behaviour approach advocated by different researchers. Trait approaches were based on the assumption that leaders are born not made. But in contrast the behavior and style theories of leadership which emerged in the latter half of the 1950s assert that through training, capacity building and personal development leadership qualities can be acquired and developed. Behaviour approach explains that one of the key ways in which leaders influence followers is through the behaviour the leaders perform. The behaviour approach seeks to

identify leader behaviour that helps individuals, groups, and organizations achieve their multiple goals.

Five approaches of leadership have been discussed in this chapter. These are known as Impoverished Management, Task Management, Country Club Management, Middle of Road Management and Team management. Second chapter also discusses leadership model from organizational point of view. These models are The Autocratic Model, Custodial Model, Supportive Model, Democratic Model, Collegial Model, Laissez Faire Leadership Model. There is no permanently 'one best model' of organizational behaviour because what is best depends upon what is known about human behaviour in whatever environment and priority of observation exists at a particular time. Each model of organizational behaviour in a sense reflects its predominance by gradually satisfying certain needs, thus opening up other needs which can be better served by a more advanced model. Thus each new model is built upon the success of its predecessor.

Chapter III deals with the theories of leadership developed during the 20th century. Transformational leadership had been developed by Bernard Bass in 1977. According to Bass leadership occurs when a leader transforms or changes his or her followers in three important ways that together result in followers' trusting the leader, performing behaviours that contribute to the achievement of organizational goals, and being motivated to perform at a high level. Transformational leaders are charismatic leaders also. They have a vision of how great things could be in an organization that contrasts with how things currently are. Transformational leaders influence their followers by intellectually stimulating them to

become aware of problems in their groups and organizations and to view these problems from a new perspective are consistent with the leader's vision. Some preliminary studies suggested that transformational leadership may lead spurn followers on to higher levels of performance while enhancing their personal development and job satisfaction. Transformational leadership may be specially important for organizations that are in trouble or failing to achieve their goals.

'Panutan leadership' is a value based model of leadership. It is an exemplary type of leadership, a leader that serves as a behavioral model in the leader-follower relationship. The relationship is marked by a strong value of social bond. It implies a strong emotional consideration in the social relationship without necessarily losing touch of the rational reality. The social goal of a 'panutan leadership' is essentially the thriving for a harmonious relationship. The relationship of 'panutan leadership' is connected by the commonalties of values between the leaders, the followers and the public at large.

Charismatic leadership will be applied to a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. Those qualities are such that they are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of it the individual concerned is treated as a leader.

Transactional leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. The exchange could be economic,

political or psychological in nature. The chief monitors of transactional leadership are modal values that is, values of means—honesty, responsibility, fairness, the honoring of commitments—without which transactional leadership it could not work.

Fiedler's Contingency Theory of Leadership : In 1975 Fred Fiedler approaches leadership from an interactional perspective. Fiedler's theory sheds light on two important leadership issues (i) why, in a particular situation, some leaders will be effective and other leaders with equally good credentials will be ineffective and (ii) why a particular leader may be effective in one situation but not in another. Like the trait approach, Fiedler's theory acknowledges that personal characteristic influences whether leaders are effective or not. Fiedler was particularly interested in style of leadership—how a person approaches being a leader. He identifies two distinct leader styles—relationship-oriented and task-oriented and proposes that all leaders are characterized by one style or the other.

The Vroom and Yetton Model : In 1973 Victor Vroom and Philip Yetton linked participation with the contingency approach and later on refined it. Determining the level of follower participation in decision making one of the most important things that leaders do in organization is to make decisions. Good decisions help the organization achieve its goals, wrong decision hinder goal attainment.

Hersey-Blanchard Model : This model can be used for small groups where follower maturity can be judged as belonging to anyone of the four states – low maturity, moderately low maturity, moderately high maturity, and high maturity.

Path-Goal Theory: In 1974 Robert House and Mitchell, two widely respected leadership researchers, realized that much of what leaders try to do in organizations involves motivating their followers. House's path-goal theory describes how leaders can motivate their followers to achieve group and organizational goals and the kinds of behaviour leaders can engage in towards motivating the followers. Path-goal theory suggests that effective leaders follow three guidelines to motivate their followers. The guidelines are based on the expectancy theory of motivation. Effective leaders who follow these guidelines have highly motivated followers who are likely to meet their work goals and perform at a high level.

There are distinctions between leadership and management. The leaders have a purpose or a mission, have a vision, compare their vision with the reality, set some goals to be achieved and create a common vision among others through inspiring, persuading, motivating or influencing them to achieve that vision. On the other hand, managers have some objectives to meet and they plan. Sometimes it is said that there is a profound difference—a chasm between leaders and managers. A good manager does things right. A leader does the right thing. In 1996 the idea of managerial leadership was evolved. All the differences between leader and manager have been explained in this chapter.

Chapter IV of the thesis deals with the issues like how to develop effective leadership and the need for personal development and capacity building through training. Early research on need for leadership training is discussed from 1916 till date. There has been a consensus that a trained leader has to be trustworthy, responsible, altruistic, inspiring, negotiable, impartial, normative and gracious.

Training emphasizing democratic leadership and human relations is being discussed. In a study Maier and Hoffman (1961) demonstrated that supervisors trained in human relations compared with those without such training led groups to a more effective and creative solution of a problem in changing work methods. Similarly, Baum, Sorensen, and Place (1970) found that workers' answers to a questionnaire indicated an increase in actual and desired organizational control after their supervisors had completed a course. The change was in the direction of more democratic control.

Objective and methodology of leadership training has been explained. New methodology of Visualisation In Participatory Programmes (VIPP) and Philosophy of Theme Centered Interaction (TCI) has been carefully discussed. At the end of the chapter the issue of personal development of the leader has been emphasized.

Chapter V covers an in-depth study of 70 selected grass-root level community based voluntary youth organizations of Bangladesh. More than 100 organizations have been interviewed and there was close interaction with the youth leaders and involvement with the leadership training programme where the participants were members of those organizations. It is notable that the positive leadership qualities of the trained members and deep commitment added immense contribution to the organization.

In this Chapter there has been a critical analysis of the leadership capabilities of the members of youth organization. The need for basic instrument strategy for training of youth leaders and the necessity for preparing the future leaders of the country in an

organized manner have been explained. There has also been a serious endeavour to critically review the liabilities and assets of the youth.

Values are of vital concern for youth. Healthy environment must be created in which young people will find encouragement to achieve real heroism to eradicate evil and corruption from the society. They should be honoured by their own right and not patronized by political bosses for political ends. Youths should follow the path of value based development. It is viewed as a process to facilitate the search by youth for those values appropriate to the realities of their own milieu. Value based training in the youth organization will serve to initiate and facilitate a quest of self-disclosure of young people to help them to transcend their own limitations. The concluding part of this chapter assess the possibility of building a brigade of ideal youth leadership which will bring a functional positive impact on the society and emerge as a challenge against so-called terrorist, corrupt egoistic leadership.

Finally Chapter VI is based on the observations of personal experience of youth work. There has been a humble attempt to develop a paradigm of socio-philosophic leadership suitable for contemporary society and relevant to the needs of the socio-economic development of the community. Philosophical explanation of leadership with reference to Confucious, Plato, Aristotle, Hobbes, Kant, Mill, Dewey, Russell, is given.

The characteristics of Pseudo-leadership have been explained in this chapter. It also clarifies the issue of the wrong notion of leadership prevalent in the present day society of Bangladesh. The mask of the so-called leaders who are leading people to the wrong direction has been exposed. In this concluding chapter the guiding principles of ideal leadership have been explained elaborately.

Revitalization of values have been emphasized. Followers are the most important factor in leadership because followers have the potentiality of leadership. If the followers are foolish, ignorant and un-educated it is easy to misguide them. This is happening every where. As the large section of the people are uneducated, in the developing countries ignorance and lack of civic education hinders them to utilize their democratic right properly.

Grounded in philosophical, psychological and social principles, the integrated paradigm of leadership affirms the necessity of taking a unified conception and application in the community and state. Effective leaders should be judged by their performance, sincerity, commitment and by the progress achieved in increasing the nation's good governance material welfare and in maintaining as large as possible a degree of personal liberty in the country. The philosophico-social and moral leader can use effective model for cultivating character building among youth and set up a paradigm of leadership for the future generation. Leadership is not a monopoly of some persons. With the light of leadership qualities philosophico-social leader will lit thousands of candle of leadership.

CHAPTER I

**CONCEPT OF LEADERSHIP : MEANING AND
PURPOSE OF LEADERSHIP**

Leadership is a subject that has long been discussed by scholars, philosophers and laymen alike. It was a debatable concept in ancient Greece, Rome, China and India. But all of them admitted that the role of effective leadership is crucial in determining the destiny of a society, as well as a nation. Lack of true and genuine leadership leads to social disorganization which ultimately disintegrates the whole nation.

The debate as to whether leadership itself is an art or a science is a classical one. According to some scholars¹ leadership is a science and as such it is empirical. As an empirical science it can be studied and one can learn the values of leadership and predict leader's behavior. According to some other thinkers leadership is an art and it is the sum total of ones inborn qualities which enables one to lead. In fact it is both an art and a science. To lead is to guide in a way specially by going in advance. By being able to guide means having a good sense of direction or vision. Leadership is the key dynamic force that motivates and coordinates an organization to accomplish its objectives.

The concept of leadership with myriad dimensions is one of the most widely used notion of social philosophy and social psychology. Researchers have explained the concept from different perspectives. The definition of 'leadership' is given by the philosophers and psychologists in a multifarious way:

“Leadership is the art of mobilizing others to want to struggle for shared aspirations”².

“Something that leads a person who has commanding authority or influence”³.

“Leadership may be considered as the act of influencing the activities of an organised group in its efforts towards goal setting and goal achievement-”⁴ (Stogdill- 1950)

“Leadership is the behaviour of an individual when he is directing the activities of a group towards a shared goal-”⁵ (Hempphill and Coons - 1957)

“Leadership is a process of influence between a leader and those who are followers”⁶- (Hollander-1978.)

“Leadership is influencing the activities of an organised group towards goal achievement”⁷ (Rauch and Behling- 1984.)

“Leadership is interpersonal influence directed towards attaining goals and is achieved through communications. Leading involved—vision and principle— influencing mindset and motivation creating ownership and empowerment in pursuit of the shared vision and common purpose”⁸ (Bill Creech- 1994)

Leadership is a performing art.⁹ It is not a position but a sumtotal of precious behavior and practices. One-man leadership is a contradiction in terms. Leaders, in responding to their own motives, appeal to the motive bases of potential followers. As followers respond, a symbolic relationship develops that binds leader and followers together into a social and political collectivity.

Responding to the leader's initiatives, followers address their hopes and demands to the leaders concerned who use their power resources relevant to those hopes and demands to satisfy them.

An important characteristic of leadership is the willingness to experiment and take risks; to innovate and adapt the vision in order to meet the challenges of organizational renewal in line with changes in the internal and external environment. Having a vision and communicating it clearly within and outside the programme in order to gain political, social, economic and popular support is synonymous with leadership.

Leaders and Followers

Leaders and followers may be inseparable in function, but they are not the same. The leader takes the initiative in making the leader-led connection it is the leader who creates the links that allow communication and exchange to take place. The leader is more skillful in evaluating followers' motives, anticipating their response to an initiation, and estimating their power bases, than the reverse. Leaders address themselves to followers' wants, needs and other motivations, as well as to their own, and thus they serve as an independent force in changing the make-up of the followers' motive-base through gratifying their motives. Leadership is a linkage which require elaborate mapping of communication and other interrelation among power holders in different shapes.

Leader-Member Exchange Theory: Relationship between Leaders and Followers:

This theory explains different kinds of relationship that may develop between a leader and followers and describe what the leaders and the followers give to and receive back from the

relationship. This model focuses on the leader-follower dyad—that is, the relationship between the leader and followers (a dyad is two individuals regarded as pair). Leader-member exchange theory proposes that each leader-follower dyad develops a unique relationship that stems from the unfolding interaction between the leader and followers. Although each relationship is unique, the theory suggests the two general kinds of relationship develop in leader-follower dyads.

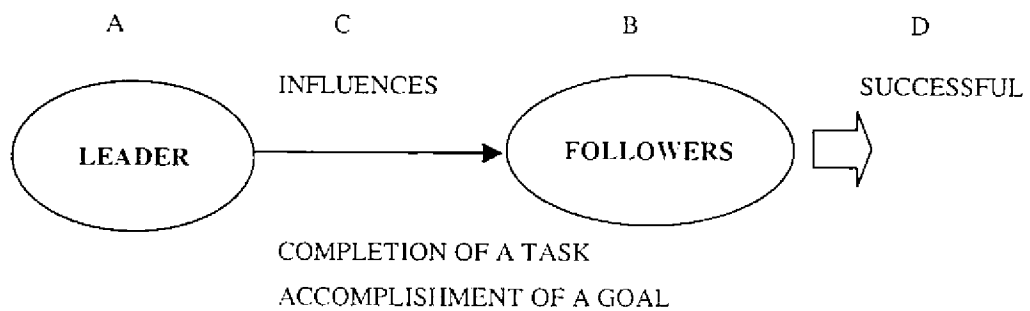


FIGURE 1- CONCEPT OF LEADERSHIP¹⁰

- A. LEADER—
- i. May be designated, elected, or may emerge (an emergent leader is one who becomes a leader in a non-leader situation).
 - ii. Is different from followers.
 - iii. Should not be confused with managers, executives who may exhibit leadership as one of their many functions.
- B. FOLLOWERS—
- i. The organised group which actually performs the tasks, or physically works towards the goal.
 - ii. Sometimes referred to as followers.

In some dyads, the leader develops with the follower a special relationship characterized by mutual trust, commitment and involvement. In these dyads, the follower helps the leader, the

leader helps the follower and each has substantial influence over the other. The leader spends a lot of time with the follower, who is given latitude or freedom to use his or her own judgement on the job. In turn, the followers tend to be satisfied and to perform at a higher level. Followers who develop this special kind of relationship with their leader are said to be in-group.

The followers develop a more traditional relationship with their leader. In these dyads, the leader relies on his or her formal authority and position in the organization to influence the followers and followers are expected to perform their jobs in an acceptable manner and to follow rules and the directives of the leaders. The follower has considerably less influence over the leader, and the leader gives the follower less freedom to use his or her own judgement. This is characterized by an impersonal, distant, or cold relationship between the leader and the follower. Followers who develop this kind of relationship with their leaders are said to be in the out-group. They turned to be less satisfied and perform at a lower level than in-group a follower.

Leadership is also viewed as an 'exchange process'.

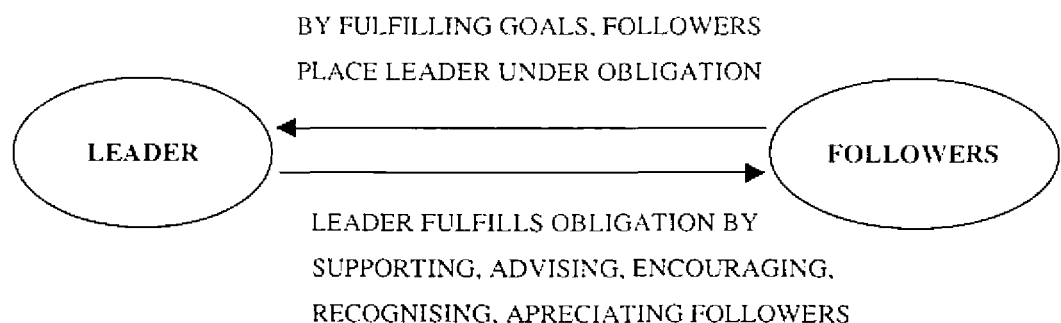


FIGURE 2- SOCIAL EXCHANGE CONCEPT¹¹

Figure 2 projects the concept of the Social Exchange Theory of leadership. Both leader and followers enter into an act of exchange

of obligations. The followers by working for goals, targets and tasks set for them appear to place the leader under obligation. The leader fulfills the obligation by helping, supporting and guiding followers in the performance of work. In effect, the Social Exchange Theory reinforces the concept of voluntary compliance by followers and a supportive leadership approach. This results in the development of a dependent relationship between them.

Leadership can be temporarily assigned to or assumed by a person and then withdrawn or relinquished as the case may be. However, it is difficult to think of any leaderless group. A group without a leader, will not remain for long without leadership. When leadership is not assigned, leaders will emerge in organization.

Understanding the environment

Groups and organisations function within social systems and working environment. In order to cope with the various demands and expectations of environment, a leader has to understand the forces that operate within and outside the group of organisation. As the leader cannot work without the group, so also the group cannot function without or outside the community. Programmes are organised not only to satisfy the individual needs but also to meet the community expectations. These expectations vary from person to person and from situation to situation.

On the whole, leadership has to cope and contend with internal and external environment. The variables in the internal environment can be placed in the following illustration:

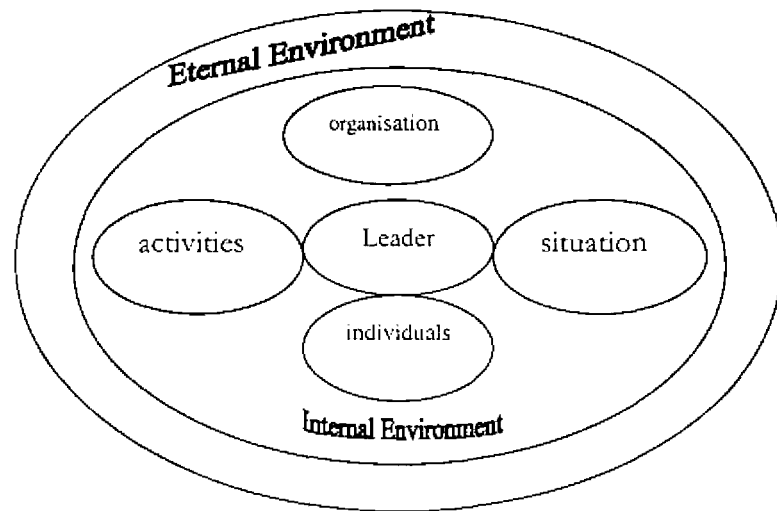


Figure 3

The individuals, the organisations, the activities and the situation are the four variables in the internal environment. The leader is the central point around which all these internal variables interact. Here the leadership function in to coordinate these variables. The leader has to work as a catalyst and facilitator. As each variable has its goal and expectation, in order to make them compatible, it is important to share common goals and objectives. An organisation cannot exist without activities and activities can be undertaken only by individuals. The individuals can work in a situation that is supportive to their endeavor. A leader has to understand this complex arrangement and accordingly formulate his strategies. Further the youth leader has to grapple with the external environment. This may consist of the family, the social system, the culture values, the political structure, the adult world, etc.

Kurt Lewin¹² has developed a technique for diagnosing the environment. This technique is known as force field analysis. Lewin assumes that in any situation two types of forces operate, driving forces and restraining forces. Driving forces are those

forces which lend support to the achievement of individual and organisational goals. They manifest in the forms of appreciation, cooperation, incentives, reward and solidarity with the leader and group. Restraining forces are the forces acting to restrain or prevent the driving forces. They manifest in the forms of apathy, hostility, intrigue, jealousy, etc. When these two forces are equal to each other, this is called a state of equilibrium as shown in the following diagram:

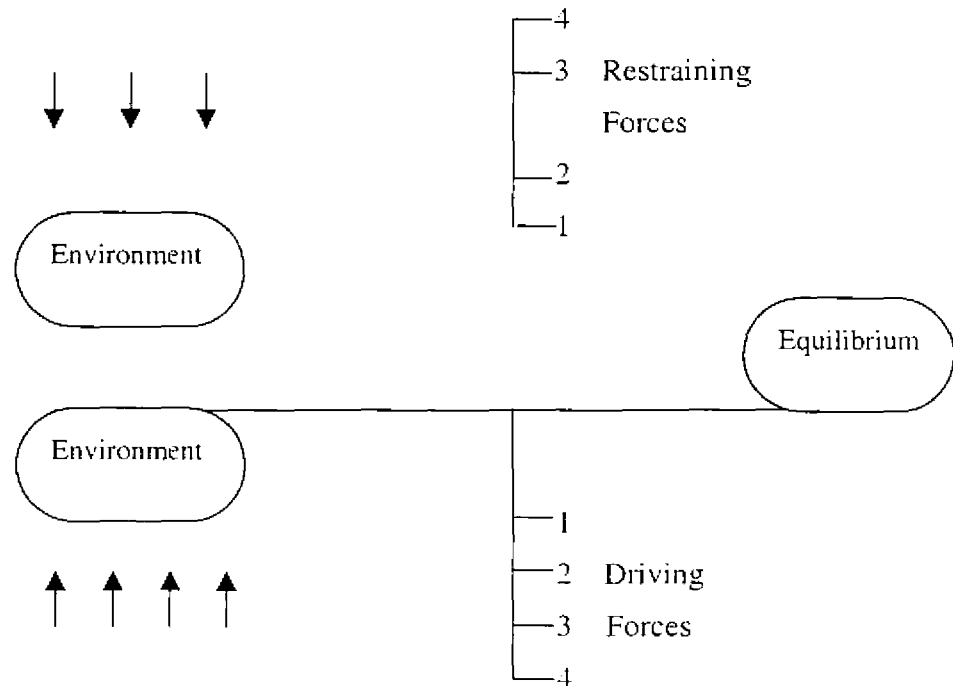


Figure 4

A leader can raise or lower this equilibrium by changing the relationship between the driving and restraining forces. If he has full knowledge of the situational variables and full confidence in the ability of this group he can try to reduce the restraining forces and increase the driving forces. Activities which aim at social change or economic transformation always face resistance from vested interests. In such situation, a leader adopts a strategy of strengthening the driving forces and weakening the restraining

forces. He may even try to neutralise the restraining forces through re-education and orientation and turn them into driving forces.

Leadership is Causative

True leadership is not merely symbolic or ceremonial, nor one “great man” simply the medium or mechanism through which social forces operate. The interaction of leaders’ and followers is not merely transactional or a process of exchange. The result of the interactive process is a change in leaders’ and followers’ motives and goals that produce a causal effect on social relations and political institutions.

Leadership is the creation of an institution—a nation, a social movement, a political party, a bureaucracy that combines to exert moral leadership and foster needed social change long after the creative leaders are gone.

Leadership is Morally Purposeful

Leadership is goal-oriented. The failure to set goals is a sign of faltering leadership. Successful leadership points to a direction, it is also the vehicle of continuing and achieving purpose where leadership is necessary. Philip Selzrick writes, “The problem is always to choose key values and to create a social structure that embodies them. Purpose may be singular, such as the protection and enhancement of individual liberty, or it may be multiple, in which case it will be expressed in a set of priorities”.¹³ Both leaders and followers are drawn into the shaping of purpose. In this connection Benjamin Barber observes, “Our dilemma, then, is not an absence of leaders, but a paucity of values that might sustain leaders, not a failure of leadership, but a failure of followership, a

failure of popular will from which leadership might draw strength”¹⁴ However the transferring leader taps the needs and raises the aspiration and helps shape and where mobilizes the potential of follower.

Leadership Neutralizers

A leadership neutralizer is something that prevents a leader from having any influence and regrets the leader’s effort. When neutralizers are present, leadership becomes void. The leader has little or no effect, and there is nothing to take the leader’s place (there are no substitutes). Characteristics of the followers, the work, the group, and the organization can all serve as potential neutralizers of leadership. When followers lack intrinsic motivation and are performing boring tasks, for example, it is often necessary to use extrinsic rewards such as pay to motivate them to perform at a higher level. Sometimes, however the leaders of these followers do not have control over rewards like pay. Substitutes for leadership are actually functional for organization because they free up some of a leader’s time for other actions. But neutralizers are dysfunctional because a leader’s influence is lacking.

Leadership and Power

Bertrand Russell calls power the fundamental concept in social science. “The love of power is an impulse which though innate in very ambitious men, is chiefly promoted as a rule by the actual experience of power. In a world where none could acquire much power, the desire to tyrannise would be much less strong than it is at present. Nevertheless, I cannot think that it would wholly absent, and those in whom it would exist would often be man of unusual

energy and executive capacity. Such men, if they are not restrained by the organised will of the community, may either succeed in establishing a despotism, or, at any rate, make such a vigorous attempt as can only be defeated through a period of prolonged disturbance.”¹⁵

Power is a relationship among persons. Max Weber uses the term *Macht* “Power is the probability that one actor with a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis in which this probability rests.”¹⁶ Power is a relationship and not merely an entity to be passed around like a baton or hand grenade; that it involves the intention or purpose of both power holder and power recipient and when that is collective.

Power process is one in which power holders, possessing certain motives and goals, have the capacity to secure change in the behaviour of a respondent human or animal and in the environment, by utilizing resources in their power base, including factors of skill, relative to the targets of this power-wielding and necessary to secure such changes. This view of power deals with three elements in the process, the motives and resources of power holders, the motives and resources of power recipient and the relationship among all these.

Power monger leader never shares power. Abuse of power makes him tyrant. Hook Sidney rightly says, “... The best hope of avoiding the abuse of power in our world is to share it. There are various ways of sharing or diffusing power. The first is by decentralizing organizations what ever a local association or group

can do at no greater cost than a larger association or group should be transferred to its jurisdiction.”¹⁷

Leadership is dissensual because the dynamo of political action, meaning inevitable conflict, produces enraged leaders, who in turn generate more conflict among the people. Conflict relevant to popular aspirations is also the key democratization of leadership. It causes leader to expand the field of combat, to reach out for more followers, to search for allies. It organizes motives, sharpen popular demands, broaden and strengthen values.

In Chapter III under the title, “The Right of the Strongest” Jean Jacques Rousseau said, “The strongest is never strong enough to be always the master, unless he transforms strength into right, and obedience into duty. Hence the right of the strongest, which, though to all seeming meant ironically, is really laid down as a fundamental principle”¹⁸

Power is ubiquitous, it spreads human relationship. It exists whether or not is quested for. It is the glory or curse and the burden of most humanity. History is the witness of the greed of power shown by Alexander, Alauddin Khalji, Changiz Khan and Hitler. There are single-minded power wielders like Machiavelli or Hobbes or Nietzsche who fit the classical image and portraits of the modern power theories. They consciously exploit their external resources (economic, social, psychological, and institution) and their training, skill and competence to make persons and things do what they want to be done. At the “naked power” extremity on the continuum of types of power holders are the practitioners of virtually unbridled power—Hitler, Stalin, Halaku Khan and Tikka

Khan and the like—might always of course, to empowering and constraining circumstances.

Power is also creative. In his article on ‘The Will to Power’ Nietzsche remarked “I characterize as the will to power that is to say, as an insatiable derive to manifest power; or the application and exercise of power as a creative instinct”. “Life is simply one of the manifestation of the will to power; it is quite arbitrary and ridiculous to suggest that everything is striving to enter in to this particular form of the will to power.” ... “The man of to-day represents on enormous quantum of power, but not an increase in happiness.”¹⁹ So cruel power does not bring happiness. Leadership power is more spiritual psychological and intellectual then physical power or power of arms and wealth.

Leadership is an aspect of power, but it is also a separate and vital process in itself. Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage, and satisfy the motives of followers. Leadership is exercised in a condition of conflict or competition in which leaders contend in appealing to the motive bases of potential followers. Naked power, on the other hand, admits of no competition or conflict—there is no engagement.

Leaders are a particular kind of power holders. Like power, leadership is relational, collective, and purposeful. Leader shares with power the central function of achieving purpose. But the reach and domain of leadership is, in the short range at least, mere limited than those of power. Leaders do not obliterate followers’

motives though they may arouse certain motives and ignore others. They lead other creatures, not things, to control things—tools, mineral resources, money, energy, is an act of power, not leadership, for things have no motives.

All leaders are actual or potential power holders, but all power holders are not leaders. Power must be relevant to people's valued things. It must be relevant to the power wielder's valued things and may be relevant to the recipient's need or values only as necessary to exploit them. Power is also the ability to cause other persons to adjust their behaviour in conformers with commodity behaviour pattern. Those behaviour pattern are the purpose of the power wielder. Andrew McFarland, remarks, "If the leader causes changes that he intended, he has exercised power, if the leader causes change that he did not intend or want, he has exercised influences, but not power."²⁰

Martin Luther King on Leadership and power

Martin Luther King Nobel Peace Prize owner realized that what it meant to be a leader when his destiny put him in front of the civil rights movement in the United States. Power as expressed by him is compiled by Donald T. Philips. "Power without love is reckless and abusive—and love without—power is sentimental and anemic. The best leaders are determined, bold, and reject inhibitions imposed by old traditions and habits. Never assume that anyone understands. It is your job to keep people informed and aware. Create a noble mission around which everyone can rally."²¹

Power can be studied in terms of its systematic effects on leadership. One person can influence another, using legitimate

power, expert power, reference power, reward power, and coercive power.²² Only legitimate power is positional and the other types depend on the individual rather than on the position.

Legitimate power : Legitimate or position – power derives from either the culture or the organization, but only if the organization is accepted as legitimate. This is especially true in organizations having a hierarchy of authority. For example, a Magistrate has the right to levy fines; the Parliament has the right to pass laws, the President of an organization has the right to make certain management decisions.

Expert power : Expert power, based on the authority of knowledge is particularly important in the flow process. Physicians and lawyers, for example, have a great deal of expert power.

Referent power : Referent power, which can be described as the power of identification or charismatic power, is based on the attractiveness of a particular person or group to others. Mahatma Gandhi, Martin Luther King and Mother Teresa had little legitimate power, but to their many followers they did have high degree of referent power.

Reward power : This type of power is based on the leader's ability to reward a follower. In some situations reward power may be closely linked to referent power. In an industrial organization, reward power is closely linked to the manager's legitimate power in awarding pay increases or promotions.

Coercive power : Coercive power, the opposite of reward power, is the power to punish, whether by firing an employee for

insubordination or arresting someone for violating a law or expelling member from the organisation for his antisocial behaviour.

These five types of power are interrelated and indeed may rest with the same person. Since this interrelationship does exist, the use (or misuse) of one kind of power affects the exercise of the other types of power. For example, a manager who uses coercive power may therefore have less referent power. Certainly, a leader who uses power inappropriately, will soon exhaust any reserves of power. Thus power generates power if it is used appropriately. Misuse of power brings the end of leadership.

Political Leadership

Political leadership is those processes and effects of political power in which a number of actions, varying in their composition and roles from situation to situation, spurred by aspirations, goals, and other motivations. This kind of leaders appeal to and respond to the needs and other motives of the followers which acts for reciprocal betterment. Political leadership is tested by the extent of real and intended change achieved by leaders' interactions with followers through the use of their power bases. Political leadership is broadly intended real change. It is collectively purposeful causation.

The public, like the leaders, can be divided into three broad groupings.

(i) The more active have been designated the attentive public—people who are relatively interested in politics, aware of significant political issues, exposed into political information, conscious of competing political leadership, active to at least a small degree in

party or group politics, concerned about the outcome of elections and about the ultimate effectiveness of action by government.

(ii) The second group is semi-active. It is a rather amorphous element that is aware of highly publicized candidates and issues and is drawn into political awareness and debate. Civil society, journalists, teachers, lawyers and NGO activists fall in this group. These people tend to vote for the most visible candidate.

(iii) A third group is the 'latent people' which does not pay attention to politics and does not vote but always has the potential of being drawn into political awareness and activity. The illiterate people specially the women belong to this group. This group is highly misused by the political gambler at the time of election.

The interactions and transactions over time of all these types of leaders and all these types of followers constitute a structure of political opinion leadership. In that structure leaders have their usual initiating, triggering and catalyzing roles, but the opinion leaders at all levels also serve as relays and channels for opinion. Followers are variously attentive. Semi-active or passive but the behaviour of all types leaders is conditioned by their anticipation of how other leaders and followers in general will respond.

The structure is complex, but networks of interaction are discernible. The flow of opinion may move horizontal within class or status enclaves or vertically across them but usually the flow will follow friendship or kinship patterns, gossip lines, work teams, and intra-groups, inter-groups' interaction of cooperation and exchange. In some cultures flow will move from higher status person to lower status person than the reverse, more from old to

young than the reverse. The flow of opinion will follow conflict lines too, as persons with clashing ideas come into some kind of confrontation or rival candidate, communicate in the process, in formal debates, or on a street corner. Naked rivalry, violence and terrorism are very common scenario in the political leadership in the recent world.

Reform Leadership

Of all the kinds of leadership that require exceptional political skill, the leadership of reform movements must be among the most exacting. Revolutionary leadership demands commitment, persistence, courage, perhaps selflessness and even self-abnegation (the ultimate sacrifice for solipsistic leadership). Pragmatic, transactional leadership requires a shrewd eye for opportunity, a good hand at bargaining, persuading, reciprocity. Reform may need these equalities, but it demands much more.

Reform leadership, usually implies moral leadership, and this imposes a special burden. It means that reformers must not follow improper means in trying to achieve moral ends, on the ground that the means contrast and prevent the ends. Reform leaders, however, gradualist in instinct, must be willing to transform society, or parts of it, if that is necessary to realize moral principles. Most perplexing is the question of why some persons become brilliant and effective reformer and others fail or why some, like Wilson, first succeed and then fail, or like Charles Greg first fail and then succeed. Raja Rammohan Roy, Swami Vivekanada, Haji

Shariatullah, Sir Syed Ahmed Khan and Begum Rokeya and Angela Gomes are reform leaders.

Formal and non formal leaders

Formal leaders are members of an organization who are given authority by the organization to influence other organizational members to achieve organizational goals. He or she may be President or Secretary of an organization. The organization may be social/ political/ economical/ religious/ commercial. The accounting manager of a hotel who does well of the accounting work for the hotel himself/herself is a manager but not a formal leader. In contrast, the head cook who manages the kitchen and supervises twelve other cooks is both a manager and a formal leader. The formal job description for the position of head cook is responsible for ensuring that the other cooks who work for the restaurant consistently prepare high quality food for customers. Union council chairman of local government is a formal leader whereas an old farmer who is a respected advisor for the villager is a non-formal leader.

Non-formal leaders have no formal job authority to influence others but sometimes more. Non-formal leaders ability to influence others often arises from special skills or talents that they possess—skills that group members realize will help the group achieve its goals. For example, eight waiters employed in a restaurant all had the same job of serving customers but the waiter who was the most experienced and had the best interpersonal skills became the non-formal leader of the group. He made sure that the other waiters provided good services and he always stepped into help settle arrangements before they got out of hand. The other waiters

listened to him because his advice about customer service helped them earn large tips and because his mediation skills made the restaurant a nice place to work. In rural area of Bangladesh village quack, elderly religious persons, retired teachers are respected as non-formal leaders.

Opinion Leadership

Opinion leadership and followership in the context of the market place, however, does not really lend itself to such substantial appeal or to creative self-fulfilling. Market place is a place of quick connection and quick fixes. It is a place of multiple leaders and followers, a place where leaders can move from follower to follower in search of gratification and followers can respond in the same way to leaders. The moods and styles are quick, they assure reciprocity, flexibility, substitute of buyers and sellers, morality of relationship. Adaptability is the rule—to the extent that leaders become hardly distinguishable from followers. Relationships are dominated by quick calculation of cost benefits.

Opinion leaders who mediate between the mass media and the mass public. Opinion leadership, according to Katz and Lazarsfeld, “is leadership at its simplest, it is causal exercised, sometimes unwitting and unbeknown, within the smallest grouping of friends, family members, and neighbours. It is not leadership on the high level of a Churchill, nor of a local politico, nor even of a local social elite. It is the almost invisible. They are found in virtually every social stratum, but they also communicate across class and group boundaries.²³ Opinion leaders could be the neighbourhood druggists, the local taxi driver, village quack, elderly shopkeeper and farmer etc. They may be all the more effective because they

seem to have no ostensible special purpose imposing on ideas and information. They know how to 'personalize' their influence by adjusting what they say to the interests and biases of whoever they are communicating with, and they have both the time and proximity to engulf their listener in stream of disguised propaganda or influence.

Effective and successful leadership

A successful leader achieves the goal by influencing the individual and group behaviour temporarily. On the other hand, an effective leader reaches the goal through building the group and changing their attitude. In case of successful leader, when the leader leaves, the group disintegrates because it was a leader-centered group and as such the success was that of the leader. On the other hand, even if an effective leader leaves the scene, the work goes on because he was a group-centered leader and the group shared the success, not an individual. Here, the leader while trying to achieve the goal, has involved everybody in the process. In fact, he has built up the leadership traits among all the individuals in the groups.

Leadership is like water

In ancient Chinese philosophy a wise leader is compared with water. Consider water: Water cleanness and refreshes all creatures without distinction and without judgement; water, freely and fearlessly goes deep beneath the surface of things; water is fluid and responsive; water follows the law freely.

Consider the leader: the leader works in any setting without complaint, with any person or issue that comes on the floor. The leader acts so that all will benefit and serves well regardless of

what he gets; the leader speaks simply and honestly and intervenes in order to shed light and create harmony. From watching the movements of water, the leader has learned that in action, timing is everything. Like water the leader is yielding. Because the leader does not push, the group does not resent or resist.

In short leadership is a function of complex biological, social, cognitive and affective process, that it is closely influenced by the structures of opportunity and closure around it, that it may emerge at different stages in different people's lives, that it manifests itself in a variety of processes and areas.

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CHAPTR II

DEVELOPMENT IN LEADERSHIP THOUGHT : TRAIT AND BEHAVIOUR APPROACH

Whether Leaders are born?

The old long question about leadership whether leaders are born and not made, or made and not born, they could be trained or cannot be trained is a vital issue. Till the late forties, people believed that leaders were born not made. The conception that leaders have to exhibit certain physical qualities like attractive figure, unusual endurance, charming or commanding voice, mental qualities like extra ordinary memory for faces and name or unusual intelligence, or magical qualities etc. and so on. The answer will not be found in conventional wisdom.

During the eighteenth and nineteenth centuries, philosophers were engaged in heated debate as to the relative importance of great men versus the environmental situation these men found themselves in. One group of philosophers believed that the personal characteristics of the great men—men of destiny, such as Napoleon, Churchill, and the like—determined and changed the course of history. Supporters of this view were Thomas Carlyle, Friedrich Nietzsche, Francis Galton, and Willam James. For example, Carlyle argued vehemently that a true genius would contribute no matter where he was found, and James asserted that the great men were the major forces behind the creative mutations and innovations in society.¹

Opposed to this group were the environmentalists, a group of thinkers who boldly argued that it was the situation rather than the great man that determined the course of history. These philosopher declared that the great man was nothing more than an outcome of the needs of his time; if one man did not fill this need, another would step forward to do so. This group contended that no man could change society and that any changes shaped by a great man were illusory in that they were only another expression of the needs of the period.

There are concrete parallels to these two kinds of thinking and speculation in current leadership research. That is, much of the early work aimed at discovering the traits of the leader is a logical outgrowth and development from the philosopher's great man theme. Similarly, the modern exponents of the environmentalist position may be reflected in the work of the investigators who have attempted to study the effects of situational factors upon leadership behavior.

Some people have wrong idea that son or daughter of a political leader will inherit their parents' leadership quality. Actually these usual generalizations are without any genuine basis. For many years, at least till the late forties, it was believed. The belief that leaders were born, not made was emphasized by General Wavell this way back in 1941 when he said 'No amount of learning will make a man a leader unless he has the natural abilities of one.'² Various psychological techniques created in the 1930s and 1940s reinforced this concept of leadership. Recent studies state that all individuals have the potential of leadership depending on the situation in which they function and the people they have to

work with. Here emphasis is laid on the attitude and behavior of the individual and the group and the type of the prevalent environment. The studies also indicate that more and more people can increase their effectiveness in leadership qualities and roles through education, training and personality development.

But complication and confusion were created about the issue whether general qualities of a leader could be determined. Comprehensive research could not find the correct answer. Traits approaches were based on the assumption that leaders are born not made. But in contrast the behavior and style theories of leadership which emerged in the latter half of the 1950s assert that through training, capacity building, personal development leadership qualities can be acquired and developed.

The Trait Approach

The search for leadership traits began in the 1930's and after nearly three hundred studies the list was renowned to several traits that showed the strongest relationship to effective leadership.

- Intelligence helps a leader to solve complex problems.
- Task-relevant knowledge ensures that a leader knows what has to be done, how it should be done, what resources are required, and so on, for a group and organization to achieve its goals.
- Dominance an individual's need to exert influence and control over others helps a leader channel followers' efforts and abilities toward authority groups and organizational goals.

- Self-confidence helps a leader influence followers and persist in the face of obstacles and difficulties.
- Energy and activity lead high when these help a leader deal with many demands he or she faces on a day-to-day basis.
- Tolerance for stress helps a leader deal with the uncertainty inherent in any leadership role.
- Integrity and honesty ensure that a leader behaves ethically and is worthy of follower's trust and confidence.
- Emotional maturity ensures that a leader is not self-centered, can control his or her feelings, and can accept criticism. General Norman Schwarzkopf, who successfully led the American troops in the Gulf War under extremely difficult conditions appears to concurs with the findings of trait approach research.

For at least some traits it is not clear which comes first, being in a leadership position or possessing trait in question. The trait approach provides little guidance concerning what advice or training to give current or soon-to-be leaders. With the exception of acquiring task-relevant knowledge, there is not much that existing leaders can do (on their own) to change their standing with regards to leadership traits such as intelligence or dominance.

Leadership is not based on technical expertise and skills alone. Personality traits limits the effectiveness of some leader communication skill is very important.

Stogdill presented a list of traits which he thought were, in general, significantly associated with leadership:³

PHYSICAL CHARACTERISTICS	Activity (energy, appearance, grooming).
SOCIAL BACKGROUND	Education, Social Status, Mobility.
INTELLIGENCE AND ABILITY	Intelligence, Judgement, Knowledge, Fluency of Speech.
PERSONALITY	Adaptability, Adjustment, Aggressiveness (Assertiveness), Alertness, Ascendance (Dominance), Emotional Balance (Control), Independence, Objectivity, Originality, Creativity, Personal Integrity (Ethical Conduct), Resourcefulness, Self Confidence, Strength of Conviction, Tolerance of Stress.
TASK RELATED CHARACTERISTICS	Achievement Drive (Desire to Excel), Drive for Responsibility, Enterprise (initiative), Persistence against Obstacles, Responsible in pursuit of Objectives, Task Orientation.
SOCIAL CHARACTERISTICS	Ability to enlist Cooperation, Administrative Ability, Cooperativeness, Popularity (Prestige), Sociability (Interpersonal Skills), Social Participation, Tact (Diplomacy).

Leadership skills will vary with the type of work a leader performs. The implications here are—traits needed will also vary with work. For example, a youth leader who is organising social activities in a youth club may require organisational skills and

corresponding traits. On the contrary, a youth leader managing a road construction project with volunteers may require technical skills. A third case could be that of a youth worker who is helping youth development proposals for setting up enterprises who would need the use of conceptual skills.

Bennis proposes a 'protocol' for effective leadership on the following lines:⁴

- Leaders must develop vision and strength to control events.
- Leader must be a conceptualist, a thinker.
- Leader must have a sense of continuity, the ability to link past, present and the future.
- Leaders must expose themselves to the environment and protect their groups from unwarranted outside interference.
- The leader is a 'social architect' who shapes the 'culture of work' in his or her group.
- To lead others, the leader must know himself.

By the 1960s, the trait approaches appeared to have receded to the background due to many reasons. More important of them were:

- a. Lack of consistency in findings resulting in varied interpretations of what could be the traits possessed by 'natural leaders' and what 'traits' would help leaders to successfully cope with different situations.

- b. Since leaders who could cope successfully with situations in real life were desired, the behaviour of leaders rather than their characteristics became the focus of interest.

The Behaviour Approach : Consideration and Initiating Structure

Researchers at Ohio State University in the 1940s and 1950 were at the forefront of the leader behaviour approach.⁵ They sought to identify what it is that effective leaders actually do—the specific behaviour that contributes to their effectiveness. The Ohio State researchers realized that one of the key ways in which leaders influence followers is through the behaviour the leaders perform. The behaviour approach seeks to identify leader behaviour that helps individuals, groups, and organizations achieve their multiple goals.

The Ohio State researchers developed a list of over eighteen hundred specific behaviours that they thought leaders might engage in such as setting goals for followers, telling followers what to do, being friendly and making sure that followers are happy. The researchers then developed scales to measure these behaviours and administered the scale to thousand of workers. After analyzing the responses, the researchers found that most leader — behaviour involved either consideration or initiating structure. The Ohio State results have been replicated in many studies and in other countries such as Germany.

Researchers at the University of Michigan were also trying to identify behaviours responsible for effective leadership. Although the specific approach and findings of the University of Michigan

researchers differed from those of the Ohio State researchers, the Michigan researchers also came up with two major types of leadership behaviour; employee centered behaviours and job-oriented behaviours. They correspond to consideration and initiating structure responsibility.

Consideration:

Consideration is the extent to which a leader is likely to have working relationship with followers, characterised by mutual trust, two-way communication, respect for followers' ideas, consideration for followers' feelings, interest in the personal welfare and development of followers. A high consideration implies closeness between leader and followers. A low consideration indicates 'distance' between the two. Behaviour indicating that a leader trusts, respects and values good relationships with his or her followers is known consideration. Consideration includes a leader being friendly, treating group members as his or her equals, and exploring to group members as his or her equals, and exploring to group members why he or she has done certain things. For example Mr. Haque is engaged in consideration when she took time out of her busy schedule to meet regularly with his/her followers and have meals with them.

Initiating Structures

Behaviour that a leader engages asserting that the work concerned gets done and followers perform their jobs acceptably is known as initiating structure. Assigning individual tasks to followers, planning ahead, setting goals, deciding the work should be

performed, and pushing followers to get their task accomplished are initiating structure behaviour.

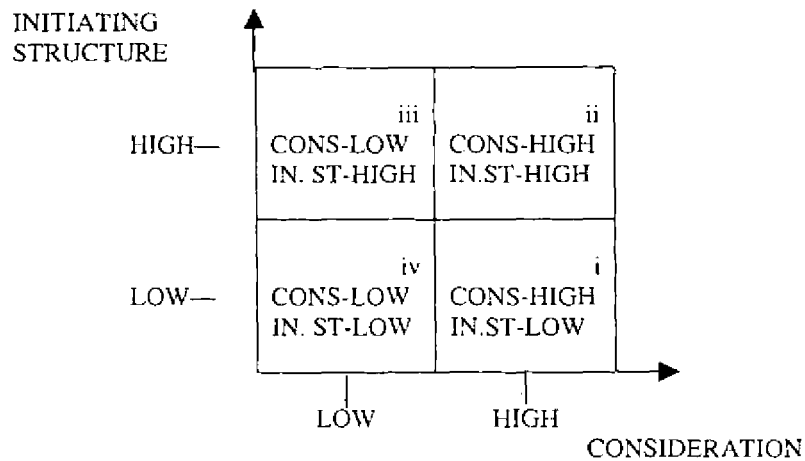


FIGURE 1 : OHIO STATE LEADERSHIP GRID

Quadrant I (HIGH CONSIDERATION AND LOW INITIATING STRUCTURE)⁶: The leader in this case appears to be highly concerned with follower satisfaction and well-being, and would strive for follower group harmony and cohesion. His focus on task accomplishment is low. Such leaders who primarily keep their followers happy without bothering much about task will not succeed for long, since task completion is itself a source for follower satisfaction.

Illustration One

President of Sun-Star Club is always very friendly and takes care of the comfort of the followers. But he does not organize any fruitful activity of the club. Because of lack of worthwhile activities the organization is about to decay. This type of leadership with high consideration and low initiating structure is appreciated for a short time. However, if the leader has been driving the

members 'mad' with a lot of work, this leader could make a welcome change for a short while.

Quadrant II (HIGH CONSIDERATION AND HIGH INITIATING STRUCTURE)⁷: Looked upon by many as appropriate leadership, the leader depicts behaviour wherein his emphasis on both task completion and follower satisfaction is high.

Illustration Two

Ms. Monowara, General Secretary of *Bandhan*, a women's organisation is very much interested in raising development activities in the organisation. She organizes training for personal development of the members and introduces need based action oriented program for the followers. She believes in team work and encourages participatory approach in decision making. Her behaviour depicts the high consideration and high initiative structure.

Quadrant III (LOW CONSIDERATION AND HIGH INITIATING STRUCTURE)⁸: The reference here is to a leader who has a high task focus, 'drives' his followers to accomplish without caring much for their satisfaction or well being.

Illustration three

Mr. Chowdhury, Executive Director of 'Social Upliftment Society', an NGO, is a workaholic person. He does not care for the well being of satisfaction of the members of the organization. He has high task-focus behavior. His only motive is to engage to members in hard work. He has high initiating behaviour but low consideration for the feelings for the followers. The initial stage of

this organization is good but because of cool behaviour and lack of empathy for the followers they start leaving the organization gradually.

Quadrant IV (LOW CONSIDERATION AND LOW INITIATING STRUCTURE)⁹: When the leader withdraws or 'abdicates' responsibility, and gives it to members, this pattern of behaviour could be observed. Concern for task accomplishment and follower satisfaction is low in the behaviour of the leader. The leader is 'subdued' and inactive.

Illustration Four

Maitry is a grass-root level social organization. Akram became the Organizing Secretary of the organization. But just after the election he totally ignored the activities of *Maitry*. He was busy with his export-import business and he spent most of his time in the city area neither he had any contact with the members and nor initiated any program of organizations. After assuming leadership he totally ignored his role and responsibility. After six months being irritated and resented for his behavior some members of the organization called a general meeting and sought his resignation. In this type of leadership behaviour if the followers are passive and weak it will bring the end of the organization. But if the followers are capable they can take over the task of the leader.

Leadership Style Studies

One major impact of the Ohio State studies and other subsequent researches (like Michigan State University studies) was the emergence of cues on what leaders should do to improve their effectiveness. A variety of approaches and models were conceived

from these pioneering approaches. Categorisation of these approaches is possible. Some became extensions- the other Behaviour Theories. Another significant category became known as the Style Studies.

A style is viewed as consistent or over-riding pattern of behaviour.

Implication of the five focal points or styles are analysed in the following way¹⁰:

- a. 'Impoverished Management'- a style where the leader is withdrawn from the reality of the organisation (A youth worker who takes no interest in either task or youth groups around him). This style is a forerunner for conflict, decay and damage.
- b. 'Task Management'- the leader has a high concern for task and is relatively unconcerned about his followers. A leader who views and acts primarily as a director and a controller of followers is using this style (A youth leader who prefers to instruct and direct his subordinates most of the time, without bothering about their needs or satisfaction).
- c. 'Country Club Management'- the leader here indicates a high concern for followers, and, on the other hand, neglects work tasks. Being friendly with followers, attempting to please them all the time, without pushing them to accomplish, are behaviour forms indicated in this style (A 'good-goody', friendly leader who does not bother about task accomplishment).

- d. 'Middle of Road Management'- equal but moderate emphasis on both task and keeping followers satisfied by the leader. A relatively safe and guarded style, this is a preference for the less confident leader (Youth leader who is willing to compromise with his members on both task accomplishment and follower well being to some extent).
- e. 'Team management'- a style which scores high on both task and follower dimensions, and which is recommended by Blake and Mouton as the ideal 'managerial stance' This style proposes follower participation in planning and implementation. It describes the state when the individual goals merge with those of the organisation (A youth worker who cares for high standards of performance as well as follower satisfaction).

The Behaviour Theories

From the above discussion we can understand the role of traits and behaviours in determining the nature of leadership in the following table¹¹:

Approach	Precision	Drawback
Trait Approach	Effective leaders possess certain qualities or traits that help a group or an organization to achieve its goals.	Some effective leaders do not possess all of these traits, and some leaders who possess these traits are not effective. The approach ignores the situation in which leadership takes place.
Behaviour Approach	Effective leaders perform certain behaviour, which may include consideration intimating structure, reward behaviour and punishing behaviour.	The relationship between these behaviour and subordinate performance and satisfaction is not necessarily classical. The behaviour approach ignores the situation in which leadership takes place.

Leadership model from organizational point of view

In recent years leaders have to manage complex administrative systems in order to challenge and motivate employees toward better teamwork. An increasingly sophisticated knowledge of human behaviour is required, consequently, theoretical models of organizational behaviour have had to grow to absorb this new knowledge. Many models of organizational behaviour have appeared during the last 100 years, and four of them are significant and different. These are autocratic, custodial, supportive and collegial models. The four models represent a historical evolution of management thought.

The autocratic model pre-dominated almost a century ago. In 1920s and 1930s it yielded ground to the more successful custodial model. In this generation the supportive model was gaining approval. The custodial model probably still prevails in the society. A number of advanced organizations are experimenting with the collegial model.

The Autocratic Model

It has its roots in history, and certainly it became the prevailing model early in the industrial revolution. Those who are in command must have the power to demand. Followers cannot say any thing. They are forced to follow the leader. It reminds the poem,

“There’s not to make reply
There’s not to reason why
There’s but to do and die.”¹²

This model takes a threatening approach, depending on negative motivation backed by power. Authority is the tool with which management works and the context in which it thinks, because it is the organizational mean by which power is applied. The authority is delegated by right of command over the people for whom it applies. In this model management implicitly assures that it knows what is best and that it is moral obligation to follow orders without question or interpretation. Might is right and dictatorship is the principle of the autocratic leader. Followers are passive and ever resistant to organizational needs. One man decision making transform the organization into a pocket organization.

MacIver (1947) and Bass¹³ (1960) noted that autocratic leaders may depend upon their power to coerce and their ability to persuade. An able leader successfully persuades others to follow him or her because they expect that following the leader's suggestions will result in solving the problems the group faces. A powerful person successfully coerce other to follow him or her because the power of the leader's position or the power of the leader as a person makes other expect that the leader will reward them for compliance or punish them for rejection. Autocratic leadership is effective sometimes when they possess the correct solution of group problems. The benevolent autocrat is dictatorial yet.

The Custodial Model

Managers/Leaders soon realized that although a compliant did not talk back to his boss, they certainly 'thought back!' There were many things they wanted to say to their leaders and sometimes he

did not attend them when he quits or loses his temper. The follower inside was a depressed person of insecurity, frustration, and aggressions toward his boss. Development of the custodial model was aided by psychologists, industrial relation specialists and economists, psychologists were interested in employee satisfaction and adjustment. They felt that a satisfied employee would be a better employee and the feeling was so strong that 'a happy employee' becomes a mild obsession in some personal offices. The custodial approach gradually levels to an organization depending by the employee. Rather than being dependent on his boss for his weekly bread, he now depends on large organizations for his security and welfare. As viewed by William H. Whyte, the employee working under custodialism becomes an 'organization man' who belongs to the organization and who has 'left home,' spiritually as well as physically, to take the vows of organizational life.¹⁴

The Supportive Model

This model of organizational behaviour has gained currency during recent years as a result of a great deal of behavioural science research as well as favourable employer experience with it. The supportive model establishes a manager in the primary role of economic support (as in the custodian model) or power over (as in the autocratic model). A supportive approach was first suggested in the classical experiment of Mayo and Roethlisberger at Western Electric Company in the 1930's and 1940's.¹⁵ They showed that a small work group is more productive and satisfied when its members perceive that they are working in a supportive environment. This interpretation was expanded by the work of

Edvior A. Fleishnen¹⁶ with supervisory 'consideration' in the 1940's and that of Renisis Linkert and his associates with the employee-oriented supervision in the 1940's and 1950's. In this behaviour the followers will take responsibility, develop a drive to contribute and improve themselves.

Supportive leadership has close affinity with democratic leadership. This type of leadership generally requires more maturity and education. It is participatory in decision making. The leaders usually strive for consensus, pursue a trusting, follower-oriented relationship. They encourage their followers to participate in the decision making in a very flexible manner. They believe in teamwork. They give suggestions, information and appreciate the groups as a whole rather than to individuals. Followers of the democratic leader expressed greater cohesiveness and satisfaction with their group experience. Findings of a studies. (Baumgartel, 1957, Borard 1951, Hare 1953, Preston & Heintz 1949)¹⁷ refelct that democratic groups showed the least absenteeism and dropouts while autocratic groups witnessed the most absenteeism and terminations. The group members are submissive and totally dependent on the autocratic leader. When the autocratic leader leaves the organization it collapses.

The Collegial Model

The collegial model is still evolving, but it is beginning to take shape. It has developed from recent behavioural science research, particularly that of Likert, Katz, Kahn, and others at the University of Michigan, Herzberg with regard to maintenance and motivational factor and the work of a number of people in project

management and matrix organization.¹⁸ The collegial model reality adapts to the flexible intellectual environment of scientific and professional organizations.

The collegial model depends on management's building a feeling of mutual contribution among participants in the organization. Managers are seen as joint contributors rather than bosses. The managerial orientation is toward teamwork which will provide an integration of all contribution. Management is more of an integrating power than a commanding power. The employees' psychological result, is self-discipline. Feeling responsible the employee disciplines himself for team performances in the same way that a football team member disciplines himself in training and in the game performance.

Laissez Faire Leadership : Followers are isolated from the leader

Laissez Faire leaders allow the groups to enjoy complete freedom of action and refrain from participation except to answer questions when asked. The groups become less-organized, less-efficient and less-satisfying. They are passive, inactive and callous type of leader. It is not popular because this type of leader is very much callous about the accomplishment. They have less sense of cognitive structure. They may be called as 'apathetic' leader.

Observation based on the different models of leadership

It is a gross mistake to assume that one particular model is the 'best' model which will endure for the long run.¹⁹ This mistake was made by some old-time managers about the autocratic model and by some humanists about the custodial model with the result that they

became psychologically blocked into these models and had difficulty altering their practices when conditions demanded it. Eventually the supportive model may also fall to limited one, and as further progress is made even the collegial model is likely to be surpassed. There is no permanently 'one best model' of organizational behaviour because what is best depends upon what is known about human behaviour in whatever environment and priority of observation exists at a particular time.

Each model of organizational behaviour in a sense reflects its predominance by gradually satisfying certain needs, thus opening up other needs which can be better served by a more advanced model. Thus each new model is built upon the success of its predecessor. Slater and Bennis²⁰ concluded that more participative and democratic models of organizational behaviour inherently develop with advancing industrialization. They believe that 'democracy is inevitable' because it is the only system which can successfully cope with changing demands of contemporary in both government and non-government organization.

Leadership approach

A leader has to handle a diverse group with varying abilities, with care and imagination. Sometimes he/she may have to direct, sometimes to support and sometimes he/she has to combine both the strategies. Four different approaches have been suggested to deal with the individuals having four maturity levels. Those methods of group management are known as (i) Telling (ii) Selling (iii) Participating and (iv) Delegating.

‘Telling’

In a group of organisation ‘telling’ approach is adopted in respect of individuals having low maturity level. Close supervision and clear directions are the two very important elements in this approach. Here the leader has to define roles and tell people what, how, when and where to do.

‘Selling’

Selling is for low to moderate level people with whom the leader has to work. These are the people who are able to work but unwilling to take responsibility. A leader has to motivate these people through dialogue, discussion and explanation with a directive as well as supportive attitude. Some people usually go along with a decision when they understand the reason and get help and direction from the leader.

‘Participating’

This is for people with moderate to high maturity level. At this level people are able but unwilling to do what the leader wants. Here the problem is motivational. In this case the leader needs to open the door through a two-way communication, active listening and adopting a non-directive, supportive and participative approach. Through this he involves the members in the decision making. This approach is generally adopted in youth clubs and youth organisations.

‘Delegating’

This is relevant in relation to people with high maturity level. At this level generally people are capable and also willing to take responsibility. These are highly committed and motivated people who need little direction or support. Here the best thing for the leader is to delegate responsibility to these people and allow them to carry on their tasks. They are allowed to decide on the how, when and where of the matter.

A leader has to learn to use these four approaches judiciously.

When things go wrong in the organization, blame is most often laid at the leader’s door. When organizations are doing particularly well, people tend to think that their leaders are doing an exceptionally good job. The common belief that leaders ‘make a difference’ and can have a major impact on individuals, groups, and whole organizations has promoted organizational behaviour researchers to devote considerable effort to understanding leadership. Researchers have focused primarily on two leadership issues: (i) why some members of an organization become leaders while others do not and (ii) why some leaders are more successful or effective than others. In general, research confirms the popular belief that leadership is indeed an important ingredient of individual, group, and organizational effectiveness. Good leaders spur on individuals, groups, and whole organizations to perform at a high level and achieve their goals. Conversely, a lack of effective leadership is often a contributing factor to lackluster performance.

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CHAPTER III

SOME OBSERVATIONS ON THEORIES OF LEADERSHIP

In the later half of sixties till to day researchers on leadership have proposed different theories on leadership based on styles and approaches, the leader-follower relationship, group performance, management of external situation, nature of task and mission and vision. Some of the most important theories have been discussed and elaborated in this chapter.

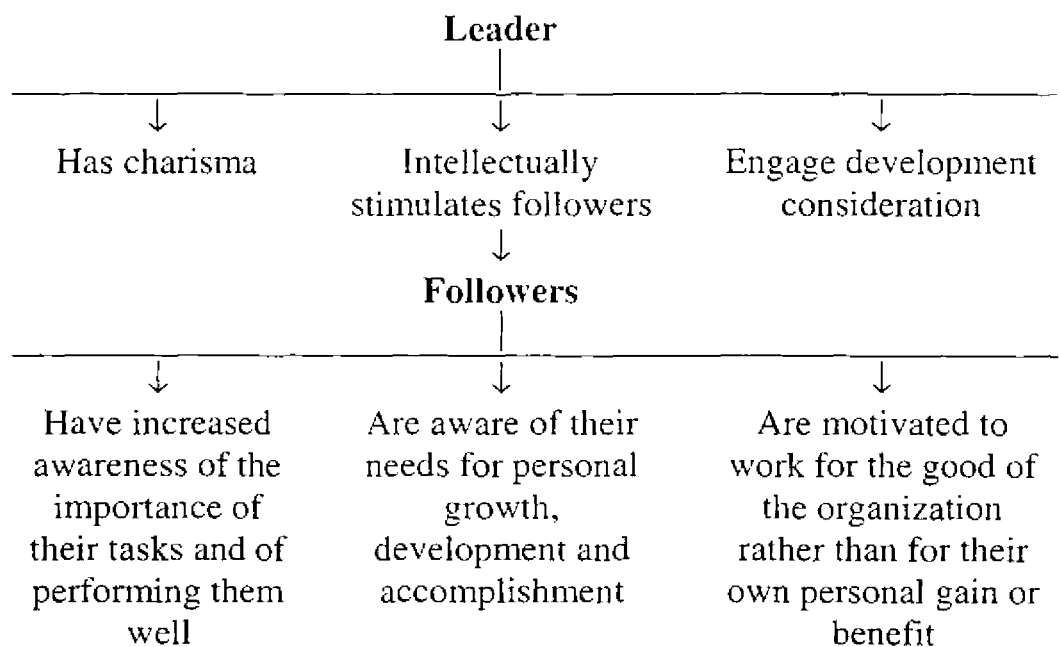
Transformational Leadership

Leadership researcher Bernard Bass¹ (1977) has proposed a theory that looks at how leader can sometimes have dramatic effects on their followers and their organizations and easily transform them. Bass' theory which has been well-accepted by other researchers, is relatively comprehensive, and incorporates ideas from some other well known approaches to leadership. According to Bass leadership occurs when a leader transforms, or changes, his or her followers in three important ways that together result in followers trusting the leader performing behaviours that contribute to the achievement of organizational goals, and being motivated to perform at a high level.

- i. Transformational leadership increases followers' awareness of the importance of their leaders and the importance of performing them well.

- ii. Transformational leaders make followers' aware of their needs for personal growth, development and accomplishment.
- iii. Transformational leader motivate their followers' to work for the good of the organization rather than exclusively for their own personal gain or benefit.

Transformational leaders are charismatic leaders also. They have a vision of how great things could be in an organization that contrasts with how things currently are. Transformational leader influence their followers by intellectually stimulating them to become aware of problems in their groups and organizations and to view these problems from a new perspective are consistent with the leader's vision. A transformational leadership causes followers to view problem differently and feel some degree of responsibility for helping to solve them.



Transformational Leadership

Transformational Leadership is distinguished from the Transactional Leadership. Transactional Leadership occurs when a leader motivates followers by exchanging rewards for high performance and noticing and reprimanding followers for mistakes and substandard performance. Transformational leaders may also engage in Transactional Leadership (for example, by rewarding high performers with high salaries). But they go one step further by actually inducing followers to support their vision, put aside self-interest for the sake of the group and the organization, and take responsibility for helping to solve problems. In the process followers' grow and develop more than they would working under a leader who engages exclusively in transactional leadership.

Some preliminary studies suggested that transformational leadership may lead motivated followers to higher levels of performance while enhancing their personal development and job satisfaction. Transformational leadership may be specially important for organizations that are in trouble or failing to achieve their goals.

Transformational leaders must possess adequate knowledge and understanding of ²:

- the interaction of the group with the environment.
- the influence of the group on the lives of the members.
- the application of the concepts of equity, power, freedom.
- the dynamics of decision-making and participation.
- realign and sustain social, political and cultural systems and patterns within group.

- apply and release pressure on followers.
- analyse situations to decide when to act quickly or not to act.
- inculcate new values and norms in followers.
- innovate and take risks.

Ethical Analysis of Transformational Leadership

Transforming Leadership is elevating. It is moral but not moralistic. Leaders engage with followers, but from higher levels of morality, in the accomplishing of goals and values both leader and followers are raised of more principled levels of judgement. Most effective leaders connect with followers from a level of morality only one stage higher than that of the followers. But moral leaders who act at much higher levels—Gandhi, for example relate to followers at all levels either heroically or through the founding of mass movements that provide linkages between persons at various levels of morality and sharply increase the moral impact of the transforming leaders. Much of this kind of elevating leadership asks sacrifices from followers rather than merely promising them goals.

‘Panutan Leadership’³—Value Based Model of Leadership

This type of leadership is familiar in Indonesia. The word ‘*panutan*’ is of Javanese origin. It originated from the word ‘*anut*’ which means to cling, to bring on or to believe in someone. The word ‘*panutan*’ implies a strong relationship between the respected leader—with a deep sense of attachment. It is an exemplary type of leadership, a leader that serves as a behavioral model in the leader-follower relationship. The relationship is marked by a strong value

of social bond. It implies a strong emotional consideration in the social relationship without necessarily losing touch of the rational reality. The social goal of a panutan leadership is essentially the thriving for a harmonious relationship. The relationship of panutan leadership is connected by the commonalties of values between the leaders, the followers and the public at large.

Panutan leadership is a personal and institutional quality. The institutionalization of panutan image grew through the years of careful observation and cultivation of the followers and organizational environment. He practically and literally works on a tight rope and tows his line successfully toward the making of a panutan leader. However, panutan is also an institutional quality. Ministers, Parliamentary members, Governors, Instructors, Chancellor, Vice-chancellor, Deans, Treasurers, Priests, Imams, Student leaders are positions that require the quality of panutan.

Ethical Basis of Panutan Leadership

Ethically a panutan leader is not a Machiavellian,⁴ that project ruthlessness in the exercise of power, to achieve the ends by any means. "He is loved but not forced, he is respected by people. If a leader is feared, people accept his authority resentfully and they are usually frightened. If he is feared one he is off the scene he will be disregarded and disrespected. Neither is he of the 'homo-hominilupus' type of a leader as described by Thomas Hobbes, a leader who is always ready and in constant fight to stop at the top of the social situation and to be on top and in power."⁵

Charismatic Leadership

Charismatic leadership was introduced by M. Weber into the English language from the corresponding Greek word which was used in literature of early Christianity, means the gift of grace.⁶ Weber described charisma as one of the type of legitimate authority. The term charisma will be applied to a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. Those qualities are such that they are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of it the individual concerned is treated as a leader.

Charisma is seen in extremely highly esteemed persons. "Such individuals tend to exude confidence, dominance, a sense of purpose, and the ability to articulate the goals and ideas for which followers are already prepared psychologically."⁷

While panutan is a leader born in normal circumstances, not out of a crisis situation as usually happens in charismatic leadership. He is usually raised in and made for a stable environment, and he is a stabilizer in a sense. He does not destroy old institution. His existence depends on the existing institution. The panutan leader's primary concern is people, hence social. Therefore, values such as caring, concern, attentive, considerate, serious, kind, just and perseverance are just a few of the adopted values of the panutan leader's main concern. In most cases a panutan leader tends to idealize a certain goal for the follower and the general public, the upward mobility toward a higher plain of

achievements by placing himself at the position of leadership. He is projecting the image for the general public to be exemplary. In the process he is hoping that the general public will buy his idealization to self propel them into common action.

Transactional Leadership

Transactional leadership⁶ occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. The exchange could be economic, political or psychological in nature. A swap of goals or one goal for money. Each party concerned is conscious of the power resources and attitudes of the other. Each person recognizes other as person. A leadership act takes place, but it is not one that binds leader and follower together in a mutual and continuing pursuit of a higher purpose. If the transaction between leaders and followers result in realizing the individual goals of each followers may satisfy certain wants, such as food or drink, in order to realize goals higher in the hierarchy of values, such as aesthetic need. The chief monitors of transactional leadership are modal values that is, values of means—honesty, responsibility, fairness, the honoring of commitments—without which transactional leadership it could not work.

Fiedler's Contingency Theory of Leadership

In the latter half of the sixties, a sudden shift in leadership thinking became visible with the conception of the contingency approaches. The central theme here is that effective leadership is situation-dependent.

In 1975 Fred Fiedler⁸ approaches leadership from an interactional perspective. His contingency theory of leadership, one of the most popular and well-researched leadership theories, takes into account the personal characters of leaders and the situation, and it considers how both impact leader effectiveness. Fiedler's theory sheds light on two important leadership issues (i) why, in a particular situation, some leaders will be effective and other leaders with equally good credentials will be ineffective and (ii) why a particular leader may be effective in one situation but not in another. Like the trait approach, Fiedler's theory acknowledges that personal characteristic influence whether leaders are effective or not. Fiedler was particularly interested in style of leadership—how a person approaches being a leader. He identifies two distinct leader styles—relationship-oriented and task-oriented and proposes that all leaders are characterized by one style or the other.

Leaders who are relationship-oriented want to be liked by and to get along well with their followers. Although they want their followers to perform at a high level relationship-oriented leaders' first priority is developing good relationship with their followers.

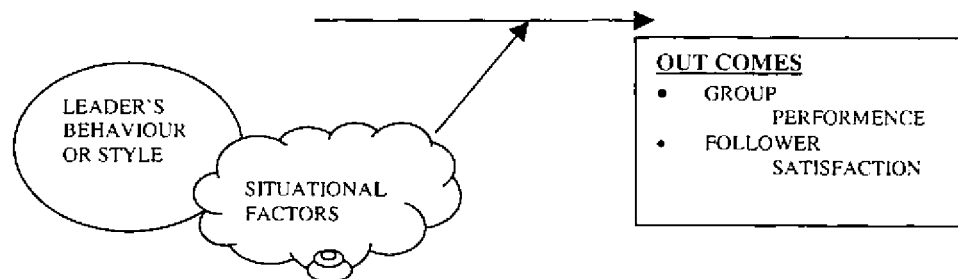


FIGURE 1- CONTINGENT LEADERSHIP CONCEPT

Fred E. Fiedler soon inspired many others to follow him and improve upon his theories and models. Well-known among them

are Hersey Blanchard (THE LEAD), House, Dessler, Mitchell (Path-goal Theory) and more recently Vroom and Yetton (Leadership in Decision making). By 1967, Fiedler had created his, 'contingency model of leadership effectiveness'.

This was the first systematic attempt to give shape to the contingency approach, which presumes that:

- a. There is no universally appropriate style of leadership.
- b. Particular styles of leadership are suited for some situations, but not for others. Hence the suitable style is situation-specific.

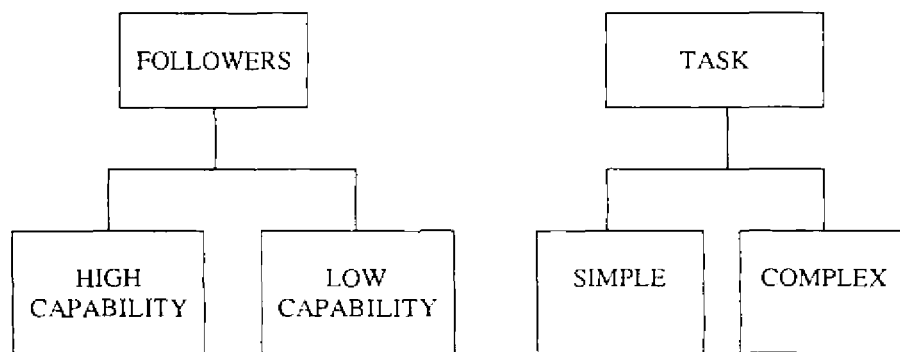


Figure 2 : SITUATIONAL COMPONENTS

The analysis based on Figure 2 indicates the following:

- Followers may be of HIGH or LOW capability.
- High capability followers possess task-related skills, task-related experience and expertise (for example, one of the youth club members has learnt management in college and is working as an 'manager' in some firm and hence possesses sufficient expertise and experience to keep the Management Information System of the youth club. Another example could be that of an

experienced and trained youth volunteer who offers himself or herself for counselling juvenile delinquents).

- Low capability followers lack skills and experience needed for the task. For example, members of the youth group may not be having experience related to one of the tasks in a community development project like overcoming resistance of certain 'diehards'. Similarly, youth volunteers engaged on a voluntary basis in desilting their village pond.
- The leader, however, would normally be a person of high capability.
- The task may be simple. It may be routine, familiar, repetitive, clear or, in general, more easy to plan and implement the task of collecting information on the number of houses in a village or of making the seating arrangement for a meeting of the youth club can be classified as simple, routine task.
- The task may be complex. It may be unique. Unfamiliar, innovative, vague or, in general, difficult to plan and implement. Some example of complex tasks in youth work are-
 - i. Getting funds from a financing agency for a new programme.
 - ii. Formulating a proposal for holding a youth camp.
 - iii. Counselling a drug addict.
 - iv. Organising an environmental protection campaign.

The next step is to identify appropriate leader behaviour for each of the four situations.

SITUATION I : TASK COMPLEX, AND FOLLOWER CAPABILITY- LOW : AUTOCRATIC LEADERSHIP

		TASK	
		COMPLEX	SIMPLE
F O L L O W E R S	LOW CAPABILITY	AUTOCRATIC	
	HIGH CAPABILITY		

FIGURE 3 –AUTOCRATIC BEHAVIOUR

In this situation the task is complex and the capability of the followers is low. Decisions like ‘how to do the task’? ‘who should be involved?’, ‘what are the resources needed?’, are probably beyond the followers’ capabilities. These decisions will have to be made by the leader. These decisions will have to be communicated to the followers as directions to execute the task, and this communication should be clear and specific. Secondly, he will have to keep a strict watch on the followers while they execute his instruction. This kind of leader-behaviour, makes all decision himself, instructs followers on what to do, closely watches progress and correctes followers’ action, if necessary, is known as the ‘AUTOCRATIC’ style of leadership.

Illustration from practical situation

The youth worker has to arrange a meeting with young couples living in rural area and to explain the reproductive health need of the young people. The couples are illiterate and very much unfamiliar with this issue. They are conservative and influenced by all types of social prejudice. In this situation the task is complex and the capability of the followers is low. Here this form of leader behaviour (makes all decisions himself/herself, instructs followers on what to do, closely watches progress and corrects followers' actions, if necessary) is known as the 'Autocratic' style of leadership.

SITUATION II: TASK-SIMPLE, AND FOLLOWER CAPABILITY-HIGH: SHARE THE BURDEN BEHAVIOUR LEADERSHIP

		TASK	
		SIMPLE	COMPLEX
F O L L O W E R S	LOW CAPABILITY		
	HIGH CAPABILITY	SHARE THE BURDEN	

FIGURE 4- SHARE THE BURDEN BEHAVIOUR

Normally capable followers would prefer to undertake challenging tasks. They would attach low priority to simple tasks and would consider them 'irritants' or 'boring'. To get such work done, the leader has to use a style or behaviour totally different

from 'autocratic'. He will mingle with the followers and start performing the task himself. The followers are expected to get an impression from these early steps of the leader that if he (the leader) is prepared to mingle himself with them and undertake a boring task they should also do so. In effect the leader 'SHARES THE BURDEN' with the followers. This form of leader-behaviour merges his identity with the followers, becomes one of them, shares the burden of boredom and routine with them, paints a picture that he is willing to do a simple task, and that they should also occasionally accept the burden of such tasks, is known as 'SHARES THE BURDEN'.

Illustration from practical situation

The youth club leader has to arrange a youth rally on world population day for the publicity of reproductive health need of the young people. He/She has a volunteer group of 20 members who are very disciplined with strong organizational skill. They are well experienced in organizing camp and rallies. So, this task is very simple for them. Normally capable followers would attach low priority to simple tasks and would consider them 'irritants' or 'boring'. To get such work done. He/She will mingle with the followers and start performing the task himself/herself. the followers are expected to get an impression from early steps of the leader that if he/she (the leader) is prepared to mingle himself/herself with them and undertake a boring task they should also do so. In effect the leader 'Shares the Burden' with followers.

SITUATION III: TASK-SIMPLE, AND FOLLOWER
CAPABILITY-LOW : PAT ON THE BACK BEHAVIOUR
LEADERSHIP

		TASK	
		SIMPLE	COMPLEX
F O L L O W E R S	LOW CAPABILITY	PAT ON THE BACK	
	HIGH CAPABILITY		

FIGURE 5-PAT ON THE BACK BEHAVIOUR

No leader would like to continue with followers of low capability. He would like to develop them. Simple tasks provide such an opportunity. Development of the followers occurs through allowing them to make a few decisions about such tasks. The leader keeps an eye on them, provides them with support and encouragement during decision making and implementation. He attempts to boost their self-confidence. This form of leader-behaviour, giving some freedom to followers to make decisions about planning and implementation, intervening only when things go wrong and suggesting corrective action, continuously encouraging followers, is known as PAT ON THE BACK.

Illustration from practical situation

For a workshop on 'Reproductive Health and Gender Issue' almost all arrangements have been made by Thana Youth Development Officer. The local youth workers have no experience in organizing

any workshop. The youth club has been formed recently. The Thana Youth Development Officer has assigned them to arrange mike, chairs and to prepare the stage decoration. No leader would like to continue with followers of low capability. He/she would like to develop them. Simple tasks provide such an opportunity. The leader keeps an eye on them, provides them with support and encouragement during decision-making and implementation. He/she attempts to boost their self-confidence. This form of leader behaviour (giving some freedom to followers to make decisions about planning and implementation, intervening only when things go wrong and suggesting corrective action, continuously encouraging followers) is known as Pat on the Back. It can be noted that this behaviour is close to the 'democratic' style of leadership.

SITUATION IV : TASK-COMPLEX, AND FOLLOWER CAPABILITY-HIGH : DELEGATION BEHAVIOUR LEADERSHIP

		TASK	
		SIMPLE	COMPLEX
F O L L O W E R S	LOW CAPABILITY		
	HIGH CAPABILITY		DELEGATION

FIGURE 6- DELEGATION BEHAVIOUR

In this situation high capability followers are confronted with the challenging task they desire. The leader, once he was provided

this opportunity to the followers, need not interfere much since they were highly capable. He can leave both planning and implementation to the followers. Intervention is restricted to times of absolute necessity. This form of leader behaviour, providing ample freedom to followers to take task-related decisions and implementing them, intervening only when the followers are in great trouble, is known as 'DELEGATION'.

Illustration from practical situation

A team of N.G.O. leaders will visit a village to assess the problems related to reproductive health of the adolescents and youths of the village. Based on the findings they will start some programmes in the village which will help to meet the reproductive health need of the young people. They will implement the programmes through the strong youth club which is already there. As the youth club members are already working in the Reproductive Health project of Department of Youth Development they are quite competent to plan and implement such programme. In this situation high capability followers are confronted with the challenging task they desire. The leader, need not interfere much since they are highly capable. He/she can leave both planning and implementation to the followers. Intervention is restricted to times to absolute necessity. This form of leader behaviour (providing ample freedom to followers to task-related decisions and implementing them, intervening only when the followers are in great, trouble) in known an 'Delegation'.

When these four behaviour forms or styles are put together they provide a complete matrix (Figure 7).

		TASK	
		SIMPLE	COMPLEX
FOLLOWERS	LOW CAPABILITY	III PAT ON THE BACK	I AUTOCRATIC
	HIGH CAPABILITY	II SHARE THE BURDEN	IV DELEGATION

FIGURE 7: LEADER BEHAVIOUR MATRIX

Figure 7 depicts-

- i) Variation in situations faced by the leader
- ii) The behaviour pattern of leader that suits each type of situation and which would result in effective leadership.

The Vroom and Yetton Model

In 1973 Victor Vroom and Philip Yetton⁹ linked participation with the contingency approach and later on refined it. Determining the level of followers' participation in decision making one of the most important things that leaders do in organization is to make decisions. Good decisions help the organization achieve its goals, wrong decision hinder goal attainment.

The Vroom and Yetton model developed in the 1970s by Victor Vroom and Philip Yetton, describes the different ways in which leaders can make decisions and guides leaders in

determining the extent to which followers should participate in decision making.

Allowing followers to participate in decision making and problem solving can enhance leadership participation helps to ensure that followers will accept a decision that affects them or requires their support. Participation may result in better decisions if, for example followers have information pertaining to the decision that the leader does not have. And participation can help foster followers' growth and development and may result in higher levels of performance and satisfaction in the future.

There are, however, certain disadvantages to participation. The biggest disadvantage is time. Not only does decision-making take longer when follower participate but both the followers and the leader spend time making the decision. Another disadvantage of participation is that followers may want to make a decision that is good for them personally but not good for the organization. In this situation, leaders are in the awkward position of having to reject their followers' advice even though the followers were asked to participate. Given the advantage and disadvantage of followers participation in decision making, the Vroom and Yetton model seeks to specify when and how much leaders should allow their followers to participate.

Choosing an Appropriate Decision Making Style

Leaders making either individual or group decisions can choose from five different decision-making styles, which vary in the extent to which followers participate in making the decision.

- Autocratic (A): The leader makes the decision without input from followers.
- Consultative (C): Followers have some input, but the leader makes the decision.
- Group (G): The group makes the decisions, the leader is just another group member.
- Delegated (D): The leader gives exclusive responsibility to followers.

Anthony¹⁰ in 1978 mentioned eight possible advantages from participation.

- i. Greater readiness to accept change and more responsible to change.
- ii. More congenial leader-follower relations, since people will readily express their grievances and concerns.
- iii. Increased commitment to organisation, because people will start valuing organisational membership.
- iv. Greater trust in leadership and management.
- v. Greater ease in managing followers.
- vi. Improved quality of decisions.
- vii. Improved communication.
- viii. Improved prospect for teamwork.

In the mid-seventies Sims and Szilagyi¹¹ projected their studies on how positive or negative rewards by leaders are viewed by followers. They came up with a leader Reward Behaviour Instrument which explores how followers view these rewards. In general, they concluded that positive leader reward behaviour raises follower satisfaction and punitive leader rewards lead to drop in followers' satisfaction in technical work, not necessarily in administration. No firm conclusions are available about the influence of leader reward behaviour on followers' performance. Positive rewards were found to be more effective than the punitive. Rewards considered were normally non-financial. They were related to appreciation, recommendation for promotion, provision of challenges. Unfortunately, this nature of research is yet to be pursued in youth work. Some cues, however, can be drawn from the work of Sims and Szilagyi to design reward systems in leadership.

Hersey-Blanchard Model

Hersey-Blanchard Model can be used for small groups where follower maturity (job and psychological) can be judged as belonging to anyone of the four states – low maturity, moderately low maturity, moderately high maturity, and high maturity.¹²

Situations suitable for use of the model could be:

- a. When the follower group performance is improving or declining.
- b. When the followers desire autonomy or are dependent on the leader.
- c. When the tasks are familiar or unfamiliar to the followers.

On the other hand, there are situational complications which can render this model difficult to use. Such instances may be like:

- Bureaucratic and authority based structures in the organisation.
- Conflicts between the leader and followers.
- Rapidly changing organisational policies or environmental conditions.
- A youth club meeting stiff resistance from the members or the beneficiaries, in activities.
- Expansion in the range of activities of a youth club.

The major limitation of this model is that it takes into account only one situational dimension, while in reality, say in youth work, there could be a multiplicity of situational factors.

Path-Goal Theory: How Leaders Motivate Followers

In 1974 Robert House and Mitchell,¹³ two widely respected leadership researchers, realized that much of what leaders try to do in organizations involves motivating their followers. House's path-goal theory describes how leaders can motivate their followers to achieve group and organizational goals and the kinds of behaviour leaders can engage in towards motivating the followers.

Path-goal theory suggests that effective leaders follow three guidelines to motivate their followers. The guidelines are based on the expectancy theory of motivation. Effective leaders who follow

these guidelines have highly motivated followers who are likely to meet their work goals and perform at a high level.

- Determine what outcomes subordination are trying to obtain in the work plan. For example, what needs are they trying to satisfy, or what goals are they trying to meet? After gaining this information, the leader must have control over those outcomes or over the ability to give or withhold the outcome to followers.
- Effective leaders motivate their follower to achieve group and organizational goals.
- Effective leaders make sure that they have control over the outcome of their follower's desire.
- Effective leaders reward follower for performing at a high level or achieving their work goals by giving them desired outcome.
- Effective leaders raise their followers' beliefs about their ability to achieve their work goals and perform at a high level.

In determining how to treat their followers and what behaviours to engage in effective leaders take into account their followers' characteristics and the type of work they do.

House identified four types of behaviour¹⁴ that leaders can engage to motivate followers:

- Directive behaviour lets followers know what task need to be performed and how they should be performed.

- Supportive behaviour lets followers know that their leader cares about their well-being and is looking out for them.
- Participative behaviour enables followers to be involved in making decisions that affect them.
- Achievement oriented behaviour pushes followers to do their best. Such behaviour includes setting difficult goals for followers, expecting high performance, and expressing confidence in followers' capabilities.

Roles of Leader and Manager

In later years the question of management arises. There is a distinction between leadership and management. The leaders have a purpose or a mission, have a vision, compare their vision with the reality, set some goals to be achieved and create a common vision among others through inspiring, persuading, motivating or influencing them to achieve that vision. On the other hand, managers have some objectives to meet, and they plan, sometimes it is said that there is a profound difference—a chasm between leaders and managers. A good manager does things right. A leaders does the right thing.

There is an implication in some of the writing that being a leader is good and being a manager is bad. Both are needed, however. Every person in an organization or a group has to perform a managerial leadership role, although the relative emphasis on leadership and managerial roles may vary over time.

We have discussed a lot about leadership qualities, skills, traits so far. Now we shall analyze the behaviour of manager who is also a leader.

Credibility enhancing behaviour of manager : It is found that when people perceive their immediate manager to have high credibility, they're significantly more like to

- Be proud to tell others they're part of the organization
- Feel a strong sense of team spirit
- See their own personal values as consistent with those of the organization
- Feel attached and committed to the organization
- Have a sense of ownership of the organization

Low credibility of manager : When people perceive their manager to have low credibility, on the other hand, they're significantly more likely to

- Produce only if they're watched carefully
- Be motivated primarily by money
- Say good things about the organization publicly but criticize it privately
- Consider looking for another job if the organization experiences problems
- Feel unsupported and unappreciated.

Distinction between Leaders and Managers

Leader	Manager
<ul style="list-style-type: none"> • Leadership is human, can be both formal and informal. It relies on trust and confidence • Leadership has fewer explicit tools. Leadership requires eliciting teamwork and cooperation from a vast network of people and motivating a large number of people in that network. • A leader frequently displays enthusiasm, passion and inspiration to get others to attain high levels of performance. • A leader makes frequent use of his or her imagination and creative problem-solving techniques to bring about change. • The key contribution of the leader is creating a vision for the organization. The leader specifies the far reaching goal as well as the strategy for reaching that goal. 	<ul style="list-style-type: none"> • Management is more formal and scientific than leadership. It relies on foundation skills such as planning, controlling, and making effective use of information technology. • Management uses an excellent set of tools and techniques, based on reasoning and testing that we can apply to variety of situations. • Managing involves less outward emotion and a more conservative demeanor to achieve goals once they are defined. • A manager tends to make frequent use of standard, well-established solutions of problems. • The key contribution of the manager is implementing the vision.

<ul style="list-style-type: none"> • A leader creates the vision and a strategy to reach the vision. A vision is an idealized scenario of the future of an organization—a goal that entices people to work toward a rosy future. 	<ul style="list-style-type: none"> • A manager uses a set of skills to work toward achieving the vision.
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A Leader who is not a Manager : When a leader neglects being a good manager, the result can be disastrous. Mr. Khan President of a big organization, has many good leadership qualities, but he is a poor manager. As a result, his credibility diminished to the point where he lost his leadership effectiveness.

A Manager who is not a Leader : Mrs. Chowdhury is a good manager. She plans, organizes and controls the organization in a disciplined manner. But she has no future vision, devoid of human relationship with the followers and lack of inspiring enthusiasm which transforms her organization a robot or machine.

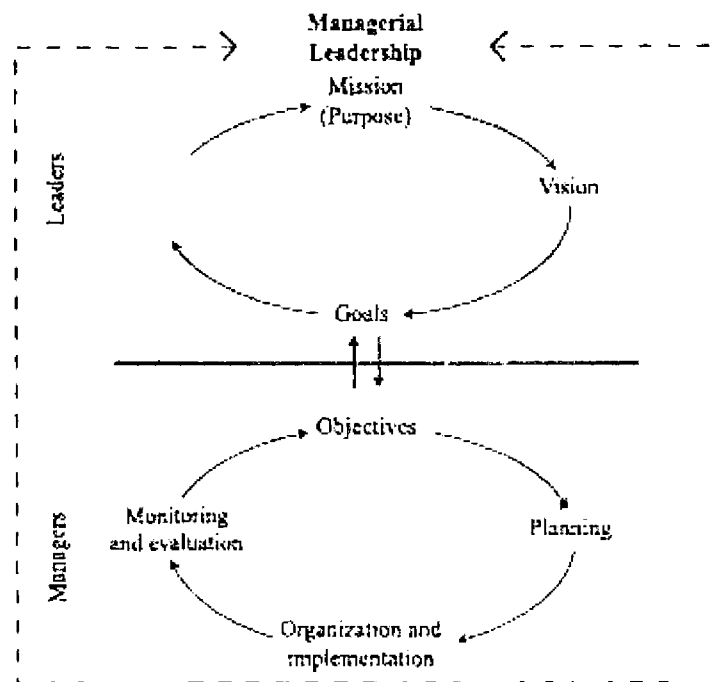
A Leader is also a Manager : Mr. Islam is one of the best leader and manager. He inspires his followers with his charismatic presence and his insistence in growth. As a leader, Mr. Islam inspires people with his formidable presence and his extraordinary goals. As a manager, he carefully develops plans and wherever feasible, proves costs.

We need Managerial leadership¹⁵

In 1996 the idea of managerial leadership has been evolved by Joy Satia. We can consider that every person in an organization or a

group has to perform a managerial leadership role, although the relative emphasis on leadership and managerial roles may vary over time (figure below)

More on Managerial Leadership



Source: Safia, 1996.

FIGURE 8: MORE ON MANAGERIAL LEADERSHIP

Gender and Leadership

One common stereotype in organization is that women are supportive, nurturing and generally good at managing interpersonal relations. The male counterpart to the stereotype of the relationship-oriented women is the notion that men are directive and focus on getting the job done—in other words, that men tend to be task-oriented. Judging from these stereotypes, we might expect that gender would have an effect on leadership and that, for example, female leaders engage in more consideration behaviours than men do and male leaders engage in more initiating structure behaviours than women do.

Researchers have investigated this question, and one recent review of the literature conducted by well-respected researcher Alice Eagly¹⁶ and a colleague suggests that when men and women have leadership position in organizations, they tend to behave in a similar manner. Men do not engage in more initiating structure nor do women engage in more consideration. One difference did emerge in the ways that men and women lead their followers, however, women tended to lead in a more democratic style, and men tended to lead in a more autocratic style. When leaders are democratic, they tend to involve their followers in decision making and like to do things their own way. In terms of the Vroom and Yetton model these results suggest that within a feasible set of decision styles for any given decision, women would be more likely to use one of the more participatory styles and men would be more likely to be of one of the more autocratic style. Why are women more democratic than men when they occupy leadership positions in organizations? Researchers have offered two potential explorations.

One is that women's interpersonal skills (expertise in interest with and relating to other people) tend to be better than men's. In order to be democratic or participatory, a leader needs to have good interpersonal skills. To encourage followers to express their opinions, for example, it is important for a leader to understand how followers feel. To reject followers ideas or proposed solutions to problems while maintaining good relationship with followers, a leader needs to be sensitive to followers feeling. Women may be more democratic as leader than men simply because they are more skilled interpersonally. The other potential explanation for the

finding that women leaders tend to be more democratic than men is that women in leadership position encounter more resistance from followers than do men in leadership position (commitment with this reasoning is the tendency that people have to evaluate female leaders a bit more harshly than they evaluate male leaders). Gender stereotypes may lead members of an organization to readily accept men in leadership positions but to resist women taking in these same roles, for example, a 55-year-old male executive in an advertisement firm who has always had a male supervisor throughout his professional career may resist having to report for a woman. His female supervisor, recognizing his resistance and resentment might try to overcome it by involving the decision making and seeking his input on variety of matters given that women are assuring more and more leadership position in organization, it is important to understand whether and why women might somehow be different from men when it comes to leadership.

Need for Balanced Leadership Promoting Girls' Development : A key to leadership

Because the girls have been subject to discrimination, girls need special attention in government programmes, particularly in the areas of education and health. Commitments to address the special needs of girls were forthcoming from all the conferences of UN.¹⁷

- establish policies and objectives that increase the equality of status, welfare and opportunity of girls and young women with regard to health, nutrition, literacy and education, and

eliminate discrimination against girls within families (WSSD Commitment 5f, 73c)

- invest in education and skills development for girls and women, and protect their legal and economic rights so that they achieve social equality (UNCED 6.27 c. ii; ICPD 3. 18; WSSD Commitment 6e, 6oa, 74l)
- make literacy and numeracy programmes available to girls who are not attending school by integrating them into development projects (FWCW 27 9b)
- make sure girls and young women have equal access to economic resources such as land, credit, markets and technology (Beijing Declaration 35)
- promote young women's access to jobs and professions traditionally held by men, including in the field of science and technology (UNCED 8. 10; 24. 3c; WSSD 53C; FWCW 256h, i; 276c)
- give special priority to the rights and needs of women and children in providing access to participation in social and cultural life (WSSD Commitment 2b)

The above resolution of UN world conference from RIO to Istanbul are conducive to the leadership development of women which ultimately will lead to elimination of gender discrimination in leadership.

Approaches to Understanding Effective Leadership

	Approach	Focus
1.	Trait Approach	Specific trait that contribute to effective leadership
2.	Behaviour Approach	Specific behaviour that effective leaders engage in
3.	Fiedler's Contingency Model	Characters of situation in which different kind of leaders (relationship oriented and task oriented) are most effective
4.	Hersey-Blanchard Model	Variations in a single situational dimension-followers' maturity
5.	Path-Goal Theory	How effective leaders motivate their followers
6.	Vroom and Yetton Model	When leaders should involve their followers in decision making
7.	Transactional Leadership	Transaction being any unit of social interaction between two or more people
8.	Transformation and Charismatic Leadership	How leaders make proficient changes in their followers and organizations
9.	Panutan Leadership	Value based development is important
10.	Gender and Leadership	Similarities and differences in men and women's as leaders
11.	Managerial Leadership	Holistic union of leadership and management.

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CHAPTER IV

HOW TO DEVELOP EFFECTIVE LEADERSHIP? NEED FOR PERSONAL DEVELOPMENT AND CAPACITY BUILDING THROUGH TRAINING

Training of leadership and understanding group process is prerequisite for leaders. Leader is an inseparable part of a group. A leader must understand the group process and interact positively, otherwise failure of leadership is inevitable. The group will be disintegrated from the leader. This is one of the major problems in Bangladesh and other countries also. Leaders are either leaving the organisation or organisation is breaking down into many other small sub-organisations.

In the words of Mastthew C. Brown, "Education and training are crucial components of club fellowship and service"¹ When asked about the importance of Rotary International's Leadership Education and Training Program, Leigh Higinbotham (Rotary trainer) invokes a well-worn but apt metaphor. "What you see the president do at your weekly club meeting is just the tip of the iceberg, he says, emphasizing that the majority of an effective president's duties take place out of sight below the surface if you will."² Capacity building through training is the most important precondition to buildup leadership skill and elevate the potential qualities of leaders.

A trained leader will be a person acquiring the following attributes:

- T : Trustworthy
- R : Responsible
- A : Altruistic
- I : Inspiring
- N : Negotiable
- I : Impartial
- N : Normative
- G : Gracious

Training in the Context of Development

Training for leadership occurs in the context of the current stage of development in which the leader is found. Based on analogies from developmental learning over the adult life cycle, Bryson and Kelley³ (1978) suggested that leaders go through stages. A developmental learning process occurs in which capacities and skills gained in one stage prepare the leader for new and bigger tasks and responsibilities in later stages. One learns to be a leader by serving as a leader, and one is promoted to higher levels of leadership responsibilities based on past performance and promise of future performance.

Training is A Life-Long Process

As J. M. Burns⁴ (1978) has noted that to understand the leadership performance of great persons such as Woodrow Wilson, one needs not only to examine their early childhood development but also to analyze the social and political challenges encountered in middle and later life and to see how such experiences provided

opportunities for further increase in political maturity. Dr. Mahathir Mohamad of Malaysia as political leader and Lord Baden Powel of Scout Movement became leader due to their life long practice and commitment. Learning and opportunities to serve at higher levels of responsibility are facilitated by training. Training for leadership has been widely used in industry, the armed services, and public and private service agencies.

Training in Succeeding as a Leader

In research reports, training procedures are seldom described in detail. For this reason it is difficult to determine the extent to which participants are given direct training in methods that may be used to gain and hold a position of leadership. However, several studies have shown that direct training in the techniques of leadership tends to improve trainees' leadership and effectiveness in groups.

Opportunity to Emerge as Leader

Jennings⁵ (1952) studied two groups of twenty production supervisors over sixteen training sessions. The experimental group was subdivided into discussion groups to solve case problems. At the end of the first session the emergent leaders were removed and placed in a separate group. Thus, new leaders were forced to emerge in the second session. These were also removed and placed in the leadership pool. Successive sessions permitted the rise of new leaders. In the control group, the discussion-leader presented a problem and helped the group arrive at a solution. Six months later, more members of the experimental group than of the control group were rated above average in effectiveness.

Early Research on Training for Leadership

The earliest research on training for leadership appeared in primary and secondary school settings (E. L. Thorndike, 1916; G. C. Meyers, 1923; E. W. Hastings, 1926; Crouch, 1926; A. M. Nash, 1927; Lavoy, 1928).⁶ For example, Fretwell (1919) gave elected leaders in junior high school responsibility for managing athletic and playground activities. A leadership club was formed to plan and discuss activities. Fretwell concluded that the experience provided opportunity for leadership and initiative. In the same way, Mayberry⁷ (1925) concluded that participation in student government provided training in social purpose, initiative, and cooperation.

Controlled Experiments

Eichler and Merrill⁸ (1933) asked each member of high school classes to rate each other on leadership. Experimental and control groups were paired on the basis of the ratings. Experimental groups were given lectures on leadership methods or participated in discussions about leadership. New ratings were collected. The experimental groups gained more than the control groups in such ratings of leadership, but not to a significant degree. Zeleny⁹ (1940) compared recitation and group discussion as methods of teaching sociology. Students in the discussion classes gained more in dominance and sociability than those in the recitation classes and also recorded slightly higher gains in knowledge of the subject. Again, Zeleny (1941) gave student leaders instruction in techniques of leadership and guided practice in the use of these techniques. Students found the training interesting and felt that it helped them

adapt better to the social demands made upon them. This early research thus focused on the leadership training process. McCandless¹⁰ (1942) studied two cottages of boys in a training school. Both began with adult supervisors, but the experimental cottage became self-governing. Sociometric ratings of intermember popularity were highly correlated with dominance at the beginning. Four months later, the most dominant boys lost in popularity in the experimental cottage, but not in the control cottage. G. G. Thompson¹¹ (1944) studied nursery school children under two programs. In one, the teacher acted in an impersonal manner and gave help only when needed. In the other, the teacher took an active part in game and helped children in their adjustment with one another. Children in the second group showed significant gains in attendance, social participation, and leadership.

Again, Riegel¹² (1952) suggested that case discussion, in particular, can provide experience in objective ways of thinking about common leadership problems. The need to study issues in terms of possible causes and effects is emphasized. Trainees exchange and evaluate each other's solutions to such problems. They develop an awareness of the need for more than single, simple answers to complex problems. According to L. A. Allen¹³ (1957), discussion provides experience in working with others to reach decisions. The experience can promote the potential leadership of the members by preparing them to use the group discussion as a means for reaching effective decisions.

Off-the-job leadership training can be obtained by participation in trade and professional associations and civic projects and from formal classrooms or workshops. Within these, didactic and

experiential training may be given by lecture, case or problem discussion groups, and role playing. Simulation using “in baskets” and games are also popular. Computer-assisted instruction and programmed instruction are also being employed along with less structured sensitivity training. Stimulated by social learning theory, behavior role modeling which integrates didactic with experiential techniques has become increasingly popular.

Specific Leader Skill Training

In addition to behavior role modeling to cope with specific leader problems, one also sees much training on skills necessary to fulfill a leader’s responsibilities adequately. Goldstein¹⁴ (1980) noted the continuing work on rater training and improving of performance evaluation by supervisors. He also found that much of what is available evaluating leader skill training, such as how to handle disciplinary problems, is anecdotal.

Improved Leader Skills and Knowledge

Leadership training programs (for example, Canter, 1949; Maier, 1948; Mold, 1947; and Vonachen et al., 1946)¹⁵ stressed increasing the supervisor’s human relations, knowledge, skills, and ability, especially with reference to problems of interaction among his or her subordinates, as one of the basic goals of training.

Katzell¹⁶ (1948) found that seventy three superiors scored significantly higher on a test of human relations attitudes after a training course of eight weeks. Canter¹⁷ (1951), using the same test, studied supervisors in insurance companies. Significant gains

were found in scores on how to supervise, general facts and principles, and estimates of group opinion. He also found that large gains in understanding psychological principles, and estimates of group opinion. He also found that large gains in understanding psychological principles in supervising others and better insight into subordinates' attitudes were obtained through supervisory training.

Results by R. D. Miller¹⁸ (1969) indicated that leadership training also resulted in improved attitude toward the importance of the leadership role. Papaloizes¹⁹ (1962) reported that about one-third of the participants in a human relations training program exhibited favorable change in attitude toward subordinates. Following similar training, Mayo and DuBois²⁰ (1963) found that the gain in leadership ratings was correlated positively with final course grades but not with other criteria. In the same way, A. K. Healy²¹ (1962) found that training in democratic leadership enabled school children to gain in exercise of the leadership role and in sociometric score. The status of sociometric isolates was improved in the democratic setting. Academic achievement also improved. Likewise, Cassel and Shafer²² (1961) gave students direct training in human relations and leadership. Test scores revealed significant gains in leadership and social insight but not in sociometric preference or personality tensions and needs. But House and Tosi²³ (1963) found that a training course of forty weeks produced no important advantage for management trainees over a control group in job satisfaction and other measures of performance.

Individual Differences

Some individuals profit more from leadership training than others. Klubeck and Bass²⁴ (1954) studied 140 girls from seven sororities. They were divided into twenty groups composed of one member from each of the seven sororities. The groups engaged in leaderless discussion problems. Observers rated each girl on leadership, influence on discussion, and other behaviors. Average scores were used to rank the girls from 1 to 7 in each group. Between the first and second leaderless group discussion sessions, some of the girls were given private instruction on how leaders behave. Trained girls who initially ranked 3 in their groups gained significantly more than those who received no training. Trained girls who initially ranked 6 in their groups did not gain significantly more than those without training. Girls initially ranking higher in leadership profited more from training than those ranking low.

Training Emphasizing Democratic Leadership and Human Relations

Eichler and Merrill (1933) and Zeleny²⁵ (1941) found that students gain from direct training in democratic leadership. Similarly, Spector²⁶ (1958) found significant improvement in human relations attitudes among air force cadets as a result of training. Bavelas²⁷ (1942) trained three adult leaders in community center activities in democratic leadership. Three controls received no training. The trained leaders greatly reduced the number of leader-initiated activities and the giving of orders and increased the number of activities in which children exercised responsibility. The control made no such changes. Under trained leaders, the children showed more interest, enthusiasm, and initiative in planning projects.

Lippitt²⁸ (1949) gave community leaders in intergroup relations a two-week workshop in group discussion, role playing, and sociodrama. Both participants and observers reported that the trainees became more proficient in handling problems of intergroup relations as a result of the workshop. Again, Maier and Hoffman²⁹ (1961) demonstrated that supervisors trained in human relations compared with those without such training led groups to a more effective and creative solution of a problem in changing work methods. Similarly, Baum, Sorensen, and Place³⁰ (1970) found that workers' answers to a questionnaire indicated an increase in actual and desired organizational control after their supervisors had completed a course. The change was in the direction of more democratic control.

Objective of Leadership Training which should be emphasized:

- a. **Value Objective:** Encouraging and nurturing of self-help, self-confidence, self-determination and mutual assistance through social aids so as to allow self-fulfillment of individuals through organization and their own creative contribution.
- b. **Attitude Objective (Behaviour Change Communication):** To mobilize youth for elimination of all types of gender discrimination and to project the basic human rights of both male and female youth. In dealing with inter-group and intra group conflicts, adopting a non-partisan objective attitude, keeping in mind the best interest of the followers.
- c. **Practice skills objective:** Communication skills both verbal and written to be able to present facts in clear logical,

sequential and objective manner through memos, minutes, periodic reports, public speaking in village gathering and general meeting. Skill in organisation management, maintenance of various kinds of records, drafting of resolutions and decisions, preparing reports of project activities.

- d. **Organizational and planning skills:** group building skills to be able to help groups to organize in a systematic manner, maximizing group satisfaction through task achievement. Ability to make situational analysis of the community and to plan out strategy and technical option for solving the problem on hand. Conducting campaigns to develop public opinion, creating a climate for community action against sorts of social injustice.

Methodology of Leadership Training

Lecture and group discussion : Lecture based on different theory of leadership is need for increasing knowledge. Discussion and lecture are suitable for different objectives, different situations, and different personnel. As a result of a research survey on leadership training. Filley and Jessee³¹ (1965) developed as set of hypotheses suggesting conditions under which more didactic, trainer-oriented training and more discussionlike, trainee-oriented training will be effective. Training can also improve the likelihood that discussions will be effective. Thus, Maier ³²(1953) demonstrated that discussion groups with skilled leaders produced better decisions than those with unskilled leaders. Maier (1950) studied groups of foremen with a leader and three followers with and without training. Leaders of experimental groups (N = 44) were given eight

hours of lectures, discussions, and role playing. The control groups (N = 36) were untrained. Maier found that the trained leaders had more success in inducing their groups to accept change and compromise than the untrained leaders. Subsequently, Maier and Hoffman³³ (1960) demonstrated that groups with trained leaders produced discussions of higher quality than those with untrained leaders. Again, Maier and Hoffman (1964) and Maier and Solem³⁴ (1962) found that leaders using a problem-solving approach helped their groups to achieve solutions of higher quality than did leaders who applied financial incentives or concentrated on a solution. Barnlund³⁵ (1955) also demonstrated that trainees, given discussion leadership training, in comparison with controls, improved in leadership quality in group discussion, regulated participation more, and exhibited greater ability to resolve conflict in group discussion. Handouts, Leaflets, Posters and Brochures can be distributed after delivering lectures. Using printed main points of the lectures in transparency sheets through overhead projectors will help the participants to grasp the content easily. Now a days power point is used for this purpose.

Role Playing : Role playas are very useful techniques to analyze a variety of themes based on concrete real life situation. They can be used in conjunction with visualized broad work in presenting issues and demonstrating the result of group work Various behavior adjustment methods developed by psychiatrists and social and clinical psychologists were adapted to the training of leaders. Psychodrama and sociodrama (Lippitt, 1943a; Moreno, 1955; Lippitt, Bradford & Benne, 1947)³⁶ require participants (alone or

with other actors) to act out various leadership problems under different conditions of audience participation in discussion. Role playing requires one member to play the role of leader and other members to play follower roles (J. R. P. French, 1944b; Symonds, 1947; Zander, 1947; Wolozin, 1948; Speroff, 1957; A. F. Klein, 1956; Corsini, Shaw & Blake, 1961)³⁷. “Acting out” solutions to problems without a script was thought to promote transference from learning situations to leadership performance on the job. Bradford and Lippitt³⁸ (1952) suggested that interpersonal skills may be hard to teach by only providing verbal or intellectual reasons for behaving in a certain way without actually helping to produce the ability to behave in the desired way.

Lonergan (1958) and Lawshe, Brune, and Bolda (1958)³⁹ observed that participants in role playing tended to regard it as beneficial in increasing their understanding of human relations problems. Furthermore, the latter found that about twice as many participants preferred the leader role to the follower role. Similarly, Mann and Mann⁴⁰ (1959 a,b) demonstrated that experience in role playing improved role-playing ability as judged by self, other role players, and observers. They compared ratings of participant behavior under role playing and group discussion. Students improved more in interpersonal adjustment after role playing than after group discussion

Role playing appears to add to leadership skills in dealing with human relations problems.

Role Playing Combined with Videotaping

Videotape feedback of role plays has become commonplace in leadership training. Illustration of videotape replay was used in training program of American overseas advisers. They viewed a videotape of their interactions with an actor trained to play the role of a foreigner. The trainees' performance was critiqued as they watched the tape. Learning was more effective and was retained longer in comparison to a control group which only read the training manual about the same issues (P. H. King, 1966).⁴¹

Games

Organizational, institutional, and business games are living cases. Trainees must make sequential decisions and then live with them (Leavitt & Bass, 1964)⁴². Outcomes from leadership performance have fairly rapid consequences. Success and failure are more fully objective and observable than is true for role playing in general.

Computer-Assisted and Programmed Instruction

Hausser, Blaiwes, Weller, and Spencer (1976)⁴³ described computer-assisted instruction (CAI) in teaching interpersonal skills to U. S. Navy commanders. Hausser and Spencer (1975) applied CAI to interpersonal skill training in feedback, communication, goal setting, problem solving, decision making, effective rewards and punishments, and the use of power and authority.

Visualisation In Participatory Programmes (VIPP) : It is a new approach in training leaders to interact with the group and the community.

Roots of VIPP : VIPP is a creative combination of different approaches to planning, training and other group events derived from two main lines of thought. One comes from Latin America while the other results from experiences in Germany. In the 1960s, Paulo Freire articulated the need to believe in the creativity of the poor and oppressed. In Brazil and Chile, he established an approach aimed at raising the consciousness of the powerless to become organized in order to articulate their needs and defend their rights. A long list of progressive professionals working in small NGOs in many Latin American countries have followed his example, applying a set of group exercises in urban and rural settings for conscientization. This way of emancipated learning is based on the principle of Action-Reflection-Action.⁴⁴

Another school of thought is based on the Participatory Action Research (PAR) of Orlando Fals Borda in Colombia.⁴⁵ PAR did not originate in Latin America. It began with the research methods of Kurt Lewin, a German immigrant to the United states. His theory is based on the principle of experiential learning through thinking, feeling and acting. Fals Borda adds to the Friarian conscientization process.

Another root of VIPP is the visualization approach of Metaplan. It is the result of the consulting activity of “Quickborn Team” in Germany.⁴⁶ Eberhard Schnelle and his colleagues designed training in which decision makers and those affected by their decisions visualize their problems, needs and solutions together, resulting in common action.

In Germany, the first “Manual for Moderation Training” appeared in 1973.⁴⁷ It was the result of creative processes combining different approaches: techniques of participatory planning and visualization, group dynamics and communication techniques, social psychology and sociology based on a profound humanism. The central characteristic of the method is the role of a moderator or facilitator who helps groups give birth to collective ideas which are visualized on cards and paper of different sizes, shapes and colours and placed on pin boards throughout the group process.

In 1970 a group of trainers at the German Foundation for International Development, headed by Carl Kohlbach, introduced Metalan visualization techniques in agricultural extension training for German Technical Cooperation. Since then this participatory approach has become a central part of DSE training courses.⁴⁸

In 1971, Neill McKee,⁴⁹ having learned the techniques at DSE from Hermann Tillmann and Maruja Salas, then from the University of Hohenheim, introduced them into the planning process for social mobilization and communication in UNICEF-supported programmes in Bangladesh.⁵⁰

Each human being, depending on age, education and cultural heritage, has an individual form of perception or reality. Perception involves a way of selecting details out of the surrounding social and physical reality, interpreting those details in accordance with one’s own experience and physical reality, interpreting those details in accordance with one’s own experience and values. Personal perception is formed through socialization and education

when values, preferences and norms have been internalized. People form their needs, hopes and aspirations according to those perceptions. Perception is never static. During any group process, if dialogue and mutual understanding take place, perception of reality will change. During a creative group process the perception of every participant may be exchanged and communicated. Development usually results from the collective decisions of people, when they take ownership of ideas and are motivated to both individual and collective action. VIPP facilitates this process.

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VIPP stresses the importance of empowerment of local alliances, communities and groups. The facilitator must not only be conscious about this concept, he/she also has to have a democratic attitude towards the group he/she is dealing with. It is based on a model of horizontal communication. This model implies the existence of equal partners in group processes. Participants exchange perceptions, not necessarily accepting them but at least understanding them. Understanding one another is the precondition for the development of dialogue between people. While instruction is a top-down process, based on monologue, in VIPP the learning and discussion process becomes dialogic so that sharing different perceptions and new ideas can evolve and lead to joint action.

VIPP is training methodology in which the traditional teacher-pupil relationship is turned into an interactive process. Such training sessions or workshops attempt to reach both the intellectual and emotional side of participants. New knowledge is not only transmitted, it is elaborated jointly by a group of participants under the guidance of a team of facilitators. This new knowledge results from synthesizing the experiences and

knowledge of all participants. Instead of giving the trainees the answers to many questions, they work together in groups, discussing questions from their own experience and bringing their visualized deliberations to the plenary where they are synthesized into an overall framework of knowledge. The design of the workshop will follow a sequence of “action-reflection-action”, leading to a collective process of experiential learning.

In VIPP, training is based on the assumption that everybody is a resource person who can contribute to the learning process. However, subject matter specialists can be included. Instead of delivering a lecture or presentation in which the instructor explains and the pupils listen, in VIPP sessions the trainees may formulate their questions, requirements and interests for the expert, who then responds on the spot. The answers are captured on cards for further classification and use in training. In this way the involvement of experts does not contradict the interactive approach of VIPP. The philosophy behind this depicts that each member of a group has the capacity of being a leader. The specific knowledge and experience of every participant is a central contribution of the VIPP learning process. The emphasis in VIPP is on learning, not on training. That means the trainee is in the centre, not the trainer. A leader can interact with a group and the community effectively if he/she is equipped with VIPP method. VIPP techniques can be divided into different categories which correspond to the normal process of any event. Some of the important VIPP techniques include drama, ice-breakers, card collection, drawings, group work, visualized lecture, brain-storming, games and exercise, role play.

Purpose of visualized discussion is to capture the key points of an open discussion about an important issue. The starting point may be question or diverging opinions about one subject. Then the floor is opened to a free discussion between the participants. After the discussion, the second facilitator pins the cards on a board, summarizing the main discussion results.

Games and exercise include ice-breakers. Break through, the human web, blind trust, life boat, the mail, power cable, follow the leader, find the leader, Bang, Cobweb, Visualized presentation, Fish bowl, House-tree dog etc.⁵¹ These are very interesting for the trainees. Interaction is very strong in this training.

Theme-Centred Interaction : An Innovative Human Approach in Training

In 1966 Workshop Institute for Living-Learning (WILL) was founded at New York, an institute of training, research and practice of Theme-Centred Interaction (TCI). It was developed by Dr. Ruth C. Cohn.⁵² TCI had its origin in the knowledge and practice of psycho-analysis, group-therapy and group dynamics. TCI is a training system, which aims a promotion of what is now internationally called *living learning*. In living learning what I learn has meaning in the total context of my life and in my immediate here and now experience. When I am totally and actively involved in the teaching/learning process, learning does not become a burden, instead living learning takes place. In living learning I need to relate to the subject in a personal way and not just as information to be stored.

Carl Rogers who, along with Fritz Perls, Virginia Satir and others worked with Ruth Cohn in the AAP (American Academy of Psychotherapy), has identified five elements, which are involved in *living learning*.⁵³

- i. It has a quality of personal involvement, the whole person in both his feeling and cognitive aspects being in the learning event.
- ii. It is self-initiated. Even when the impetus or stimulus comes from outside, the sense of discovery, of reaching out, of grasping and comprehending, comes from within.
- iii. It is pervasive. It makes a difference in the behaviour, the attitude, and perhaps even in the personality of the learner.
- iv. It is evaluated by the learner. He knows whether it is meeting his need, whether it leads toward what he wants to know, whether it illuminates the dark area of ignorance he is experiencing. The focus of evaluation, we might say, resides definitely in the learner.
- v. Its essence is meaning. When such learning takes place, the element of meaning to the learner is built into the whole experience.

TCI is a highly flexible system designed to be able to enhance learning possibilities in the widest possible way, whether it is in the context of curriculum teaching or in events of life. In teaching contexts when TCI is used, less matter may be covered, but it will be assimilated in a deeper, more personally meaningful way.

TCI's Major Axioms

Underlying the group process which Ruth Cohn called Theme-Centred Interaction, it is possible to identify a few principles or axioms. This is what makes TCI a system rather than a mere training methodology. It is possible to say that TCI has a philosophy of life or world view. The following are the major aspects of TCI's world view.⁵⁴

- a. Every organism, if provided with the right environment, will tend towards life enhancement and growth for itself and others. The phenomenon of recuperation is the best evidence for this. A wound heals by itself if external interference (germs etc.) are kept away; no medicine is required. That is why it is said, doctor only dresses the wound; God heals it. If the learning environment which includes the learner's own background, the group and the globe, is conducive, he/she will learn in a living and transformative way.
- b. Human beings are both conditioned and free. This is essentially the paradox of freedom versus determinism. TCI acknowledges the fact that human experiences, behaviour and communication are ordered by interactional and universal laws. They are apparently isolated "free" events, but inter-related with all past, present and future events, persons and particles in time and space, and are therefore "conditioned."
- c. Each individual is unique and has valuable qualities. This recognition is due to human beings in all life situations, including learning situations. In a traditional teaching/training situation the importance attached to the subject/theme leads to

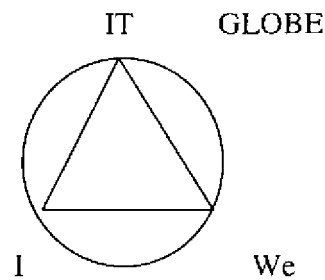
almost the total neglect of the learners (I's), their collectivity (We) and their environment (Globe).

- d. Individuals are responsible for themselves, for their thoughts and concerns, and for their feelings. In the TCI process the individual decides which of his/her thoughts, concerns and feelings he or she wishes to express to others. He expresses them taking into consideration his own needs as well as the needs of others, and the relevance of the situation. This is the concept of chairpersonship. Where one assumes responsibility for one's own thoughts, concerns, expressions and especially for one's own feelings, it is nearly impossible for him/her to become a victim. No one can make me feel angry/sad/depressed, etc. I am reacting to my interpretation of the behaviour of the other person, upon which I have decided to feel as I do. It is when I think that you are responsible for my feelings that I turn myself into a victim, or avoid the responsibility for my own feelings. A chairperson cannot be a victim.

The TCI Leader

In TCI the leader steers a balance between the guiding authority of an authentic leader and the self-direction of the group. The leader is important: he decides the direction of the flow in the group, theme setting, maintaining boundaries, and handling the disturbances to the theme. In all this the collective wisdom of the group is trusted. The leader is only a participant leader. He is the guardian of the group process.

Dynamic Balancing



In TCI each angle of the triangle⁵⁵ must, ideally, remain equally weighted for the form or shape of triangle to remain the same. But in practice the shape of the triangle is constantly in a flux, shifting and changing as one point becomes enlarged or weighted and then another and another, in almost quick succession. For example when in the process of group-interaction a difficult theme or potentially controversial proposal gets elaborate presentation, the angle at 'It' becomes enlarged and proportionately the other two angles become narrow because the total of the three angles is constant 180 degrees. After the presentation of the theme if the participants begin to relate the theme/proposal to their individual perceptions and experiences, then it is the angle at 'I' that becomes enlarged. Let us imagine that after these individual sharings the participants are converging in on a common perception or a common strategy for action. Then it is the 'We' angle that gets enlarged. In other words, the balancing envisaged in TCI is a dynamic balancing, not a static one.

Need for TCI in Leadership Training Programme in the Context of Bangladesh

In the training or workshop there is specially the need for such activities that can help develop psychological competency among the leader so that they may survive in society with a better quality

of life. Life skill development is very important for the youth leader of Bangladesh which include employment, general health, HIV/AIDS awareness, Reproductive Health, reduction of drug abuse, inter-personal communication, curbing terrorism and violence conflict resolution, gender issue, youth unrest, stress management etc. Information about these issues is transferred to the youth through their active lively participation in identifying their own personal experience individually (I) colleagues (we) and its position in the total environment. Participatory interactive learning approaches are needed to articulate the message to the youth.

In the training programme the youths are to be given opportunities for self-disclosure to identify his own problem, pleasant or sad experiences. In the training the given theme centred questions are to be given to the participant followed by activity such as “What happened” and “why”? How the activity relates to the circumstances in which each youth lives and thereby personalizing the experience. The youths will gain a realistic view of life will be able to solve problems before they occur.

TCI employ a participatory experiential methodology. Individual participants are encouraged to express their own feeling and share responsibility with trainer. It draws on the participants experience and encourages active problem solving and critical and analytical thinking about himself or herself and total environment. Each session follows a pattern of evolving understanding. The specific knowledge and experience of every participant is a central contribution. The emphasis is on living learning. It will lead to collective process of experiential learning.

TCI will fulfill the need of the learner, facilitate and fulfill the trainee's emotive and cognitive question. They will understand certainty of life means continual readaptation of the environment to the needs of living organism. In every discussion the participants are given ample opportunity to interact face to face, sometime with two circles expressing their personal experience about the given theme feeling about we and the outside environment.

TCI Methodology in Training

Community, building, 'fish bowl' game is very popular. We divide the participants into two equal size groups, forming an outer and an inner circle, everyone looking towards the inside. We start some music, sing, or clap and the two circles move in opposite directions. After a while we stop the music and the participant from the inner circle turn around face to face with a partner from the outer circle. Each one tells the other his or her personal experience about the theme. After several minutes the music continues and the two circles move again. This can continue until we feel that all participants have listened to a number of partners. This technique is useful for stimulating an exchange of thoughts personal experience. Role-play, simulation game is used in the training. Application of TCI brings a tremendous behavioral change among the participants. The introvert, calm and quiet participant becomes vocal when he/she has been given the opportunity to express himself. They can relate the individual experience with collective feeling. The interaction facilitates the involvement of the whole group in the process. All trainees participate spontaneously in awareness of a common focus.

A combination of TCI axioms and VIPP techniques of training for leadership and group interaction will bring an effective outcome and create considerable behaviour change among the trainees which ultimately lead to the creation of matured leadership. Leadership training following the VIPP methodology and TCI philosophy can create a receptive and conducive environment in the training.

Sensitivity Training for Personal Development of Leader

Sensitivity training has been seen by Argyris⁵⁶ (1969) as central to the development in leaders of receptivity to participatory management. Sensitivity training, according to Argyris, moves people to become trusting, open, and experimenting with their own ideas and feelings and to own up to them. Moreover, such people can help others to become more so. Without sensitivity training, supervisors will be more inclined to remain directive in their leadership. Those who have been through sensitivity training will be more comfortable with participatory approaches with their followers.

It was at a social workers' conference on leadership in 1946 that Kurt Lewin⁵⁷ and his M. I. T. graduate students stumbled into sensitivity training serendipitously. Conference found the students' observations about the interpersonal processes they saw occurring more valuable than the formal leadership subjects they had been discussing. The idea took root that all participants in discussion groups could become observers and that the sharing of their observations would provide insight into leadership processes in general as well as into specific individual learning about one's

adequacy in interaction with others. The learning process was facilitated by eliminating the formal agenda prior to the beginning of a group's convening (Bradford, Gibb & Benne, 1964).⁵⁸ The social vacuum that was created as a consequence increased the individual members' differential abilities and willingness to attempt to initiate structure, which was not provided by the group trainer who on the surface at least abdicated from the leadership role. The situation gave participants the opportunity to try out new ways of carrying out various leadership functions and task and maintenance activities of use to the group. The feedback from the other participant-observers reinforced those new attempts that worked well and indicated the inadequacy of other less successful attempts to lead. For this reason, the situation was seen as a "laboratory," a place for experimenting. Trainers establish themselves as ambiguous authority figures, provide group members with information needed for analysis of group processes, and encourage participation and openness. Trainers do not structure group discussion but instead throw the entire burden of initiative upon group members. Feedback sessions are used to suggest that the demand for trainer direction and structure acts to inhibit the examination of group process and the development of insight into role relationship.

Golembiewski and Carrigan⁵⁹ (1970) conducted a mild reinforcement session one year after the initial sensitivity training of managers. Attitude change persisted over a period of eighteen months for the group with reinforcement. But Belasco and Trice⁶⁰ (1969b) reported that such changes associated with training were small. Training combined with testing was more effective than

training alone in producing change. The most significant changes were in morale, self-concept, and role expectations.

Skills of Self-Development Needed for Effective Leadership

Self awareness is very important for a leader to earn maturity. It is a very time-long question 'who am I'. An effective leader can have the greatest impact on the lives of other people if he/she can understand himself. Self analysis is very important for personal development. In order to develop our skills of self-development we have to know the 'self' at first. How we can improve our skills in communicating with others can be determined by discussing how we communicate with our selves.

Self-disclosure

Real self-disclosure is both a symptom of personality health and at the same time a means of ultimately achieving healthy personality. It is an attempt to let authenticity enter our social relationship. We can probably see that the kind of communication that results when we express our sense data, interpretations, feelings and intentions is much more direct and revealing than the messages people typically send and receive. There is certainly risk in sharing oneself so completely; so now we need to talk about the costs and benefits of self-disclosure. How much should we say, and how much should we keep to ourselves? What do we stand to gain from being a more open and direct communicator? One way to look at the important part self-disclosure plays in interpersonal communication is by means of a device called the Johari Window⁶¹. The Johari Window was originated by Drs. Joseph Luft and Harry Ingham during a summer laboratory in group development at UCLA in 1955. The

model takes its name from the first names of the two men, Joe and Harry.

Johari-Window

Joseph Luft and Harry Ingham compared the human personality to that of a four-paned window, each pane (also called a quadrant or an arena) representing a segment of the total individual. Their theory is called the **Johari-Window**. Figure 1 below depicts a typical Johari-Window. It has dimensions. One is 'known' and 'Unknown'. The other is **self** and **others**. Each pane or quadrant of this window is given a specific name and represents a segment of our personality.

Quadrant i: **Public (Open) Self** -Known to self and others

Quadrant ii: **Blind Self** -Unknown to self, known to others

Quadrant iii: **Hidden Self** -Known to self, unknown to others

Quadrant iv: **Dark Self** -Unknown to self and others

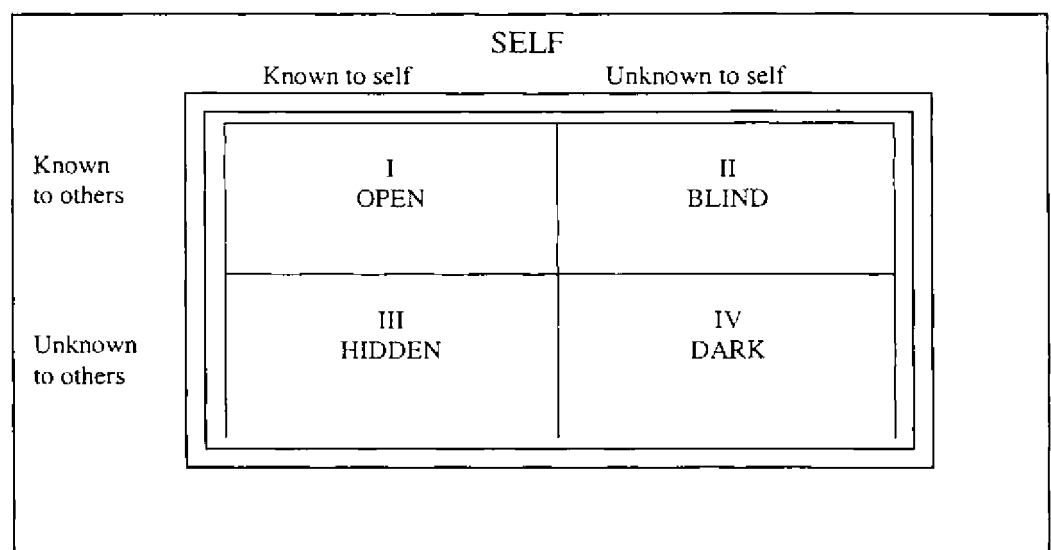


Figure 1: The Johari-Window

There are things we know about ourselves and things we don't know. There are things that others know about us and things they don't know. There are things that neither we nor others know about, such as our Psychological health. The four panes of the window depict these situations. A change in one pane is bound to change the others.

The ideal Johari-Window would be one where the Public self occupies a large area with all other panes being reduced in size (see fig. 2). This type of window indicates a good communicator who has confidence in himself/herself. He/she would not be fearful of rejection by others and would not be afraid of making mistakes. We should therefore learn how to achieve a window with a large Open/Public self.

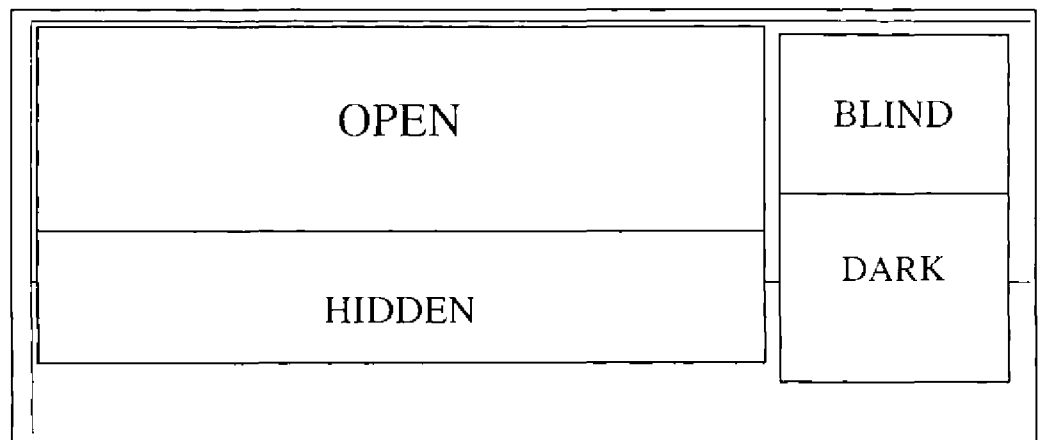


Figure 2

Open/Public self

The size of the Open Self varies from person to person. It represents information which are known or could easily be know to anyone who associates with a person. These include information such as name, family, history, educational background, desire,

beliefs, attitudes etc. Of course you would reveal some of this information only to people with whom you have a close relationship. Mutual trust would be important for such revelations. Sharing personal information would lead to feedback as to how others feel about you. The larger the amount of such information that is shared, bigger would be the Public Self.

Blind Self

Blind Self represents things about ourselves that others know but we ourselves are unaware of. Others may not want to tell us about these things for many reasons. One may be the fear that telling may cause us pain or embarrassment. It is similar to a situation of bad breath. If you have had breath, hardly anybody would tell that to you as it can embarrass you. A person may have irritating habits such as nose picking, nail biting, tone of voice, dominating behavior and other mannerisms and attitudes which cause friction in relationships. Yet he/she may be unaware of these. Perhaps if there is feedback on them they could well be adjusted.

There may even be good qualities which are unknown to you, such as being a good listener, control of anger, and concern for others which if developed further may give the person better potential in life.

Hidden Self

Hidden Self represents information what the individual knows about himself/herself but does not want to inform to others. These are personal secrets. Think of the expression 'hiding skeletons in the cupboard'. These may be things one likes to do but which

might attract social disapproval. So the individual may be indulging in them secretly. He/she would not want to confide about these with anybody. They may even be things like lack of confidence, irritation with others, inner conflicts, jealousy, hurt, shame, failure of love or sex problems to mention just a few.

The lack of confidence or a feeling of inferiority can lead to shyness. Irritation with others or with oneself can lead to anger. Inner conflicts may be due to interpersonal or intra-personal conflicts.

The reason to keep some things hidden may be due to cultural needs. One example may be the accepted norms of male and female behavior or codes of dress in the context of some societies.

One has to be cautious about revealing the hidden self. The listener must respond with trust and concern and ensure that the revelations do not cause self-damage to the individual who reveals.

The Dark Arena

The Dark Arena contains things unknown but to the individual as well as others. It contains hidden potentials, abilities, or even psychological maladies that may relate to person's behavior. Getting to know the dark arena may need professional help. Psychologists have developed many techniques to explore the Dark Arena. Use of these techniques requires lengthy training and know-how

Changing the quadrants

For the development of a healthy personality, it is essential to enlarge the Open Arena. This is achieved through the reduction of the Blind, Hidden and Dark arenas. As mentioned earlier, probing the Dark Arena is best left to professionals. However, there are simple techniques to help reduce the Blind and the Hidden Arenas. A technique called 'feedback' is used to reduce the Blind Arena. 'Self disclosure' is used to reduce the Hidden Arena.

Self disclosure

Self disclosure is a means of reducing the Hidden Self. We have already discussed what the Hidden Self is. We have learnt that self disclosure or revealing one's secrets is not easy. The extent of disclosure would also depend on the mutual trust and confidence that one can enjoy with the person to whom the disclosure is made. Mutual sharing of fears and doubts would lead to strengthening of relationships and allows for better two-way communication between people. However, one must exercise caution in revealing things that may cause self damage. Confidence and concern on the part of the listener is therefore important.

The advantage of self disclosure is that one can seek help to solve doubt and alleviate fears. This in turn would build up self confidence enabling you to be more open with others.

These various aspects of the leadership personality would show that the smaller the areas of blind, private and unknown would become, the more effective is the leader in knowing himself and the way others perceive him. And the more a leader is aware of

these perceptions and process, the more effectively he can marshall his inner potential and the potential of the group. On the other hand, if there is a great discrepancy between self perception and the others' perception of a leader the public arena in that leader's Johari Window tend to be very small. This prevents feedback and openness in groups and organisations and makes the leader task difficult. The contrast is clear in the following two types of Johari Window.

	Known to self	Unknown to self
Known to others	Public	Blind
Unknown to others	Hidden	Dark

Johary Window of an closed ineffective leader (Fig. 3)

	Known to self	Unknown to self
Known to others	Public	Blind
Unknown to others	Hidden	Dark

Johari Window of an effective leader (Fig. 4)

Several studies have been concerned with changes in self-concept and perception of others. T. Gordon⁶² (1955) found that leader

trainees tended to describe their behavior in terms very similar to their conception of an ideal leader. Laboratory training produced change toward greater conformity with ideal behavior. Burke and Bennis⁶³ (1961) reported that perceptions of actual self and ideal self were closer at the end than at the beginning of training. Perceptions of self and others tended to coverage. According to French, Sherwood, and Bradford⁶⁴ (1966), the individual's perception of his or her self-identity is changed by sensitivity training. Bass⁶⁵ (1962b) found significant increases in perceptual sensitivity to interpersonal relations after training. Sensitivity was positively related to peer ratings of influence in the group.

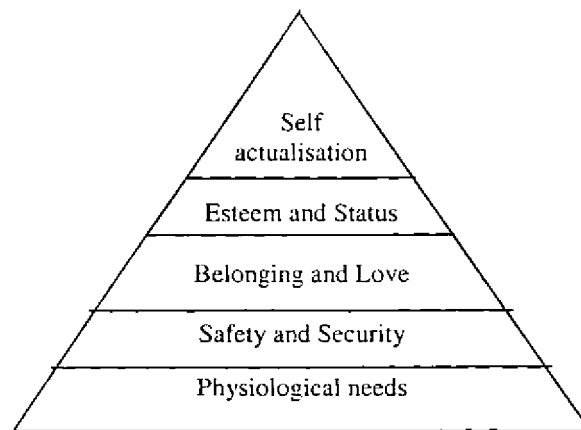


Figure 5 : Maslow's Needs Hierarchy

Maslow⁶⁶ believed that people who aspire for self-actualisation have some special personality traits which distinguish them from others. In 1954, he identified and studied a group of historical figures which included people such as Abraham Lincoln, Thomas Jefferson, Beethoven, Albert Einstein and so on and listed fifteen

traits to represent a self-actualised personality. These are given below

- Perceive reality accurately
- Demonstrate self acceptance, acceptance of others and nature
- Exhibit spontaneity and simplicity
- Concerned with problems rather than themselves
- Exhibit a quality of detachment and a need for privacy
- Independent of their environment and culture
- Exhibit freshness appreciation
- Undergo periodic peak experiences
- Identify with all mankind
- Develop deep relationships only with a few
- Accept democratic Values
- Posses strong ethical sense
- show well developed sense of humour
- Are creative
- Resist enculturation

Studying these traits, it is clear that reaching a state of self-actualisation needs development of many positive attitudes, values and behaviour patterns.

Self actualization

Self awareness on some level and then self acceptance are fundamental prerequisite for self actualization. The self actualize person is one who has taken steps to make things happen. Such people know their potential and actively strive to realize it. The characteristics of self actualized person are:

- i) They are willing to stand on their own feet. They appreciate and capitalize on their own strength and abilities.
- ii) They trust themselves, they believe that they can make decisions for themselves and they trust that those decisions will serve their own best interest.
- iii) They are flexible, flexibility is the willingness to broaden their own interests by experience as much as possible, It is also the willingness to change when we see certain decisions or alternative are wrong.

From the above discussion we can rightly say that leaders in any sphere of life social, political, youth work, religious and community development need extensive training for their self-development. Through leadership and sensitivity training a leader can achieve self-actualization.

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CHAPTER – V

NEED FOR YOUTH LEADERSHIP : SOME OBSERVATIONS ON THE GRASS ROOT YOUTH ORGANIZATIONS OF BANGLADESH

“A society that cuts itself off from its youth severs its life line, it is condemned to bleed to death, you are guardians of that life line, nurture it, develop it; give it strength.” (Kofi Annan, UN Secretary General)¹

Youths are the major factors in determining the future of human society. They have a significant role to play in the process of social transformation. In 1989 youth workers from seven Commonwealth countries of Asia region viewed “Leadership is dependent on situations which have both political and social dimensions. It is providing guidance to youth in situations so that youth welfare work is successful. The guidance has to be given in correct ways. Leadership is channelising youth energy in one direction for progress and development of the country. Leadership must be functional. I must deliver the goods to beneficiaries. The leader must contribute to achievement. It is only the opportunistic leader who should be carefully handled.”²

Rationale for the Emergence of Youth Leadership

UN World Congress from RIO to Istanbul (1992-1996) highlights the urgent need of youth leadership in the development process. World Conferences reflect “Governments are slowly recognising that young people are experts in their own right the best sources of

knowledge and information about the needs and concerns of youth – as well as very committed actors for social change.”³

Following resolutions were adopted for the development of the youth leaders.

- Develop new approaches to participatory policy-making and implementation of sustainable development programmes so that youth participation can become a reality (SIDS 71).
- Promote the full potential of youth and enable youth by supporting and valuing their abilities to play an active and creative role in building sustainable communities for the future (UNCHS 12OB; 182n)
- Put in place programmes that encourage children and youth to use communication networks and information technologies (UNHCS 190, 191d)

Youth organization in Asian Countries

It is a matter of regret that in Asian countries most of the youth organizations are concentrated in urban areas. The vast majority of illiterate rural youths are left outside the scope of organized activities. As in India, Pakistan, Bangladesh, Nepal, Srilanka and Indonesia large section of youth population are illiterate so they find it difficult to fit in the organization. In present situation, some efforts have been made to organize uneducated rural youths. These organizations are mainly action-oriented rather than structure oriented. It is often an adhoc group of young people to achieve certain objectives such as cooperative farming, fishing, cultural activities and adult literacy programme etc. These groups should be

encouraged and strengthened to form organization in a systematic manner.

Nepal has about 300 youth organizations, mostly in rural areas, throughout the country. Each organization is a locally based autonomous group and these groups are co-ordinated by a semi governmental agency called “Youth Activities Co-ordination Committee”.⁴ Each youth group undertakes programmes for the development of its members educational, recreational, economic, cultural as well as service and development efforts for the community. The programmes in the later category include literacy programmes, health education, drinking water projects, construction of school, roads, bridges, running of clinics, tree planting, cleaning of public places, such as temples, ponds, drainage, etc. Some of them undertake skill training, self-employment programmes, co-operatives etc. In many of the villages in Nepal organised youth groups are the only people’s organisations which are engaged in the development of local communities.

Patriotism, hard work, self-reliance, self-discipline and support to the family and community were considered to be the basic elements in personality growth of leadership in China. In “All China Youth Federation” (a federated body of youth organization) started a campaign called “Five stars and four points of beauty” for the leader. These are decorum, politeness, public health, public order and moral. The four points of beauty referred to the beautification of language, minds, behavior and the environment. This campaign had been launched through the country and had borne fruitful results.⁵

In Malaysia, it was considered a natural evolution of leaders of organized youth movements to become leaders of political parties. Most of the government leaders in Malaysia had been leaders of organized youth movement less than a decade before. Youth organizations are treated as most powerful mass associations working for the good of the country⁶ because youth leaders are more idealistic, more willing to take risks, more inclined to accept sacrifices, more prepared to learn new skill.

In Sri Lanka there is a large people's organization called "Sarvodaya".⁷ It was founded on Buddhist principles of community development through voluntary effort of the people. Sarvodaya appeals to youth and students to provide their free labour and thus serve communities for their self-development programmes. Every year hundreds and thousands of volunteers, mostly youth, are mobilized by 'Sarvodaya' to undertake construction of road, irrigation canals, schools, and community centres. They also place volunteers for long periods to help rural communities to improve their educational levels, animate the people for self-help projects, assist them to improve their income by providing technical assistance for agriculture, animal husbandry and cottage industries.

More than one million of youths of India participate in community development work as volunteers under NSS programme. The Nehru Yuvak Kendra Sangathan, which represents the rural youth has started a massive sensitisation programme through its youth clubs for involving young people through its youth clubs for involving young people in protection of the environment at micro-level. Similarly, the National Service

Scheme (NSS) with its 1.1 million student volunteers spread over all the colleges and universities in the country launch various national campaigns called “Youth Against Famine”, followed by “Youth for Afforestation” and “Youth for Eco-development” programmes. Youth for eradication of illiteracy.⁸

Bhutan’s youth play an important role in national and community development activities, with special emphasis on poverty alleviation and environmental improvement. This starts right at the school and institution level where social services are given an important place in the school” co-curricular activities. These have included helping in the farms during sowing and harvesting seasons, planting trees, helping in building latrines and improving sanitation in the neighbouring communities, participating in the village festivals and generally enhancing the knowledge of the community through staging of educational and entertainment activities for the benefit of the communities.⁹

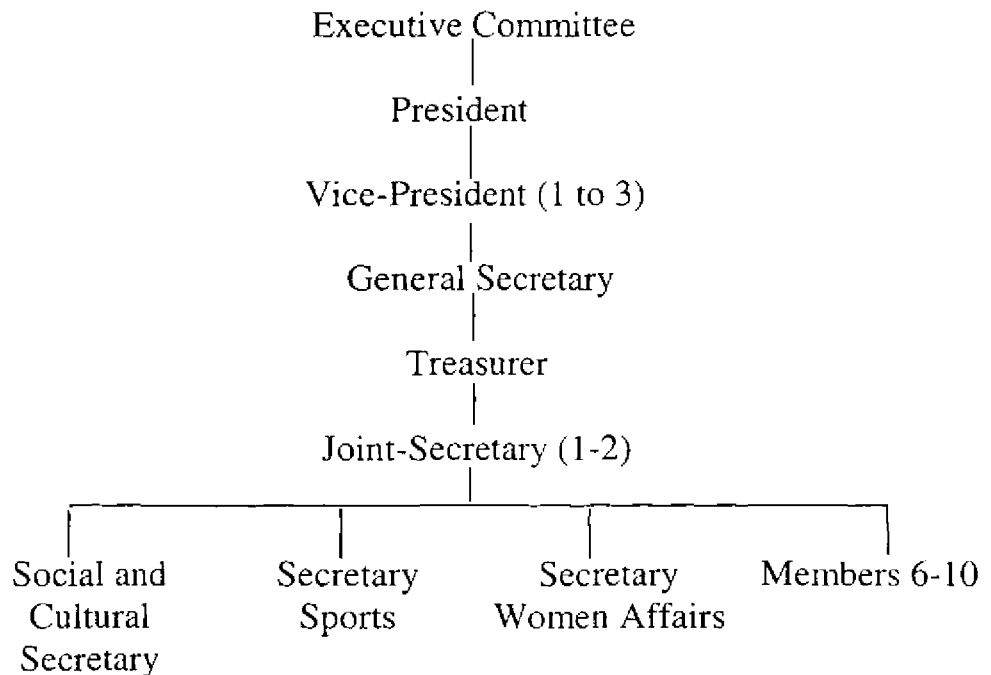
Voluntary Youth Organizations in Bangladesh

In Bangladesh the youth in the age-range of 15-30 years constitute one third of total population of 140 million. The total number of youth (age 15-30 years) in the country is about 45 million.¹⁰ A considerable section of youth of Bangladesh are in constant trouble for illiteracy, unemployment, malnutrition, poverty and suffer from frustration. Another section of youths are victim of political gambling and are being used in the hands of selfish politicians for their expansion of power. Some youths are engaged in terrorism, drug addiction and anti-social behavior. Rebellious student youth revolt against vital issue frequently. Their protest is characterized

by slogan, shouting, strikes, boycotts, throwing stones and breaking cars etc. It is a crucial and gigantic task to control and motivate these angry, aggressive, frustrated youth. Urgent plan of action is needed to mobilize them in community development activities through organization by imparting life skill approach to combat their problems in a disciplined way.

The number of voluntary youth organization in Bangladesh has been progressively increasing because they are concerned with the socio-economic need of the poor people. Most of these organizations operate individually at a very micro level, with a small area of service, while a few have a good number of activities covering large area. Personal desire, the interest of some particular groups, concern for others, the needs for professional people and sometimes, missionary goals are behind the origin and growth of these voluntary organizations. Broadly speaking, rural development, poverty alleviation and social service are the common motives. Grass-root level young women's organizations are involved with mobilizing women to raise their social status through income generating activities and increased civic consciousness. Sometimes these organizations are established basically for recreational and cultural activities. Gradually they are transformed into developmental organization. These organizations are being enlisted with the Department of Youth Development (Ministry of Youth and Sports, Govt. of Bangladesh). Some are registered under the Department of Social Welfare. Each organization has an executive committee. The size of the executive committee may vary from minimum ten to maximum twenty four members. Most of the time they are elected by the general body. If

there is no suitable candidate they are nominated or selected. The executive committee decides the policy planning and programmes of the grass-root level local organization. Organizational structure of grass-root level voluntary organization is given below:



Youth organizations in Bangladesh, are the most effective and participatory means through which youths can make their contribution to development process. There are more than six thousands grass root level youth organization in Bangladesh.¹¹ Youth Development implies the involvement of youth as beneficiaries of development activities and as partners in the formulation and planning of those activities. At the final analysis it has to be of the youth for the youth and by the youth. In the context of participatory development and volunteerism, the role of youth organization is very important. Youth is going to play a catalytic role in the integrated and harmonious growth of the society. Need

for group action is a crucial factor in youth and community development work. When the youths organize themselves as groups they acquire a certain amount of inner strength which enable them to plan and act, so the development of youth organization is regard as a vital component in fostering a sound generation.

Study on Grass Root Level Voluntary Youth Organization

Observing the gravity and necessity to focus on youth situation research study was conducted with the following broad objectives.

- The general objective of the study of youth organizations is to increase through practical study at the grass-root-level, the knowledge and competence of effective youth leaders, who are in a position to effect changes in policies and programmes which directly helped in the socio-economic development of the country.
- An in-depth field study of selected youth clubs, including the various approaches to the establishment and organization of community development project, their goals and objectives, the programme development and implementation processes, the extent and the type of leadership influence in the project.
- A critical examination of the youth activities including the concepts, skills, issues and problems involved in youth programme development and positive characteristics of effective leadership and conducive environment for creating youth leadership.

Methodology

The study has concentrated on qualitative data. Qualitative information were collected through interview and focus group discussion (FGD) and face to face interaction with the youth leaders of 70 grass root level voluntary organizations of six divisions in Bangladesh. Secondary data have been collected from the literature of Commonwealth Youth Programme and Social Development News-letter of UNESCAP and publication of Department of Youth Development, Ministry of Youth and Sports, Bangladesh.

I personally visited more than 100 grass-root level community based youth organizations throughout Bangladesh, arranged focus group discussion with the youth club members about the leadership influence in their organizations and also observed the impact of their activities in their community due to influence of effective leadership. I selectively interviewed effective community leaders of 70 youth organizations who have done commendable work in the field of community development, health—raising, gender-equity, improvement of sanitation, environment conservation, literacy programme, elimination of violence against women, ensure social justice in their area and mobilizing the youth in skill training and self employment programme to combat unemployment and poverty. Some of them become the local member of union council of local government through election.

I also organized training programme locally where the club member participated. I facilitated and discussed with them about the positive and negative qualities of leadership. They also

explained how the destructive and negative qualities of leadership hindering the socio-economic and health situation of their community. They also identified the positive qualities of leadership which is leading the community to an ideal society with material as well as spiritual values. They also felt the need and emergence of real committed skilled, hard working, honest leadership to save the nation from moral crisis and lead it to an ideal society.

The positive qualities of leadership are identified by 500 youth club members. Most of them explained the main thrust of their being an effective leader. They also identified the factors and situation which lead them to be a supportive leader. The following qualities of leadership are highly expressed by them which have far-reaching effect in building effective leadership.

- **A Leader is One Who Loves the People** : A leader desires to share his love with others. He tackles his task with enthusiasm, with purpose and with hope. He knows that he must have confidence in himself if he is to help others. His love should be patient, kind, trust, polite, calm, positive and persistent.
- **A Leader is a Friend of the People** : People will identify a leader as their real empathetic friend. A Leader is an *Enabler* Leader has an enabling function. He enables others to function effectively. He enables others who are in difficulty to accept themselves and work through their problems to some fulfilling conclusion.
- **A Leader is an Agent of Change**: He assists the follower to bring a positive change. A Leader is a *Learner* also A leader

is not supposed to know everything. He will always search the truth, and knowledge. A Leader is a Passionate Listener: Leader tries to understand the followers. He has to listen to their expectation, desire, hope and frustration and above all to their questions. His ideal should be “learn to listen and listen to learn”.

- **A Leader is a Person :** Leader is a man of flesh and blood with emotion, feelings, desires, love, etc. He/She is not an angel. A leader is empathetic to people’s suffering. A Leader is a *Reflector*. A leader reflects on the feeling of others, trying to understand why a person feels the way he does.
- **A Leader is an Explorer:** A leader explores innovative ways of approaching life, and approaching truth. He is passionate searcher of real life. A Leader is a *real responder*: A leader must realize that every word, action, attitude, non-verbal expression of his/her follower has meaning. He has to response in an appropriate manner and try to translate them into action.
- **A Leader is a Great Motivator :** A leader will encourage, appreciate his followers to work. A Leader is a *Delegater* A true leader is not a power monger. He delegates his responsibilities to others. A Leader is a *Risk Taker* Leadership is not a easy go-like life. A leader is a person who is willing to accept risk to gain new insight. A Leader is an *Evaluator* Leader should continuously evaluate himself and others. He should monitor the goal and objectives of his programme on regular basis.

Finally a leader should be a *patriot*. He should consider the organization greater than him and country is greater than organization.

Positive qualities of a leader identified by the members of youth organization are: honesty, commitment, patriotism, moral courage, neutrality, loyalty, lovable nature, righteous, discipline, punctuality, development-oriented, farsightedness, good communicator, amiable, cooperative, empathetic, altruistic.

Negative qualities are: corruption, treachery, partiality, terrorism, destructive nature, obstinacy, cruelty, selfishness, egoistic, liar, heinous, dubious nature and boastfulness.

The youth club members also emphasized the need of practical skill of a youth leader such as administrative, organizational, observation, advocacy and communication skill of an effective leader. They also opined that there is a scarcity of true committed altruistic leader in our society. There is real need to create genuine leadership in the community. And the present moral crisis of the youth is that they have no role model to follow. Most of the youth are used as instruments in the hands of so called selfish power-greedy and corrupt leaders who are polluting the whole community.

Reasons for Participation in Organization : In reply to the question why the youths form organization they stated that they form organization for (i) developing leadership talent and abilities, (ii) learning the decision making process, (iii) constructive use of leisure time (iv) acquiring knowledge, skills and attitude through

group interaction (v) gaining the ability to cooperate with others, (vi) team building (vii) involving themselves in skill training for self-employment. (viii) acquire learning by doing and render service to the community, (ix) working as watch dog of prejudice and social injustice, (x) promoting positive healthy life style through nurturing creativity

Approaches of Youth Work in Grass root Level Organization

In order to organize their activities the youth organization adopts some approaches which include some element of social ideology to which the members subscribe. They follow one or more than one approach at a given time and then change an approach from time to time. Sometimes the organization follows welfare approach (for example to arrange a blood donation programme or set up a library or play ground for the members) for the members. Development approach is a process-oriented approach where active involvement and participation of the beneficiaries are the key elements. Here the members of youth organization solve their own problem through initiative and sustained action. They starts self employment project through skill training from the Youth Training Centre of Department or Youth Development, Ministry of Youth and Sports. This approach is growing popular in the youth organizations of the Bangladesh. The third approach is social action approach where social or economic changes are sought to be brought about through direct action and manipulation of the circumstances and situation prevalent in the society. When the youth leader and members of the organization raise their voice against violence of women and social injustice. They follow social action.

Major activities of the youth organizations

- i. Service oriented activities : Child and maternal health care, Blood donation, Free Friday clinic, Relief work during flood and cyclone. Environment conservation.
- ii. Income generating activities : Skill training, Running self employment project i.e. Sewing, Tailoring, Nursery, Cottage crafts, Poultry, Livestock, Pisciculture, Horticulture, Computer, Electrical work, Welding and Carpentry etc.
- iii. Educational activities : Setting up night school for non formal education, Library, Organize debate, seminar, workshop and publish magazine.
- iv. Action-oriented advocacy work : Anti-dowry, Anti-terrorism, Reduction of drug-addiction, Social mobilization for elimination of violence against women and early marriage.
- v. Recreational and cultural activities : Music, Drama, Sports, Promoting folk culture.

Findings based on the in-depth observation of the activities of youth organization:

- Studies of grass root level youth organizations, reveal an interesting situation. Usually where there is both a high degree of consensus as to who the leaders are and a high degree of adjustment, I find two basic types of leaders. Referring only to communities, there are “task-oriented” leaders who are usually specialists at something. They see conditions in the community which, by their expert standards, need improving, and so they drive hard to change the community in some technical way. i.e. through skill training, project work, and micro credit etc. In the

well-organized, adjustive community, there is also the “social” leader, the “harmonizer,” or the “process” leader. He is the leader who is more concerned with people and groups and their relationships to each other. Whereas the “task” leader promotes physical and technical change, the “social” leader reduces friction, improves relationships, and maintains the community social system. They worked for anti-dowry movement, violence against women, environment conservation, drug reduction campaign and anti terrorism etc.

- Voluntary membership with a minimum subscription is open to the local youths and democratic functional base are key elements of successful operation of a number of yourh organization.
- Sometimes influential politicians and wealthy persons take too much interest in voluntary youth organizations. The involvement of such important persons as the patrons of the organization facilitates the receiving of grants and other facilities. However, the involvement of such persons sometimes leads to unhealthy rivalry among the organization and their entry and exit is a hindrance to the smooth functioning of the youth organizations. The members of voluntary youth organization must be politically conscious and they should not be used in political gambling.
- Leaders must keep a proper balance between social development and economic development in running an organization. Now-a-days young people have been critical in generating momentum for ensuring success of their various

community development programmes. Their ocean like energy, zeal, idealism, has enabled effective community involvement and enhanced participation. Young people's involvement is the development of their own community giving them a sense of ownership.

- The members of youth organization cannot integrate themselves fully with development work unless there is community participations. So, youths should mobilize the rural people to take part in development activities. The members of youth organizations should visit rural areas on a regular basis.
- Contributions of youth organizations should be directed to promote the young persons' understanding of self with a view to developing their self-esteem, self-image and identity; strengthening the development of moral and spiritual value in consonance with the tradition and cultures of the region. It will enhance the development of inter-personal skill essential to the fostering of positive relationship with others. Participation in a youth organization will encourage the development of a sense of social responsibility of the youth for the well being of the community.
- Youth leaders who show proficiency in social field as good organizers and creative and innovative worker should be accorded due recognition by the state. Such recognition will generate a spirit of competition among the enthusiastic and promising young persons leading to vigorous activities in various fields.

- Leadership should be treated as both social and philosophical content. Bangladesh is now on the threshold of significant economic growth and social progress. For the bright future of the country youths should participate actively in the socio-economic and political leadership of the country but there must be long term plan for creating the future leader through training, participation in community work, character building. Quality of the future leaders need to be enhanced by building up character, a spirit of service to the community, love for the nation, preservation of cultural values and promotion of social goals.
- Government or proper authority should recognize those inherent qualities and unique characteristics of youth, challenge them in proper manner, motivate them through their own initiated organizations, open meaningful channels to them and provide them with adequate and continuing support.
- Due recognition and respect for youth organization should be given. Either the national federation or the council of youth organizations should be formed as a body in matters of vital importance to the nation.
- The decentralization of decision-making process is considered a very realistic step as leaders of the organizations were being given greater autonomy with regard to the operation and management of their respective bodies.
- There is a need of strong centre for coordination. Coordination of voluntary youth organization and Govt. organization is urgently needed. Coordination and cooperation are key factors for effective leadership. Without an effective coordination body,

the youth organization could not speak with one voice on matters of legitimate concern to them. Without effective cooperation youth organizations were bound to enter into unhealthy competition, duplication of efforts and wastage of scarce resources. It will be an excellent training ground for coexistence, tolerance, patience, competition, team building management skill, democratic decision making, cooperative spirit and distributive justice.

- The strength of a youth organization lay in its apolitical character which has the opportunity to accommodate young people from all sector. The members can devote itself to social, economic and cultural activities.
- Uniform youth groups as scouts, girls guides and BNCC (Bangladesh National Cadet Core) are proved to more disciplined and posses organizational and management skill than other disorganized groups. Training of life-skill is necessary to enhance personal development of youth.
- Youth exchange programme to exchange of views, skill and experience is effective. Volunteers of Korea (Koika), Japan (Jaica), UNV from Nepal, India, Sri Lanka, Philippine, volunteers of USA Peace Core are very supportive for interaction.
- Functional literacy and formal education is very significant for leadership. Because effective communication is co-related with education.

- Empowering young girls is essential to serve as role models and participate as agents of change in their families and communities. Direct participation of girls in decision-making and building self-esteem through sport, recreational and cultural-literary activities. Maintaining gender-balanced training programme for both men and women. Gender issue should be an important concern in leadership training.
- For emerging good leadership non-governmental organizations are to be considered as human resources which could be tapped for their expertise in the area of youth work.
- Equipping young people with simple and innovative skill to enable to cope with the conflict situation. Resolving a conflict in peaceful manner not with muscles or lethal weapons. Youth friendly service can raise the self-esteem of the youth leader. If the youths can be incorporated into decision making and be given opportunity to be instrumental in mobilizing communities to access different welfare action will be conducive for growing leadership qualities.
- Leadership crisis is a serious problem of the youth organizations. In order to promote and develop youth organization the question of effective leadership is crucial. Sometimes leaders are neither trained nor sincere and confident. They are not selected or appointed and have not emerged from the group. They monopolize leadership positions and are dominant most of the time. They are less concerned with the views and needs of the members of their groups. Sometimes leaders are not interested to work themselves and expect

members to bear the whole burden. These types of so-called leaders often try to manipulate the election of the executive committee in order to perpetuate leadership which creates frustration among the ordinary members. The holding of office is regarded as a status symbol and the misuse of funds is not uncommon. Such malpractice is a blow to the work of youth organization. Indeed the functioning of a youth organization depend much on the sincere, honest and trained leadership. Conflict and rivalry between different organizations also hampers the normal activities of the organization.

Government initiated training programme for developing youth leadership

National Youth Centre (NYC) in Savar, Dhaka (Dept. of Youth Development, Ministry of Youth and Sports) is now imparting regular training on leadership since 2000. UNESCAP in cooperation with the world council of Churches and the Ministry of Youth and Sports, Government of Bangladesh through the Department of Youth Development conducted four youth leadership training workshop between 1981 and 1987.¹² In Bangladesh 152 members of different youth organizations participated in the training programmes. These workshops opened new era of activity for the Department of Youth Development whose programmes are heavily based on skill training and employment. These were the only national training course on leadership development offered by the Ministry of Youth and Sports for the leaders and workers of the voluntary youth organization till 1987. It provided a deeper understanding of the role and place of youth as agents of change for community and

national development. Finalization of National Youth Policy will open a new phase for the youths of Bangladesh. Registration of youth organization with the Department of Youth Development is highly needed.

Skills need to be developed among the members of youth organization¹³

To be an effective youth leader members of youth organization have to acquire the following skills.

People-centred skills : Communication skills, Observation skills, Problem-solving skills, Morale-building skills, Skills to tackle emotional situations.

Communication skills : Communication is the basic vehicle through which a youth worker approaches, builds relationships and mobilizes youth groups for action towards defined goals and objectives. i) As to how brief, concise and relevant his address to the group is; ii) As to how effectively he has been able to drive in the salient points; iii) As to how far his words have evoked response from the group members and have drawn them out with their frank viewpoints and feelings.

Observation skills : Some of the main points that may be given due consideration under skills of observation are : i) Noting tension in the group while an issue is being discussed and taking appropriate steps to keep the tension level within desirable limits; ii) Noting the interest level of the group and not stretching an issue when group reveals a tendency to avoid it; iii) Noting the pattern of bilateral communications within the group and ensuring that no one

who wishes to contribute his viewpoint is left out due to domination by others.

Problem-solving Skills: Some of the important tasks in which a youth worker has to equip himself well in his problem-solving role are : i) The ability to clearly and unambiguously state the problems and goals that are required to be kept in focus by the group while examining various issues; ii) Ensuring due opportunity for expression of viewpoints by all sections of the group; iii) Infusing the group with his own well-informed and well-thought out ideas; iv) Evaluating all the ideas thrown in the group objectively in order to lay before the group the different possible outcomes.

Morale-building Skills: i) Showing sincere and continued interest in the group and all its activities; ii) Ensuring that no member in the group is ignored; iii) Harmonizing day-to-day discussions in the group and promoting mutual understanding and agreement; iv) Reducing and eliminating tension as soon as possible to do so and building a climate of general goodwill; v) Upholding rights of individuals in the face of group pressure; and vi) Above all, expressing praise and appreciation without prejudice and reservations when appropriate to do so.

Skill of abilities to tackle emotional situations: In order to face the challenge of such unsavoury and perhaps unavoidable (sometimes) situations in the group, the youth worker may do well to give thought to the following points to build a degree of personal strength: i) Maintaining through practice a calm disposition while facing conflict and anger even if it is directed wholly or partly against the youth worker himself; ii) Making mental preparations

to accept disappointments with equanimity; iii) Withstanding periods of tension without losing objectivity and perspective; iv) Facing periods of silence and non-communication with relative ease; v) Continuing efforts to build closeness and affection despite adverse climates in the group.

Activity-centred skills : Planning and organizational skills, Administrative skills.

Planning and Organizational Skills: A realistic assessment of the situation in a given area; establishment of objectives and priorities to improve the situation and development of appropriate programmes along with projects, activities, etc. to achieve the objectives.

Administrative Skills: In a government set-up or in a large national level voluntary organization the administrative responsibilities of a youth worker are likely to be significantly more than in an organization which operates at the sub-national or local level.

Need for Value-based Development of Youth

Values are of vital concern for youth. Now there is no moral radar to guide young people. In the midst of rapid social change the difference between right and wrong has blurred. Pragmatism is considered philosophy of life. People are formulating their own code of conduct in order to fulfill their selfish motive and demands. Therefore, healthy environment must be created in which young people will find encouragement to achieve real heroism to eradicate evil and corruption from the society. They should be

honoured by their own right and not patronized by political bosses for political purpose. Youths should follow the path of value based development. It is viewed as a process to facilitate the search by youth for those values appropriate to the realities of their own milieu. Value based training in the youth organization will serve to initiate and facilitate a quest of self-disclosure of young people to help them to transcend their own limitations.

In following value development the youth organization need to promote the positive aspects of their culture whereas the negative aspects should be shunned. An attitudinal and behavioral change is a necessity for the youth. The youth organization should encourage a re-orientation of social values away from a premium on urban based alien culture and concomitantly towards rural based work involving manual labour. By the influence of foreign culture and rapid social change, urbanization and industrialization, permissiveness, escapism and the break down of the family unit and counter culture are infected to the youths. The campaign have to be mounted to promote the preservation of traditional and spiritual values, courtesy and respect, care and share and concern for the aged and community people as a whole.

Conscientization: real work of a youth leader

Youth organization can play major role in building awareness among people to make them conscious about the root cause of poverty, social injustice, unemployment, malnutrition, illiteracy, creating public opinion and to change their socio-economic condition by community participation. Youth organization, can play key role for social transformation. They can work as the

watchdog of the society and can make a positive structural change in the society. As Dr. Bhagban Praksh rightly says, “The world response to youth needs has been quite positive. Today the youth are seen not only as a problem group but also as a potential resource for development. Since 1985, the International youth Year, nations have recognized that the imagination, ideals and energies of young women and men are critical for the continuing development of societies in which they live and grow.”¹⁴

Quality, commitment, communication capacity and skill of youth leaders are most significant factors. When the youth worker became inward looking, egoistic with little regard for the needs of the wider community, it could become sterile and stagnant. But when it became community-oriented, it took in new life and dynamism it gain support and recognition from the society at a large. By this gradual process of altruism true leadership grows. Young people are always revolutionary. They would not tolerate dishonesty, insincerity, hypocrisy, and arrogance. They would protest against the so-called selfish old traditional self-imposed leaders who are not wise and realistic in their judgement unfair, corrupt and lazy who use the youth as their instruments and ladder to climb. So it is imperative that leadership training for youth workers and youth leaders should be given top priority. “In 1998, youth ministers of the commonwealth have also adopted a Plan of Action for Youth Empowerment (PAYE) to the year 2005. The PAYE declares, “Young people are empowered when they acknowledge that they have to create choices in life, are aware of the implications of those choices, make an informed decision freely, take action based on that decision and accept responsibility

for the consequences of that action. The Government and the civil society have to create and support enabling conditions for the full flowering of its youth.”¹⁵

Leaders are needed not only in political situation, grass-root level organization, communities, social setting in all cases we need leaders. As the youths have exposure to the society it is more important and significant and vital. Emergence of effective youth leadership is the need of the time. Promoting youth leadership at grass-root level youth organization will be the assets of the community and they will be able to group the future political leadership of the country. Personal development and capacity building can ensure their effectiveness. Organization of youth clubs and association will enhance creation of good leadership. Training is a necessary pre-requisite of leadership. Efforts to be made to bring about interaction and participation of youth from all upazillas in developmental activities and designed to promote national solidarity. Leadership training programme, work camp, dialogue are to be organized at local to district level as well as national level in order to facilitate communication between young people and the government.

Youths are the hope of yesterday, the joy of today and the guarantee of a better tomorrow. The time has come that we have to be attuned to the rhythm and pulse of the moment. The youths should not be identified as a symbol of terrorism, violence, indiscipline and destruction. The youth organization will assist in the development of the potential of individual youth who will be doers and not talkers, workers not with promises but with achievements and a force of constructive effort and creativity.

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Chapter – VI

NEED FOR EMERGENCE OF NEW PARADIGM OF PHILOSOPHICO-SOCIAL LEADERSHIP

Pseudo-leadership : Wrong notion of leadership prevalent in our present society

In the new millenium most of the people are suffering from cynicism regarding the character and role of the leaders. They have an adverse feeling about the activities of leaders. Political Leaders are often considered as the only leaders. Most cases they are powerful and influential in a negative way. They will have a gang of followers to attend the procession, enchanting slogan and organize meeting. A meeting of a leader is successful if it is being attended by large number of people, quality of people attended is hardly considered as important. The so-called leaders have some followers who are always busy in flattering them. They are not aware of the famous saying, “The tongues of flatterers are like daggers in our absence, but in our presence, softer than silk.”¹ According to them their leaders posses the best qualities of human being and doing the right thing. The leader has no communication and interaction with the common people. When they visit some place expensive reception is being awarded with decorated gates and pandals. The leaders and the core followers are hosted with rich food. They collect subscription from the local traders. So the politician and businessman have a close affinity. The businessman having black money get support from the political leader because

they donate money from their party. As the leaders are influential they try to influence the different offices in a wrong manner.

These types of leaders force the office for giving job to their party members through back door. They give shelter to the criminals of their own party. They try to take all advantage from the society by influencing their power. “There are some leaders around us who are power monger become leaders by influencing the people through money and muscles.”² Some leaders nurture young gangstars and hoodlums for their defence. They use them in teaching good lesson to the opponent party. The gangstars are known as ‘cadre’ of the political party. Leaders are rich. They become rich within a short time after getting a portfolio. They are corrupt and liar. Leaders are busy in delivering long speeches with endless unrealistic promises to the people which they never fulfil. Shouting is their common habit. They accumulate wealth and property by exploiting the ignorant people. They are not consistent in their words and works. They are of complete dubious nature. Though the common people have mistrust on them, but they cannot protest out of fear. Leaders are boastful and always conscious about their status. Their names and pictures are being printed in banner, poster and placard. They have publicity mania.

The positive qualities of an effective leader have been discussed in the previous chapters. The qualities mentioned above are totally absent among these leaders. Because the real leaders are not emerging they occupy the platform in a wrong manner. They are prodigious and lead luxurious life. They shed crocodile tears for the rural poor but they themselves being living in big palatial building in the city. Walter Holzhausen rightly said : “Highly

educated leaders have lost touch with their poorer urban and rural compatriots and they may know very little about the real needs and aspirations of the people. Attempts to reform from above often fail because they ignore the real needs of the masses or tend to contravene local traditions and thus lack popular support.”³ Their children study abroad. The leaders use the local students for agitation, strike, hartal and thus create session jam delaying their educational degree. If any mischievous activities of them are exposed to the people they will never apologize. For all evil they will make opponent party responsible whereas they demand credit for all good things done. They have no accountability to the people. The leaders increase the number of followers with giving some financial and other privileges in a wrong manner. For this leadership crisis socio-economic development is moving towards negative direction. In a recent national seminar of Bangladesh Economics Association on “The Political and Economic Profile of Bangladesh : Where we are Going, Where to Go”, key note speaker said, “People are trapped under criminalization of politics ... now we need insightful courageous patriotic leadership accomplished with high humane values and substantive public action.”⁴

A democratic leader’s aim should be to establish equality and fraternity. But in practical field we observe mutual hatred, naked rivalry, jealousy among the leaders. Votes are purchased by money. Findings from a recent study in Bangladesh reveals that “Leaders spent huge money (at least 5 lacks) for election. So after election they try to recollect the money from the people. How can we expect good work from them?”⁵ Narrow interest of occupying

political power lead the leaders to bribe the people by any means. Most of the propagandas of the leaders are deceptive and misleading. This shameless naked propaganda has the cumulative effect of electing dishonest, corrupt and inefficient leaders.

Now-a-days leaders believe in egoistic hedonism service means service for their own pleasure and enjoyment. Sometimes their enjoyment reminds us the Carvaka morality of eating expensive tasty food even by taking loan and live happily. Altruism is totally absent. But a leader is morally bound to perform service for the community. True leader should believe the motto of Mill's Utilitarianism. Mill in his famous book 'Utilitarianism' states that the greatest happiness of the maximum number of people is the ultimate end of human action. Mill's utility or happiness is the outcome of right and wrong that has been drawn from the idea of justice. "Idea of justice implies two components: a rule of conduct, and a sentiment which sanctions the rule. The first is intended for the good of the people. The 'sentiment' is the desire that punishment may be suffered by those who infringe the rule".⁶ The first of judicial virtue, impartiality is an obligation of justice. But in practical field we observe that the notion of neutrality, equality and impartiality is converted into different meaning.

The followers belong to the leaders' organization are blindly supported by the leader even though they are involved in criminal offence. To defend one's own follower and offend the followers of other leader is the only motto. So justice which is higher in the scale of social utility is written only in black and white. Leaders try to increase the number of followers by giving them undue advantage in various field ignoring the competent candidate outside

their organization or party. Lack of social justice is one of the major causes of leadership crisis. The leaders abuse their legitimate power, exceed its limits and neglect its proper exercises. Innocent people suffer from the 'leader-phobia.' Even it is found that a leader is being elected by showing his tyrannical power and muscles in a community. "That politics is a dangerous business and that no politician could afford failure that in the political arena survival of the strongest, or most ruthless, was the order of the day."⁷ We can easily name the leaders as leaders improperly so-called.

Following the pseudo leaders as role model and observing the deformation of social values the personality formation of young generation are totally affected. In social practice number of alarming facts emerge: crime among youth is on increase, a greater part of educated and dropout youths are not prepared to participate in real life, skepticism is on the rise among young people, along with estrangement from the ideals of society and the pursuit of social activities outside social life such as drug addiction, following pop and punk culture etc. All these depict serious perturbation in personal value systems.

When there is a discrepancy between ideals and reality, formalism on the part of elders in the upbringing of young people engenders in them deep personal conflict. On the one hand, they are torn between, what is inherent in the age as they strive towards fulfillment in the "adults' world", and on the other hand, a negation of the concrete patterns found in the ideals and negative role models. This causes feelings of insecurity and alienated from actual social life. Striving towards social activity is expressed in informal

groups formed by young people between fifteen to thirty five on the basis of common interests and activities and is oriented towards an alternative way of life which may not be socially acceptable.

Emilia rightly says, “Deformations in personal values are usually associated with immaturity in the moral motivation along with the formation of mercenary of other attitudes. The human character acquires such negative traits as hypocrisy, indifference, cruelty, arrogance, an proclivity towards a symbolic solution of real problems, despotism and irresponsibility. An elder’s model behavior stimulates the development of the personal system of values in the child, its evolution of both motivation and needs, and hence, its whole shaping as a person.⁸ Therefore, we may assert that morality is the nucleus of the evolution of any person.

Guiding Principles of Ideal Leadership Needed in our Country Situation

What we expect from a philosophico- social leader?

Considering the gravity of the situation emergence of new leader in socio-political situation at grass-root level in the urgent need of the day. We seek a leader who can mobilize the common people and meet their legitimate, strategic and basic need and interest which ultimately lead to the promotion of socio-economic goal and preservation of cultural heritage. Vast majority of our people are living below the poverty line. We do not have sufficient food and clothing, adequate housing and minimum health facilities. Still our family bond is based on sharing and caring. This is the positive side of our culture. Community sanitation is in deplorable condition. It is a matter of regret that 57% of the people of

Bangladesh is not using sanitary latrine. Child and maternal mortality rate is very high. The vast majority of poor are in worst condition physically, psychologically and socially. Violence, terrorism, crime, bloody party conflict of the political parties are on increase. A large section of the politicians are living politics as a profit-making business. They are exploiting ignorant poor mass in ways too numerous to mention. Leaders are the privileged class. Unemployment is the most alarming problem of the youth. Poor are becoming poorer to hard core poor. Justice and people's participation in the development process are totally absent. The poor are giving subsidy to the rich. Last three decades are the decades of deprivation of the people. The genuine leaders are needed who are quite capable of ensuring justice and setting up good governance. We seek the leaders who are bold enough to expose the social and political mask of the corrupt leaders. They are capable to organize young people from the grass-root level. (Social and community leaders who will emerge from the grass-root level working with common people shall believe the age long heritage and traditional roles of Bangladesh and consider the people as human being. They are not crazy for holding a big position or to be a parliament member or minister.

We should not forget that we Asian people have age long cultural tradition which provide a rich reservoir of wisdom, virtue and strong identity. Revitalization of creativity and sustainability is very important. Development is not only economic development but a considerable balance of socio-economic, moral and cultural development which will ensure genuine human development. It is also true that all traditional cultures are not positive heritage.

Patriarchy, gender discrimination, apathy for manual labour, dowry, begging as a profession, bribing and many other social prejudice which are rooted in our society are the dark side of our culture. Similarly development cannot be achieved only through western know-how and financial grant. If we have to stand in our own footing we have to create genuine leaders who have commitment for real development of the people and bring a evolutionary change in the existing power structure created by corrupt leaders. Leaders should visualize the holistic vision of development which will synthesize eastern morality with western technology. Their mission would be to build new community, in order to have a full human life for the people.

Vivekananda, one of the great leaders of India said that three things are necessary for a man to be a great leader— conviction of the power of goodness, absence of jealousy and suspicion and helping all who are trying to be and do good. A leader must accept opposition view in a rationalistic manner. Vivekananda rightly said “Each man who thinks ahead of his time is sure to be misunderstood so opposition and persecution are welcome, only I have to be seedy and pure and must have immense faiths in God, and all these will vanish”⁹

Strategic role of youth is important in this aspect. Some role models are needed to guide the young generation to train them to be disciplined and rational through leadership training. Politics is not isolated from peoples life. A genuine leader is the advocate of social reform. Confrontation, rat-race competition and exploitation need to be avoided by the leader while harmony, unity and communality of share and care are to be encouraged. This

philosophico-social leader should not be dominated by the materialistic values of capitalism, the militaristic values of some western power and the techno-scientific values of western culture. People expect from an effective leader assurance of a broad-based system of social security, and equitable distribution of income and wealth and meeting the basic need of life. Though it seems to be an utopia but it is possible gradually.

The Five Fundamental Practices of Exemplary Leadership identified by Kouzes and Posner¹⁰ will be a good model for effective leaders. Following five characteristics of the connotation of leadership seems to be more suitable in the new millenium.

Leaders Challenge the process. Leaders do not accept the things as they are. They challenge the current status and believe that things can be different. Every single personal-best leadership case we find involvement of some kind of challenge. The challenge may have been an innovative new creation. Not one person claimed to have done his or her personal best by keeping things the same. In short, all leaders challenge the process. In the new millenium socio-economic and psychological problem of the people are more complex. There is radical change in scientific discovery and information technology. So the leader should be ready to take risk to innovate and experiment in order to find new and better ways of doing things.

Leaders inspire a shared vision. The leaders have visions and dreams of what could be. To enlist people in a vision, leaders must know their stakeholders, speak their language and convey message to other people. Every organization, every social movement, begins

with a dream for future. The dream or vision is the force that invents the future. Leaders have a desire to make something happen, to change the way things are, to create something that no one else has ever created before so leader must inspire a shared vision.

Leaders enable others to act. Exemplary leaders enlist the support and assistance of all those who can make the difference. Leaders proudly discuss teamwork, trust and empowerment as essential elements of their efforts. Leaders know that no one does his or her best when feeling weak, incompetent, or alienated. They mobilize the people to come up from inertia. They know that those who are expected to produce the results must feel a sense of ownership. Leadership is a relationship, founded on trust and confidence. Without trust and confidence, people don't take risks. Without risks, there's no change. Without change, organization and movements are bound to die.

Leaders model and mould the way. Leaders go first. Leaders model the way through personal example and dedicated execution. Mother Teresa herself participated in the service of the sick people. To model effectively, leaders must first be clear about their guiding principles. Leaders are supposed to stand up for their beliefs, so they better have some beliefs to stand up for. Eloquent speeches about common values aren't nearly enough. Leader's deeds are far more important than their words and must be consistent with them. Leader must be a genuine role model for the followers.

Leaders encourage the heart of the people. Leaders encourage the heart of their followers to carry on. It is the part of the leaders

task that they can win. Leaders encourage the heart of their people to carry on. But genuine acts of caring can uplift the spirits and draw people forward. So according to Kouzes and Posner Leadership is a commitment which needs a long year of practice. It cannot be purchased within a month or a year by money, power and dynasty.

What should we practice for to become a philosophico-social leader

True leader should be an achiever. Self-reliance and personal competence provide the prerequisite to self-respect and success. Believing that success depends on personal achievement in the front lines of services, work leaders understand that what we know propels individual progress in a society founded on the ideals of pluralistic democracy. In the present world situation where every leader must work and every worker must lead, the motto becomes. If I fail, we fail, if we fail, I fail. We feeling is a precondition of successful team work.

A leader must be pragmatic. He should not think in an unrealistic manner. Thomas Edison was a pragmatist.¹¹ When it came to selecting engineers. He'd give the applicant a light bulb and ask, "How much water will it hold? Most candidates would calculate the bulb's volume mathematically, an approach that takes twenty minutes or more. The smart ones, however would fill the bulb with water and then pour its contents into a measuring cup, a procedure that took less than one minute, Edison hired the engineer who worked in a pragmatic way. Like Edison, contemporary work leaders realize that achievement requirement is pragmatism i.e. willingness to ask questions and to search openly and without bias for practical answers to the most vexing problems.

Work leaders use pragmatic questioning as a effective strategy for leadership for two reasons.

Firstly commonsense is an essential prerequisite of leadership. Common sense, it has been said, is the most uncommon thing in the world but it is the most democratic of all mental qualities. It is the combination of experience with intelligence. Sometimes leaders who live in fool's paradise lose the ability to use experience to mould circumstances. Practical wisdom applied to common life is an essential attribute of genuine leadership. In the practical solution of community problem judgment based on common sense can work whereas theories and bookish knowledge may make it more complicated.

Secondly leader has to make dialogue with people. Dialogue allow us to research and communicate at the same time. They not only generate the data you need to make an informed decision but communicate what we stand for our personal commitment to gaining understanding and insight. According to the great architect and pragmatic Frank Lloyd Wright,¹² "Form must follow functions. They have to learn to experiment and withhold judgement until they have objectively assess the situation and identify a well-reasoned course of action."

Strategic Modesty should be practiced. Now a days a leader is characterized as rough crazy and agitated person. Mature and intelligent leaders with practical knowledge know what they don't know, an understanding that in turn drives with an craving to learn. Strategic humility results from a strategic decision to use learning as a tool for progress, and it characterizes confident and assertive

leaders. The recognition of truth that the awareness of one's ignorance grows experimentally with one's knowledge should be accepted by the leader. A leader will be continuous learner. The so-called fake leaders seem to be the wisest-person in the country. So they are not eager to learn anything. They always talk and deliver long speech. But they never listen to learn from other people

Effective leader should be people focused. They should be "by the people for the people". Service to others is the rent we pay for our room where on earth should be the moto of leadership. They must be empathetic to the suffering of the people. They must be sympathetic and empathetic to other's suffering. Leaders must participate in community service which fosters moral development. But this should not be done for the sake of publicity and publishing in the newspaper. Young people who will be the future leaders of the country can develop moral attitude and behaviour from the training and practicing in the community. Morality does not arise accidentally. It's adoption depends on commitment.

Leader must be pleasing personality. Leader must be humorous, smiling, pleasant and accessible and devoid of bureaucratic rigid nature. We also expect our leaders to be enthusiastic, energetic, and positive about the future. We expect them to be inspiring—a bit of the cheerleader, as a matter of fact. A leader must be able to communicate the vision in ways that encourage us to sign on for the duration. To enlist in another's cause, we must believe that the person is competent to guide us where we are headed. We must see the leader as capable and effective. If we doubt the leader's abilities, we are unlikely to enlist in the crusade. Expertise in leadership skills themselves is another dimension of competence.

And the abilities to challenge, inspire, enable, model, and encourage must be demonstrated as well, if leaders are to be seen as capable.

In a survey¹³ on characteristic of admired leaders conducted in Asia, Western Europe, Australia and North America on 20,000 people over the last two decades, revealed that honest, forward-looking, inspiring, and competent: these characteristics have, been consistently selected by all respondent groups as the four most essential leadership prerequisites. While these four qualities have remained at the top of the list over all the years of the studies, the relative importance of forward-looking and inspiring have increased over time. In many countries of the world the dishonest corrupt leaders drive the organization as well as the nation to destruction. In Bangladesh the dishonest, corrupt and incompetent leaders are dragging the nation to backward way.

Consistency between word and deed is how we judge someone to be honest. If leaders preach one set of values but personally practice another, we find them to be deceitful. If leaders practice what they preach, we're more willing to entrust them with our career, our security, and sometimes even our life. In practical field we find leader who practice the opposite what they preach. For becoming a genuine leader a correct assimilation of knowledge, virtue and respect is needed. According to Aristotle, "Virtue is a permanent state of mind, formed with the concurrence of the will and based upon an ideal of what is best in actual life an ideal fixed by reason."¹⁴ Virtue is an indicator of good character. A leader must be a virtuous person who endeavours for the control of passions. Aristotle's virtuous man is neither a coward nor a rash

man who invites dangers, he is instead brave and enterprising. A leader should not runaway living the followers in danger.

According to traditional Chinese philosophy, unity of knowledge and practice must be regarded as a prerequisite. Starting from the time of Confucius, the “agreement of one’s words with one’s deeds” has always been used as an ethical criterion to differentiate a gentleman from a villain. Confucius said: “A gentleman feels it a shame not to be able to match his words with actions. Man is the most important factor in the world because he can formulate ethics for the universe, into posterity, and win peace for thousands of generations to come”.¹⁵

We expect our leaders to have a sense of direction and a concern for the future of the organization. This expectation directly corresponds to the ability to envision the future. Vision is the magnetic north that provides others with the capacity to chart their course toward the future.

Leaders must ensure justice and equality. Antonio Rosmini rightly said, “The leading principle of social progress is justice, maintained coherently.”¹⁶ He felt the need of social benevolence which consists in the good desired for the whole society. A leader must possess this quality.

Plato in his Republic portrayed his notion of state, “the constitution of the state depends upon the nature of the soul, and political justice is but the outward expression of that inward harmony of soul in which true justice consists.”¹⁷

Leaders must be rational. Real wise man is dominated by reason. About the virtue of perfect state Plato said that the state being 'perfectly good' must possess four virtue—wisdom, courage, temperance and justice. Wisdom is a special virtue of the rulers who are leaders to administrate the state. Now-a-days all these four qualities are totally absent in the notion of the leaders. Plato said "philosophers must be kings." That means philosopher as a leader will rule the country "By philosopher he meant" true lover of wisdom, who enters into the special duties of life, yet keeps such a group upon life as a whole that he gives everything its right place. His is the clear knowledge of principle and conviction, which unites theory and practice in an activity useful in the highest degree to his followers."¹⁸

Confucius also said, "there are four essential qualities of the superior man; he is humble, he is differential to superiors, he is generously kind, and he is always just."¹⁹ But what we observe in the real life a dark cloud of injustice covers the social and political sky, hypocrites, flatteries in the name of leader occupy the privileged situation though they do not deserve. Deserving people with intrinsic qualities are deprived of all relevant position. They are being punished. 'Chairs' as a status symbol is misused by all means. Irrational behaviour of the leader improperly so-called has washed away the real meaning of justice.

Personal Dignity of a leader is very significant. A judicious comparison with the eastern and western tradition reveals that it gives high priority to personal dignity. An individual substance is defined by Boethius²⁰ (480-525) as person which is rational in nature. Aquinas asserted without hesitation that person means that

which is most perfect in all of nature. The person is considered to be a absolute value because of freedom and moral responsibility. In China Mencius found the close relationship between moral action and personal dignity: he regarded “moral qualities as ‘Heaven’s nobility’ in opposition to the ‘no person’ (*hsiu-shen*) as an essential precondition to the fulfillment of social duties. Mencius further clarifies that true human greatness and dignity lie in absolute faithfulness to moral duty. Here the two great traditions, Chinese and Western, really go hand in hand.”²¹

A true leader should nurture the culture of heart. In this state of critical juncture not only society, but the individual must seek moral and cultural revival in order to avoid further moral decline. Eastern peoples have coined the notion “culture of the heart”, in the sense of a culture of feelings. It is often forgotten that the greatness of the human spirit reveals itself not so much, and not only, in thoughts, ideas, and knowledge, but also in feelings, attractions and passions. “Culture of heart reveals the power of human feelings aimed at good and goodness, at love and compassion, at justice and humanity. It reveals the narrow mindedness of the abstract and pedantic, deprived of impulses, attractions and desire. To live only according to the prescriptions of mind would be boring and weak. For rational moral creatures true culture lies in the harmony between heart and mind, feelings, thoughts and intentions, ideas and beliefs, words and deeds”.²² Holy message of Prophet Hazrat Mohammad (SM) reveals “Guard yourself in six things : When you speak; speak the truth; keep your promise; discharge your trust; be chaste in all actions; withhold you had from striking; and from taking that which in unlawful and bad.”²³

For the leaders hatred and selfishness are a deviation from higher value of love. For Scheler, “the movement of love is a movement towards higher values. Values form a hierarchy from the sensory to the vital to the spiritual and finally for the holy. Leaders can open their heart for the people.”²⁴ Love begets love, hatred begets hatred. One of the important sayings of Hinduism, “The gift lovingly given, when he who takes can render nothing back; made in due place, due time and to a meet recipient, is a gift fair and profitable.”²⁵

Self Realization is a necessary precondition for ideal leadership. Iqbal the poet, philosopher and thinker based his philosophy of life on his philosophy of the ‘self.’ He suggests ‘*isbat-i-khuda*’ self-recognition—‘Khudi is the name of several attributes found in an ideal character such as self-realization, self-assertion, boldness, spirit of independence, sense of respect, noble idealism and action. The object is spiritual elevation.’²⁶ Real leader who wants to transform the society need to his own self-elevation at first. In the chapter IV of the thesis explanation of self actualization has been discussed.

Power of the leader implies strength and energy. “Power could in its turn be derived from the wills of men that constituted such power to the end that they might live in peace.”²⁷ Political thinker Hobbes rightly said that power should be exerted to establish peace “Good success is power; because it maketh reputation of wisdom or good fortune; which makes men either fear him, or rely on him. Affability of men already in power; is increase in power; because it gaineth love. Nobility in power, not in all places, but only in those

common wealth, where it has privileges; for in such privileges, consisteth their power”²⁸

There is no spiritual power in the outward observance of religious forms without the inward attentiveness of the mind. Mind and action must be one. An act of service in which the mind is not involved merely generates self-regarding pride. It becomes genuine service only when hand and heart are involved together, and for that a cleansing of the mind is needed. The ‘Gita’ uses the word *vikrama* to denote acts which is undertaken to purify the mind, by which selfish desires are gradually overcome and spiritual power is increased. *Karma* and *Nikarma*”²⁹

“Real strength does not consist in strife and opposition, but lies all- potent in love and inner peace. So the man who cares to live and grow must ever love. And suffer for love.”³⁰ Naked rivalry and terrorism are not the symbol of leadership power. Lord Buddha rightly realized this truth “He who knows the measure of his own power and shows discretion in his speed, lives true to his duty and will triumph over his foes.”³¹

Peace not war should be the slogan of a leader. War-hysteria, through application of power is not leadership. It is the disgrace of humanity. Leaders should maintain peace and reject war. Wrong decision of a leader starts war to destroy the mankind. Russell one of the courageous and bold philosopher who revolted against war and was imprisoned in his own country rightly said, “The future of man is at stake, and if enough men become aware of this his future is assured. Those who are to lead the world out of its troubles will need courage, hope and love. Whether they will prevail, I do not

know; but beyond all reason, I am unconquerably persuaded that they will”³² Confucian thinkers emphasizes on moral leadership. Gandhi, Guru Nanak and Christian thinkers practiced non-violence. In the New Testament we find, “Blessed are the peace makers, for they shall be called the children of God.”³³ Hazrat Muhammad (SM) preached the leadership of peace.

Leadership should be based on the good will. Real leader will plead for a society in which all the constructive tendencies of human being, love cooperation and empathy may be allowed to develop themselves to the maximum. The leader who runs the social, economic industrial and political institution should be based on cooperation rather than authority or force. Man is not only a physical and psychological being but also an axiological being. Values constitutes an important part of human nature. The concept of ‘Summum Bonum’ or ‘Purusharth’ is based on the axiological analysis of human experience. Any person should not be used by the leader as a means for his self interest. German philosopher Immanuel Kant treats “good will” as the only intrinsic value. In human character moral will is the absolute good and the absolute and intrinsic value. “Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a good will. A good will is good not because of what it performs or effects, nor by its aptness for attaining some proposed end, but simply by virtue of the volition; that is, it is good in itself and when considered by itself is to be esteemed much higher than all that it can bring about in pursuing any inclination, may ever in pursuing the sum total of all inclinations”³⁴ Motive and intention of the leader are very important. A good intention from a

fully form purpose will be some of his action. Hegel³⁵ said that self-realization is the ultimate aim of life. True leader must have such philosophy of life to nurture moral values. By following his character as role-model followers will be inspired to judge intrinsic value.

Leader should know the skill of peaceful conflict-resolution. Our leaders cannot disagree respectfully. There can be disagreement about different leader's mission and vision but they can agree rationally. The effective leader must seek peaceful resolution of conflict through striving for the fair settlement of personal and social conflicts, avoiding physical and verbal aggression. Confucius explained it long ago, "The superior men will be agreeable even when he disagrees; the inferior man will be disagreeable even when he agrees."³⁶

Leader needs mental maturity. Role-model of a leader is a person not a super-natural being who respects human dignity which includes showing regard for the worth and rights of all persons devoid of deception and dishonesty promote human equality, respecting freedom of conscience. He integrates individual interest and social responsibilities involved in community life, fulfill commitment. He/she develops self-esteem through interaction with the followers, possess moral courage knowing the necessity of compromise and confrontation at the right time. A leader will be a morally matured person.

Leader must possess creativity. Leader's creative role is reflected in his strategic and tactical planning, analyzing the environment to determine how best to use the local resources and

capabilities of the organization. “The art of the creative leader is the art of institution building, the reworking of human and technological materials to fashion an organization that embodies new and enduring values”³⁷

Followers are the most important factor in leadership. Because follower has the potentiality of leadership. “If the followers are foolish, ignorant and un-educated it is easy to misguide them. This is happening now-a-days. A follower can be a leader. A leader can be a follower.”³⁸ Followers need to be educated. As the large section of the people are uneducated, in the developing countries ignorance and lack of civic education hinders them to utilize their democratic right properly. So they have a tendency towards ‘hero’ worship. Leaders take advantage of blind faith of the followers and ‘hero’ worship continues. So there is need for education for ensuring effective leadership. We cannot expect emergence of genuine leader if the general mass is not properly educated. Dewey, a famous pragmatic philosopher remarked that “democracy is inconceivable without education, because education can generate and instill the qualities which democracy demands as a prerequisite.”³⁹ Until the ground for democracy is set up through educating people how can we expect the creation of democratic leadership? In ancient Greece both Plato and Aristotle laid stress on the significance of education. Aristotle opined that the aim of the state is to make possible the achievement of the highest moral level which can be possible only through education. Plato in his *Republic* stressed the need for education which will make physical, mental, moral and aesthetic development.

Education of the follower is not the bookish education. It should be the preparation of life. Education as a preparation for life and not just higher education or to earn a living. Through innovative teaching methods that respect and nurture the individuality and creativity of its students, it integrates the physical, emotional, intellectual and spiritual aspects of their growth in a well-rounded program. Teaching students to embrace their common humanity to recognize their place in the web of life. Education for creating morally matured person is needed. Systematic, planned theoretically grounded and conscientiously sustained moral education must be included in the curriculum of both formal and non-formal education. "Moral education is indispensable in a democratic society because government by the people requires that the people be good—that they have at least a minimum understanding and commitment to the moral values on which a democracy rests"⁴⁰

Grounded in philosophical, psychological and social principles, the integrated paradigm of leadership affirms the necessity of taking a unified conception and application in the community and state. It is urgently needed to rekindle a working relationship among politicians, civil society, teachers, bureaucrats, students, non-students and the general mass. Only the genuine leader can achieve this otherwise the conflict and dirty rivalry among different parties, exploitation of the poor in the hands of rich will continue. Effective leaders should be judged by their performance, sincerity, commitment and by the progress achieved in increasing the nations good governance material welfare and in maintaining as large as possible a degree of personal liberty in the country. The

philosophico-social and moral leader can use effective model for cultivating character building among youth and set up a paradigm of leadership for the future generation. Leadership is not a monopoly of some persons. With the light of leadership qualities philosophico-social leader will lit thousands of candle of leadership.

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APPENDIX - 1

GUIDE LINE FOR FOCUS GROUP DISCUSSION

Participants : Members of Executive Committee of Grass-root level youth organizations.

Ice breaking session. Self introduction of the participants. Rapport building.

Issues discussed :

1. Particulars of youth organization.
2. Motivation for undertaking voluntary work.
3. Major community development work.
4. Nature of Service rendered by the organization.
5. Source of fund.
6. Whether the members were being imparted any leadership training.
7. Assessment about the positive and negative qualities of leadership
8. Problems faced by the organization.
9. Impact of service oriented work to bring a change on their behaviour.
10. Whether they need any special training for running the organization.

APPENDIX - II

LIST OF SELECTED VOLUNTARY YOUTH ORGANIZATIONS OF BANGLADESH (COVERING ALL DIVISIONS)

Sl. No.	District	Thana	Name and Address of the Youth Club
Dhaka Division			
1.	Dhaka	Sutrapur	Maitry Samaj Kallyan Sangha 15, Hari Charan Road, Faridabad, Dhaka
2.	Dhaka	Savar	Social Upliftment Society Village-Uttar para, Thana-Savar, Dhaka
3.	Dhaka	Dohar	Surjosikha Bhumihin Mohila Samity Village-Madhya Rypara Post-Palamgonj, Thana-Dohar, Dhaka
4.	Dhaka	Dhamrai	Surjaday Mohila Samity Village-Islampur Thana-Dhamrai, Dhaka
5.	Narayanganj	Sonargaon	Sonargaon Esa Khan Ekadas Village-Hat Kapa, Post-Aminpur Thana-Sonargaon, Narayanganj
6.	Narayanganj	Rupganj	Daktar Khali Jano Kallyan Jubo Shangha Village-Daktar Khali, Post-Purba Gram Thana-Rupganj, Narayanganj
7.	Gazipur	Kaliganj	Detua Sabuj Shangha Village-Betua, Thana-Kaliganj Gazipur
8.	Mymensingh	Bhaluka	Tarun Shangha Village-Goari, Thana-Bhaluka Mymensing
9.	Mymensingh	Bhaluka	Mirka G. B. Kishor Kishori Youth Club Village+Post-Mirka Thana-Bhaluka, Mymensingh
10.	Sherpur	Sadar Thana	Aronnodoy Jubo Mohila Kallan Samity Village-Surjothe, Post-Rampur Bazar Sadar Thana, Sherpur
11.	Jamalpur	Sadar Thana	Tirutha Jhagrato Samaj Kallan Samity Village-Turutha, Post-Saidpur Thana-Jamalpur Sadar, Jamalpur

12.	Jamalpur	Bakshiganj	Pakhimara Tarun Samity Village-Pakhimara Post+Thana-Bakshiganj, Jamalpur
13.	Faridpur	Sadar Thana	Chayanir Samity Guhalakhipur Thana-Faridpur Sadar, Faridpur
14.	Madaripur	Kalkini	Al-Helal Shangha Village-Dheji, Post-Gopalpur Thana-Kalkini, Madaripur
15.	Shariatpur	Naria	Isa Khan Smirty Sangshad Satpar, Naria Sariatpur
16.	Shariatpur	Naria	Kedarpur Mohila Samaj Kallan Pratisthan Village-Kedarpur, Post+Thana-Naria Shariatpur
17.	Shariatpur	Bhedarganj	Jagran Sangshad Village+Post-DM Khali Thana- Bhedarganj, Shariatpur
18.	Gopalganj	Sadar Thana	Satadal Mohila Samity Thanapara, Gopalganj Sadar, Gopalganj
19.	Rajbari	Sadar Thana	Tarun Club Village-Rajendrapur, Post-Matipara Thana+District-Rajbari
20.	Rajbari	Baliakandi	Voluntary Programme For Social Development (VPSD) Village-Tatuliay, Post-Bharpur Thana-Baliakandi, Rajbari
21.	Rajbari	Goalonda	Adarsha Prathamik Shastha Shikkha Shangstha Main Road, Goalonda Bazar Thana-Goalonda, Rajbari
Chittagong Division			
22.	Chittagong	Pahartali	Bandar Nari Kallan Samity Village-Dakkhin Hali Shahr, Bandar Tila, Thana-Pahartali, Chittagong
23.	Chittagong	Patia	Five Star Club Gobinderkhil, Thana-Patia, Chittagong
24.	Rangamati	Kaptai	Motipara Nabarun Sangha Village-Motipara, Post-Raykhaki Bazar Kaptai, Rangamati

25.	Bandarban	Sadar Thana	Ananna Mohila Shangathon Madhyapara, Post+Thana+District- Bandarban
26.	Khagrachhrai	Sadar Thana	Sthanio Jubo Kallyan Shangstha Hospital Road, Thana-Sadar Thana District- Khagrachhrai
27.	Khagrachhrai	Sadar Thana	Surjay Shikha Club Mahajanpara, Thana- Sadar Thana Khagrachhrai
28.	Cox's Bazar	Teknaf	Naf Kiran Samaj Kallyan Jubo Shangho Village-Kharunkhali Chowdhurypara Nila Bazar, Thanka-Teknaf, Cox's Bazar
29.	Comilla	Sadar Thana	Ghilatali Mohila Kallyan Samity Thana-Sadar Thana, Post-Bibir Bazar Comilla
30.	Comilla	Burichang	Burichang Sonali Club Village+Post+Thana-Burichang Comilla
31.	Brahmanbaria	Sadar Thana	Five Star Club Kazipara, Thana-Brahmanbari Sadar Brahmanbari
32.	Chandpur	Matlab	Mandartali Jubo Club Village-Mandartali Post-Nowribazar, Thana-Matlab, Chandpur
33.	Noakhali	Begumganj	Purbo Anantopur Jubo Samity Village-Anantopur Post-Noakhali College Thana-Begumganj, Noakhali.
34.	Noakhali	Begumganj	Alipur Jubo Shangha. Village+Post-Alipur Thana-Begumganj, Noakhali
35.	Feni	Chagalnaiya	Motoya Eakota Shangha Village+Post-Motoya Thana-Chagalnaiya, Feni
36.	Feni	Daganbhuiyan	Tarun Shangha P.S-Daganbhuiyan, Feni

Sylhet Division			
37.	Sylhet	Sadar Thana	Jalalabad Prashiktho Jubo Samity Vill+Post+Thana-Sardar Thana, Sylhet
38.	Habiganj	Madhabpur	Agnibina Jubo Shangha. Village-Jagisdispur, P.O.-Itakhola Madhabpur, Habiganj
39.	Moulvibazar	Barlekha	Barlekha Udyayan Samaj Kallan Samity Village-Boralakha, Post-Kathallati P.S-Barlekha, Moulvibazar
Rajshahi Division			
40.	Rajshahi	Sadar Thana	Janani Granthagar Thana Rajshahi Sadar Rajshahi
41.	Chapai Nawabganj	Sadar Thana	Jagorani Jano Kallan Shangshtha. Village-Arananbag P.O+Thana+District-Chapai Nawabganj
42.	Bogra	Sadar Thana	Maria Mohila Jubo Kallyan Samity Village-Madiya, Post-Damajani P.S.-Sardar Thana, Bogra
43.	Bogra	Sherpur	Garidaho Rahman Nagar Mohila Jubo Unnayan Club Post-Palli Unnayan Academy Thana-Sherpur, Bogra
44.	Sirajganj	Sadar Thana	Sirajganj Karupanna Mohila Kallyan Samity Village-Masumpur, Notonpara P.O.+Thana-Sirajganj Sadar, Sirajganj
45.	Sirajganj	Kamarkhanda	Alorpatha Mohila Kallan Shangstha Village-Alokhiayar, P.O.-Jamtali P.S.- Kamarkhanda, Sirajganj
46.	Sirajganj	Shahzadpur	Pragati Shangho Village+Post-Charnabipur Thana-Shahzadpur, Sirajganj
47.	Pabna	Sadar Thana	Ananna Samaj Kallan Shangstha Village-Shalgariya Thana-Pabna Sadar, Pabna
48.	Rangpur	Sadar Thana	Mahiganj Chakbazar Mohila Kallan Samity Village-Mahiganj Post+Thana-Sadar Thana, Rangpur
49.	Rangpur	Pirganj	Chatra Palli Unnayan Shangstha Village-Chatra, Post-Chatra Kachari Thana-Pirganj, Rangpur

50.	Nilphamari	Sadar Thana	Dayannita Jubo Mohila Kallan Samity Food Office Road Post+P.S.-Nilphamari Sadar Nilphamari
51.	Dinajpur	Sadar Thana	Sheba Shangho Village-Phulhat P.O.+P.S.-Dinajpur Sadar, Dinajpur
52.	Dinajpur	Sadar Thana	Baishakhi Mohila Unnayan Shangstha Village-Dhakkhin Lalbagh Thana-Dinajpur, Dinajpur
53.	Dinajpur	Chirirbandar	Bahubrihi Village-Khushibandar Post+Thana- Chirirbandar, Dinajpur
54.	Dinajpur	Parbatipur	Barnali Shangha Village-Purbo Sherpur P.O.- Vobonypur Bazar Thana- Parbatipur, Dinajpur
55.	Thakurgaon	Sadar Thana	Chetona Mohila Samity Village-Ghani Gohaspur P.O.-Fuhiya P.S.- Thakurgaon Sadar, Thakurgaon
56.	Panchagarh	Debiganj	Debiganj Mohila Unnayan Samity Village+Post+Thana-Debiganj Panchgarh
Khulna Division			
57.	Khulna	Sadar Thana	Ananya 27 Natun Bazar, Thana-Sadar Thana Khulna
58.	Khulna	Khalishpur	Bibortan Moheshi Pasha Mohesh Pasha, Khulna
59.	Satkhira	Sadar Thana	Palli Chetana Village-Jordia, P.O.-Bangtoha P.S.-Sadar Thana, Satkhira
60.	Satkhira	Shyamnagar	Nakshi Katha Mohila Unnayan Shangathan Village+Post-Nakipur Thana-Shyamnagar, Satkhira
61.	Bagerhat	Sadar Thana	Udayan Mohila Samity Village+Post+Thana-Sadar Thana Bagerhat
62.	Jessore	Sadar Thana	Disha Samaj Kallan Shangathan Kabi Golam Mustafa Sarak New Upashahar, Jessore

63.	Narail	Sadar Thana	Shechchasebi Jubo Shangathan Village+Post+Thana+District-Narail
64.	Narail	Lohagara	Ram Narayan Public Library O Samaj Kallyan Samity Post+Thana-Lohagara, Narail
65.	Magura	Sadar Thana	Akik Samity (Amra Kicchu Kari) Village-Balnagar, P.O.-Magura Thana-Sadar Thana, Magura
66.	Jhenaidah	Sadar Thana	Nari Federation T&T Para, Thana-Sadar Thana Jhenaidah
67.	Kushtia	Sadar Thana	Alor Disha Mohila Shangstha 8 S. C. Shah Lane, Jhanapara Thana-Sadar, Kushtia
Barisal Division			
68.	Barisal	Gournadi	Nathay Mohila Samity Village-Nathay Post-Gayia, Thana-Gournadi Barisal
69.	Patuakhali	Sadar Thana	Shapla Mohila Samity Village-Kakra Boniya Post-Lohaliya Baro Bari P.S.-Patuakhali Sadar, Patuakhali
70.	Pirojpur	Bhandiria	Porag Nari Kallyan Sangstha Thana Bhandaria Pirojpur