

A Study of the Relationship between Adult Personality and Leadership Skill

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Abstract

This paper intends to study of the anthropological concepts of adult personality, leader, leadership and leadership skill, to learn what kinds of adult personality are necessary for Myanmar community or society, to understand their concepts of leader, leadership and leadership skill and to explore the relationship between adult personality and leadership skill, especially to do an anthropological analysis. For this study, the books concerned Myanmar culture and Myanmar value system such as *Lawkaniti* and *Buddhist Culture Lessons* are used to understand how to build the individual personality and leadership skill in Myanmar society. These models are fundamental to consider the moral and ideal patterns of Myanmar culture concerned with the relationship between adult personality and leadership skill.

Key words: personality, leader, leadership, leadership skill

1. Introduction

This paper intends to study of the anthropological concepts of adult personality, leader, leadership and leadership skill, to learn what kinds of adult personality are necessary for Myanmar community or society, to understand their concepts of leader, leadership and leadership skill and to explore the relationship between adult personality and leadership skill, especially to do an anthropological analysis. For this study, the books concerned Myanmar culture and Myanmar value system such as *Lawkaniti* and *Buddhist Culture Lessons* are used to understand how to build the individual personality and leadership skill in Myanmar society. These models are fundamental to consider the moral and ideal patterns of Myanmar culture concerned with the relationship between adult personality and leadership skill.

2. Literature Review

2.1 Anthropological Concepts of Adult Personality

This part will present the literature reviews of Anthropological concepts of adult personality and the model of personality. These reviews will serve as a foundation for a discussion of the purposes of the study and for the development and presentation of resulting research hypotheses.

Malinowski said every culture is a working whole, an integrated unity, in which every element has a functional contribution to make. The function of any institution, that is an organized system of activity is the part it plays within the interrelated whole in fulfilling human purposes or needs. He distinguished three types of levels of needs which have to be met by all culture, hence were universal: primary or biological needs: procreation, nutrition, defense and protection, and so on. Derived or instrumental needs, necessary to organized activity: economic organization, law, education. Integrative or synthetic needs of mental and moral integration: Knowledge, magic and religion, art, play.

Durkheim frequently used analogies with biological organisms, speaking of a society in terms of its social morphology (structure) and social physiology (functional “law”); while he did not deal with individuals and their needs and drives, he did speak of “ necessary conditions of existence” to meet the survival interests of a society. In this sense he sometimes spoke of

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culture as an adaptive system in which each element has its special functions contributing to survival.

Boas asserted behaviour has an unconscious patterning which ordinarily is not brought to mind. This distinctive pattern provides a predominant style in culture.

All cultural behaviour is symbolic. That is it is based on "meanings" shared and communicated among individual members of the society. Even to the extent that two individuals might share common understandings hanging by the same strap on a subway train, exchanging a meaningful at wink. They exhibit the essential quality of cultural behaviour.

"Sapir said that culture of a group, as ordinarily treated by the anthropologist, is essentially a systematic list of behavior patterns which "may be illustrated in the actual behaviour of all or most of the individuals concerned.

The true locus of culture is in the interactions of specific individuals and on the subjective side, in the world of meanings which each one of these individuals may unconsciously abstract for himself from his participation in these interactions.

Benedict she says, a culture is like an individual in having "a more or less consistent pattern of thought and action". Each culture comes to have its own characteristic "purposes," "emotional and intellectual main springs", "configurations," "goals" which made the behavior and institutions of the society concerned. Cultures differ not only because one trait is present here and absent there, but "still more because they are oriented as wholes in different directions".

The characteristic patterns of custom represent "normal" behaviour for the group, and personality development of the individual from infancy gives the adult carriers of the culture. Characteristics of a cultural system; ideas, master-ideas, themes, premises, hypothesis, common denominator concepts, enthymemes emotional (affective) characteristics: values, value attitudes, interests, action characteristics: purposes, goals, life-goals, ideals, orientations, sanctions, dire chives.

Generalizations of behavior, i.e, the overt or explicit regularities noted by observation; configurations, going further, are generalizations from behavior, i.e, constructs which define regularities at convent or implicit levels; finally, generalizations postulating total-culture characteristics represent the integration of the culture.

Since about 1941, special emphasis has been shown in social anthropology in the study of the value dimensions of cultural behavior. "Values" are affectively (emotionally) charged tendencies to action which involve preferences, and often conscious choices among alternatives. The value orientations explicit and implicit in a cultural system make up its value system. The location of basic or focal values which provide central and powerful motivations of behavior, The role of values in shaping choices under dynamic conditions, leading to persistence or change in culture; and difficult and challenging questions relating to cultural relativism.

Child rearing is dramatically into the spotlight as a potential area of action for the understanding of cultural behavior. A study of the relation between child training and the character structure of adult is important to understand what sort of personality occurs in the study society.

Mead's generalizations were called subject, selective as emphasizing major characteristics or modal behaviors only, and art rather than science.

- (a) training methods in a given cultural setting especially in infancy and early childhood,
- (b) The types of adult character or personality favored in that institutions and values which are patterned in group behavior (i.e. the culture), has become one of the major propositions upon which modern social anthropological theory rests.) This may be illustrated by reviewing several of Mead's field study cases (1940).

According to Jeffery D. Houghton's "The Relationship between Self-Leadership and Personality" (2000), the original personality traits and measures used in the various studies were diverse, but were classified by the authors using the five-factor model of personality as the organizing framework. The five-factor model (or Big Five) commonly refers to the five broad factors of Extraversion, Neuroticism, Conscientiousness, Agreeableness and Openness to Experience, which are believed to describe much of the variation in adult human personality.

- (1) Extraversion refers to the tendency to be outgoing, socially confident and active.
- (2) Neuroticism reflects the tendency to have fluctuating moods, to be irritable and to experience negative affects such as hostility, depression, and anxiety.
- (3) Conscientiousness describes the propensity to be organized, to plan ahead, and to be mindful of one's obligations.
- (4) Agreeableness relates to how compliant, sympathetic, considerate and trusting someone is.
- (5) Openness to Experience is characterized by imagination, originality, and a broad range of interests.

The five-factor model was 'a fruitful basis for examining the dispositional predictors of leadership. The actual use of personality measures based on the five-factor model is still required to determine if this is indeed the case. While the five-factor model has achieved widespread acceptance (including cross-culturally).

2.2 Anthropological Concepts of Leader, Leadership and Leadership Skill

Houghton (2000) mentioned that to be more suitable as leaders will have higher cognitive ability scores, as having more integrity and will be rated as being (a) more extraverted; (b) more conscientious; (c) less neurotic; (d) less open to experience; and (e) less agree-able. The moral personality (trustworthiness, fairness and honesty) as being important for leaders especially when those leaders can potentially exercise power over them. In particular, the notion of integrity has often been singled out as being a vital personality for leaders.

Leader perceptions can be more specifically thought of as referring to the cognitive processes in the mind of the perceiver that may then lead to the behaviourally- based phenomenon (emergence) of an individual actually assuming formal or informal leadership duties.

One of the leader models is the outstanding personality that means he or she has personal power. In other word, the people who operationalize the traits and associated behaviour enough so that others see her or him as being desirable to work with, effective, and people capable of influencing others. Another one is he or she has a sense of reciprocity and obligation for others (family members, classmates, coworkers...).

A leader needs to be a trustworthy person because it is the basis for leadership or leadership skill. Trustworthy can be found in the interpersonal relations with his or her members and outsiders. Trust is built through observable behaviours for the public benefit. If

he or she has a good personality, sympathy and loving kindness and unselfish, he or she will be a trustworthy person and seen as a good leader in the community.

Behaviours of Leadership are to help people understand what to do (his responsibility and duty), to interpret what is being done, and to understand the strain and stress having between formal position and informal positions. Furthermore, the acceptance of privilege and the practice of seeking personal and in-group benefit are also necessary for a good leadership. A leader who seeks personal and in-group benefit are regarded and accepted him or her as a leader in the community.

A leader needs to bind together on the basis of friendship and a common interest in the protection and development of the community. As a group they distribute leadership functions through the group and operate on motives other than reciprocity and obligation. Leadership resting in a single person it is distributed throughout the group with different people playing different roles in order to accomplish tasks that are of importance to them as a community.

Groups built on horizontal relations are based on trust and provide a ready source of assistance for tasks that are larger than an individual or set of dyadic relations can handle. Taken as a whole these models and concepts create a more comprehensive account of how leadership is conducted in the community and show the dilemmas and contrasting values that both leaders and followers negotiate and draw upon to explain their own behaviour and the behaviour of others.

Local concepts of leader, leadership and leadership skill are based on the local actors to negotiate everyday relationships in the community. The perception and conduct of

2.3 How to Build Myanmar Adult Personality

The books concerned Myanmar culture and Myanmar value system such as *Sesaungwe*, *Lawkaniti* and *Buddhist Culture Lessons* are used to describe how to build the individual personality and leadership skill in Myanmar society. These models are fundamental to consider the moral and ideal patterns of Myanmar culture concerned with the relationship between adult personality and leadership skill.

Here, power of belief that it conducts how his personality and behaviour are controlled to be a member of a society and a successful person or a good leader in that society will be presented. Belief means feeling that something or somebody is real and true, trust or confidence in something or somebody, and religion or something taught as part of religion (Cowie, 1989). When a person believes his boss, or leader, he pays attention to his boss or leader and is ready to follow his boss's or leader's command, suggestion and so on. So, "belief" and "power of belief" are necessary to understand or demonstrate Myanmar Buddhists' beliefs.

First, how religious belief overwhelms the daily life of Buddhist Myanmar, how they accept and practice the Buddha's teachings, especially in five precepts and how they believe the action (*Kamma*) and its result are presented.

3. Power of Belief

Myanmar Buddhists believe that "On becoming a real Buddhist, one must perform the following religious tasks daily with conviction and wisdom":-

- (a) Paying homage to the Buddha,
- (b) Observing the moral precepts,
- (c) Doing acts of charity,
- (d) Cultivating loving-kindness,

- (e) Striving for perpetuation and propagation of Buddha's Teachings,
- (f) Practicing mindfulness on tranquility and insight meditation,
- (g) Sharing merit.\
 - (a) Paying homage to the Buddha means reflecting on and reciting the virtues of the Triple Gem- the Buddha, the Dhamma and the Sangha and paying homage to them.
 - (b) Observing the moral precepts means to observe the five or eight precepts prescribed for laymen to lead a good moral life.
 - (c) Doing the act of charity means to offer something to the Buddha or other donees with righteous volition. Offering alms-food, pure water, flowers, perfumes, joss-sticks, and light to the Buddha and the members of the Sangha are included in this charitable deed.
 - (d) Cultivating loving-kindness means developing or sending loving-kindness, *Metta* towards all living beings.
 - (e) Striving for perpetuation and propagation of Buddha's Teachings means to make oneself and others firmly believe in the teachings of Buddha that enable one to avoid demeritorious actions and to perform meritorious deeds. Participating in religious associations, supporting the *Pariyatti-sasana* and *Pattipatti-sasana*, donation and distribution of books on Buddhism, teaching and discussing Buddhism among family members, neighbours and local people are included in this noble task.
 - (f) Practicing mindfulness on tranquility and insight meditation means to overcome the illusion of self (*Sakkayaditthi*) and to see mind and matter in oneself and to contemplate their nature of impermanent, suffering and no-soul.
 - (g) Sharing merits means to share the merit accrued from meritorious deeds of charity, morality and meditation by saying "May all living beings gain the benefit of merit equally with me".

After mentioned the daily routine of Myanmar Buddhists, it needs to investigate these: "If they believe and follow these orders, what sorts of benefits can be got." And "if they do not believe and follow these orders, what will be fallen to them".

According to the Teachings of the Buddha, by the paying homage to the Buddha, Dhamma, Sangha, and the practicing the Buddha's teachings, they believe that they can get or accept these benefits: *Megga*, *Phala* and *Nibbana*.

(1) *Megga*

Megga means the Path leading to Nibbana. There are four stages.

- (1) The path of Stream-winner (*Sotapatti-magga*)
- (2) The Path of once-returner (*Sakadagami-magga*)
- (3) The Path of non-returner (*Anagami-magga*)
- (4) The Path of *Arahat* (*Arahatta-magga*)

(2) *Phala*

Phala means the fruition that immediately follows the path. There are also four stages.

- (1) The fruition of streaming-winner (*Sotapatti-phala*)
- (2) The fruition of once-returner (*Sakadagami-phala*)
- (3) The fruition of non-returner (*Anagami-phala*)
- (4) The fruition of *Arahat* (*Arahatta-phala*)

(3) *Nibbana*

Nibbana is the extinction of fire of lust, hatred and delusion. Furthermore, they believe that they can escape from the following six matters.

1. The four Nether Worlds (*Apayas*)
2. Three Disasters (*Kappa*)
3. Eight Inopportune Times
4. The Five Enemies
5. Four Deficiencies (*Vipatti*)
6. Five Kinds of Losses (*Byasana*)

1. The four Nether Worlds (*Apayas*)

The four states which are devoid of happiness are called *Apaya*. There are four *Apayas* They are:-

- (a) The realm of intense continuous suffering (*Niraya*)
- (b) The state of animal (*Tiracchana*)
- (c) The realm of every hungry beings (*Peta*) and
- (d) The state of a kind of *petas* who live miserably in secluded places (*Asurakaya*).

2. Three Disasters (*Kappa*)

Kappa means destruction of the world; disaster. Three disasters which arise when the world is overwhelmed by evil deeds are called three *Kappas*. They are:-

- (a) The disaster by famine (*Dubbhikkhantara*) arises when human beings are overwhelmed by greed.
- (b) The disaster by weapons (*Satthantara*) arises when human beings are overwhelmed by hatred.
- (c) The disaster by epidemics (*Rogantara*) appears when human beings are overwhelmed by ignorance.

3. Eight Inopportune Times

- (a) Being born in *Niraya*
- (b) Being born as animals
- (c) Being born as *petas*
- (d) Being born as *Asannatta-brahmas* and *Arupa-brahmas* (As they have no faculty to hear the Dhamma, they cannot listen to the Noble Dhamma.)
- (e) Being born as a human being in the remote part of a country which cannot be reached by Buddha and his disciples.
- (f) Being born as a human being having the wrong view during the time of the Buddha and his teachings.
- (g) Being born as a human being with no intelligence to understand the teachings Buddha.
- (h) Being born as a human being with adequate intelligence to understand the Teachings of the Buddha but not in the time of The Buddha.

4. The Five Enemies

- (a) Floods
- (b) Conflagrations
- (c) Bad rulers
- (d) Thieves and robbers and

- (e) Bad sons and daughters who are unworthy heirs. These five are called enemies because they can sometimes cause a great danger to unfortunate human beings.

5. Four Deficiencies

Vipatti means the state of being short of what is needed. They are-

- (a) Being born during the time of bad rulers (*Kalavipatti*)
- (b) Being born in four miserable existences (*Gativipatti* refers to *Niraya*, *Tiracchana*, *Peta*, and *Asurakaya*)
- (c) Having physical deformed and disfigurements (*Upadhivipatti*) and
- (d) Lacking in right effort (*Payogavipatti*).

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3.1 Moral five precepts

Moral five precepts are:-

- (a) the precept of abstaining from killing any living being
- (b) the precept of abstaining from taking what is not given by the owner
- (c) the precept of abstaining from committing sexual misconduct
- (d) the precept of abstaining from telling lies
- (e) the precept of abstaining from taking any intoxicant or drug that causes forgetfulness.

The Buddhist Myanmar believes that in the world the three Gems are the most superior. If one takes refuge in Three Gems, he will gain such advantages as long life, good appearance and so on. If one misconceives the Three Gems, he cannot attain *Magga* and *Phala* and he will be born in *niraya*.

3.2 Kamma and its result

Kamma is a Pāli word meaning action. There are three kinds of Kamma or action. They are bodily action, verbal action and mental action. These three kinds of Kamma arise out of volitional activities. So, volition is another meaning of Kamma. All living beings in the world have Kamma as their possession, inheritance, cause, relatives, and refuge. Kamma makes all beings to be inferior or superior. Kamma is one’s own property. In other way, there are two kinds of Kamma. They are wholesome action (*Kusala Kamma*) and unwholesome action (*Akusala Kamma*).

1. Wholesome action

A meritorious action is a faultless and beneficial action. Faultless here means the absence of greed, hatred, delusion, envy, jealousy, etc., in the mind while performing the meritorious deeds. A good man or person, as a result of his wholesome actions, achieves happiness not only in this present existence but also in future existences. The wholesome actions also consist of three kinds: bodily, verbal and mental actions.

2. Unwholesome action

An unwholesome action is a blameworthy and immoral action producing evil results. An evil-doer, as a result of his unwholesome actions, suffers from various kinds of miseries not only in this present existence but also in future existences. The unwholesome actions also consist of three kinds: bodily, verbal and mental actions.

All beings have to enjoy or suffer according to good or bad actions done by them. No creator can change the results of Kammic actions. As a Kamma will produce its due result in its own way, Kamma and its result is called the law of Kamma.

By the study of the daily life of Buddhist Myanmar, Buddhist Myanmar pay respect to Buddha, Dhamma and Sangha as they believe the benefits taking three refuges. Furthermore they accept and practice the Buddha's teachings, especially in five precepts for their daily life as they believe the action (*Kamma*) and its result. In other way, they well know the consequences of breaking the five precepts and the benefits of observing the five precepts. So Buddhist Myanmar's personality and behaviour are controlled by the Buddha's teachings. In other words, it is regarded that they build their personality and behaviours based on the Buddha's teachings which are taught and practised by their parent, grand parents, teachers (Monk or school's teachers) everyday.

Furthermore, the meaning of loving-kindness, how to cultivate loving-kindness, how to radiate loving-kindness, and the benefits of radiating loving-kindness are described. Because, the term "loving-kindness" (*Metta*) is well-known among Myanmar people and is necessary for building personality or Myanmar personality. In other word, this takes the important role among the human relationship and others.

4. Loving-kindness

Here, the term "loving-kindness" is used to cover the meaning of the term *Metta*. Loving means feeling or showing love. Kindness means quality of being kind. Loving-kindness means tender consideration or care. Loving-Kindness (*metta*) is the opposite of hatred (*dosa*). *Metta* is the mental factor called *Adosa* (non-hatred) which wishes for the welfare of other beings, contemplating: "May all beings be happy; May they be free from danger."

Metta is genererally understood as "Love" in Myanmar, There are three Kinds of love:

- (1) Mutual love between husband and wife (*tanhapema*)
- (2) Mutual love among the member of the family (*Gehassitapema*)
- (3) Loving-Kindness, or benevolence for the welfare (*metta*)

The first two Kinds of love are not *metta*. They are lust, greed and craving. *Metta* is the pure form of love which can bring peace and prosperity to all beings.

The Four sublime states can be found. They are (1) *Metta* means loving-Kindness and benevolence for the welfare of all beings, (2) *Karuna* means compassion on seeing mis-erable beings and wishing them to be liberated from sufferings, (3) *Mudita* means sym-pathetic joy on seeing happy beings and (4) *Upekkha* means equanimity or equilibrium of mid without love or hatred towards all sentient beings.

Living in the practice of generating one of these four amounts to living in a sublime state. So these four kinds are called "The Four Sublime States" (*Brahmavihara*).

4.1 Cultivating Loving-Kindness

According to the teaching of the Buddha (Basic Level), permeating the ten directions with loving-kindness is as follow;

- (1) May I be free from danger and enmity.
May I be always well and happy.
- (2) May my parents and teachers be always well and happy.
- (3) May all beings in my home be always well and happy.

- (4) May all divas in my home be always well and happy.
- (5) May all beings in my village be always well and happy.
- (6) May all beings in my town be always well and happy.
- (7) May all beings in my country be always well and happy.
- (8) May all beings in the east be always well and happy.
- (9) May all beings in the south be always well and happy.
- (10) May all beings in the west be always well and happy.
- (11) May all beings in the north be always well and happy.
- (12) May all beings in the south-east be always well and happy.
- (13) May all beings in the south-west be always well and happy.
- (14) May all beings in the north-west be always well and happy.
- (15) May all beings in the north-east be always well and happy.
- (16) May all beings in the upper direction be always well and happy.
- (17) May all beings in the lower direction be always well and happy.

(While reciting “my parents”, concentrate your attention on your parents. So also, while reciting “all beings in the east” concentrate your mind on all sentient beings living in the east.)

According to the participant observation, the members of the religious community permeate the one direction (all beings in the universes) with loving-kindness at least fourth times a day. And then, they wish to receive other’s reply. All believe that they can get merit or benefit by permeating the ten directions or one direction (Ten and one are the same Unit.) with loving-kindness. Besides, they also believe that “while they permeate the ten or one direction with loving-kindness, their emotions or feelings become very silent and cooling.” In other words, while they can concentrate their mind on all beings, they believe that they also get the merit as the result.

4.2 Eleven Methods of Cultivating Loving-Kindness

According to *Metta Sutta*, there are eleven methods of cultivating loving-kindness. They are as follow;

Cultivating loving-Kindness on all beings

- (1) May all beings be always well and happy;
May they be free from danger and enmity;
May they live peacefully.

Cultivating loving-Kindness in pairs

- (2) May all beings. Who can be frightened, being who are fearless, be always well and happy;
May they be free from danger and enmity;
May they live peacefully.
- (3) May all beings, the visible and the invisible, be always well and happy;
May they be free from danger and enmity;
May they live peacefully.
- (4) May all beings, who are afar and who are near, be always well and happy;
May they be free from danger and enmity;
May they live peacefully.
- (5) May all beings, Arahats and Non-arahats, be always well and happy;
May they be free from danger and enmity;
May they live peacefully.

Cultivating loving-Kindness in groups of three

- (6) May all long, short and medium beings be always well and happy;
May they be free from danger and enmity;
May they live peacefully.
- (7) May all large, small and medium beings be always well and happy;
May they be free from danger and enmity;
May they live peacefully.
- (8) May all fat, thin and medium beings be always well and happy;
May they be free from danger and enmity;
May they live peacefully.

Cultivating loving-Kindness for the elimination of harmful thoughts

- (1) May all human beings be free from deceiving one another.
- (2) May all human beings be free from looking down upon one another.
- (3) May all human beings be free from causing miseries to one another.

4.3 How to radiate Loving-Kindness

According to the teachings of the Buddha (Basic Level), Developing and transmitting repeatedly one's benevolence for the welfare of others is called Metta Bhavana---cultivation of loving-kindness.

Cultivation of loving-kindness should begin with oneself. By doing so, one develops one's sympathetic consideration for others wishing them to be happy and free from danger as oneself. Loving-kindness should not be radiated to the dead because they are unable to accept it.

First of all, concentrate your mind on the form of the person whom you want to radiate loving-kindness, till you come to discern his figure from head to toe. Just as looking at his photograph. Then, radiate your loving-kindness to him while contemplating repeatedly thus: "May he be happy. May he be free from enmity". This is the method of radiating one's loving-kindness toward others.

According to the admonition of some prominent and reverend teachers in Myanmar to be more effective in radiating loving-kindness, one should practice as follows;

- (1) First observe the moral precepts.
- (2) Sit cross-legged keeping the body upright. Place your palms one upon another facing upwards with the tips of your thumbs touching each other. Without drooping your head, sit still with steadfast mindfulness on the person to whom loving-kindness is being radiated.
- (3) Focus your mind on the person to whom you want to radiate loving-kindness visualizing his personality. Then, contemplate in your mind, cultivate your loving-kindness repeatedly and earnestly thus; "May he be happy and free from enmity". For at least fifteen to thirty minutes.
- (4) When you can successfully radiate your loving-kindness to a particular person, you can radiate your loving-kindness in the same way to many people to the whole village, to the whole country and even to the whole world.

When you are accustomed to that practice, it will not be difficult for you to radiate your loving-kindness to all beings in all directions.

4.4 The Benefits of Radiating Loving-kindness

The benefits of loving-kindness are greater than those attainable from the practices of charity and morality. The benefits produced by cultivating loving-kindness for just a short moment are greater than those obtained by offering one hundred pots of cooked rice three times a day. A person who cultivates loving-kindness can enjoy eleven kinds of benefits according to the Teachings of the Buddha.

- (1) He enjoys a sound sleep.
- (2) He wakes up peacefully.
- (3) He does not have bad dreams.
- (4) He is loved by human beings.
- (5) He is loved by non-human beings.
- (6) He is guarded by devas.
- (7) He is unaffected by fire, Poison and weapons.
- (8) He can develop concentration quickly.
- (9) His face is serene and cheerful.
- (10) He never dies in bewilderment.
- (11) He may be reborn in the brahma realm when he dies.

By studying the loving-kindness from the Religious Anthropological point of view, people or a group of people's belief conducts the human behaviour, moral and ideal patterns, especially both of real culture and norm culture. In other word, it is the one way of socialization. Furthermore, it holds the power for religious control and social control.

4.5 The concepts of Myanmar leader, leadership and leadership skill

When we consider about the concepts of Myanmar leader, leadership and leadership skill, we should be understand the image of who is the reliable person for their community or society. Therefore, firstly the ideal ideas for the reliable person or the honourable person as a human being are described by referring to the Mangala Sutta. In this Sutta, the ideal ideas are as the following;

- (1) Not to associate with fools,
- (2) To associate with the wise,
- (3) To honour those who are worthy of honour,
- (4) To live in a suitable place,
- (5) To have done meritorious deeds in the past,
- (6) To keep one's mind and body in a proper way,
- (7) To have much learning,
- (8) To be skilled in crafts,
- (9) To be well-trained in moral conduct,
- (10) To have speech that is well-spoken,
- (11) Caring for one's mother and father,
- (12) Supporting one's spouse and children,
- (13) Having work that cause no confusion,
- (14) Giving,
- (15) Practice of what is good,
- (16) Support of one's relatives,
- (17) Blameless actions,
- (18) Abstention from evil in mind,
- (19) Abstention from evil in body and speech,

- (20) Abstention from intoxicants,
- (21) Non-negligence in meritorious acts,
- (22) Respectfulness,
- (23) Humbleness,
- (24) Contentment,
- (25) gratitude,
- (26) Listening to the Dhamma on suitable occasions,
- (27) Patience,
- (28) Obedience,
- (29) Sight of the holy persons,
- (30) Discussing the Dhamma on suitable occasions,
- (31) Practice that consumes evil states,
- (32) Living a holy life,
- (33) Seeing the Noble Truths,
- (34) Realization of Nibbāna and
- (35) When confronted with worldly conditions, the mind of a person (Arahant) does not flutter, sorrow less, stainless and secure.

After mention the key ideas for the reliable person, the important characteristics of a leader are presented to illustrate the feature of leadership and leadership skill. According to *Lawkaniti*,

1. A leader (a king) should sleep during the period of one watch of the night; a wise man two, a householder three watches, a beggar during four.
2. A monk who is not content is ruined, a king who is content is ruined, a harlot who is bashful is ruined, and a daughter of good lineage who is not bashful is ruined.
3. The strength of birds is in the air, the strength of fish is in the water; the strength of the helpless is in the king, the strength of infants is the cry.
3. Patience, vigilance, and industry, liberality, generosity, compassion, and foresight- these are the properties of a leader; they should be desired by the righteous.
4. Where leaders are many; where all consider themselves wise; where all aspire to leadership; There all activities come to nothing.
5. A king should learn personally the revenues and expense of his kingdom, as well as what has been done and what has not; he should punish them who should be punished and honour them who should be honoured.
6. Approach the sunshine with the back; Approach to the fire with the stomach; Approach to the master by all the means; Approach to the next life by being wise.
7. One should deal very cautiously with fire, water, a woman, a fool, a serpent and a royal; they can kill instantly.
8. If the children incur a guilt, the mother be deemed guilty; If the pupil incurs a guilt, the teacher be deemed guilty; If the subjects incur a guilty, the king be deemed guilty If the king incurs a guilty, the chaplain be deemed guilty.
9. Kings speak but once, so also Samanas and Brahmanas. Good men, in the world, speak but once: this is a constant practice.
10. The wealth of a woman lies in her beauty; The wealth of a man lies in his knowledge; The wealth of a monk lies in his virtue; The wealth of a king lies in the strength (of his armies).
11. Never should one indulge in the pleasure of sense that appertains to a king: personal appearance, command, using of flowers and perfume, dressing ornaments-all these, in so far a king indulges in them, should not be imitated.

12. The king is not my friend; the king is not my brother-in-law, this king is my lord”_ this idea) one should hold very carefully in his mind to very end.
13. An attendant should not wait upon the king at too great a distance; he should not serve him too near at hand; he should not be in the way of the wind, nor directly opposite; not in a place too low down, nor one too high up: these six faults he should avoid; he should remain guarded as he would with regard to fire.

According to *Thingalawwara sutta*, patience, vigilance, and industry, liberality, generosity, compassion, and foresight- they are the properties of a leader.

According to General Aung Kyi, leadership means having the ability to do instruction, to understand his followers' thought and opinion and aims, to handle or control to be harmony with policy, to adapt his creation power with his physical and mental environments, to be a good organizer and persuade to get the followers' energy. A leader needs to have the ability to persuade, change and upgrade his followers' emotion and expectation to attain their aims and destination. He has the obligation to fulfill the society's needs as his strength. Another skill is the management skill.

Myo Myint Aung (2009) said that a leader has to be neat and tidy, respect to time, pay respect to each other, use the polite form (eating, speaking and so on), be consciousness, avoid too outstanding, need to apology (when it is necessary), be good social relation, honesty and dignity, believe in finance, be familiar with members, speak politely and use the suitable words, mature, gentle and polite behaviour, and be excellent in writing, reading and speaking for communication.

By studying the concepts of leader, leadership and leadership skill practised by Myanmar (Bamar), what sort of a leader (a king, an elder) is produced in that society and what sort of leadership and leadership skill are necessary for that society can be explored.

5. Discussion

Anthropologists accept that all cultural behaviour is symbolic which is based on "meanings" shared and communicated among individual members of the society. They exhibit the essential quality of cultural behaviour. We should notice that moral behaviour and real behaviour is blueprint for adult personality, leader and leadership. Especially, a leader has to understand and practice the both of behaviour which are ideal and corrected in front of his members to get the trust and respect. It is very important for the building of leadership skill. Furthermore, he needs to learn how to manage his society which is essential for a good leader.

A leader has to be outgoing, socially confident, active, conscientiousness, do a plan ahead, and mindful of one's obligations, agreeableness, sympathetic, considerate and trusting someone is, openness to experience is characterized by imagination, originality, and a broad range of interests.

The moral personality (trustworthiness, fairness and honesty) is as being important for leaders especially when those leaders can potentially exercise power over them. It is based on adult personality in other word socialization in his community. In a community, a person who wants to be a leader must learn and train himself to be a reliable person or have a vital personality for leaders. He has to take both of formal and informal leadership duties. He has to release his personal feeling for the followers, try to be a good organizer, foresee the benefits of his members, prevent and reduce the unnecessary cases, love his followers like him, respect to each other (up and down).

Power of belief conducts how his personality and behaviour are controlled to be a member of a society and a successful person or a good leader in that society. When a person believes his boss, or leader, he pays attention to his boss or leader and is ready to follow his boss's or leader's command, suggestion and so on. So, "their belief" and "the power of belief" are necessary to understand or demonstrate the one culture.

The Buddhist Myanmar believes that in the world the three Gems are the most superior. If one takes refuge in Three Gems, he will gain such advantages as long life, good appearance and so on. If one misconceives the Three Gems, he cannot attain *Magga* and *Phala* and he will be born in *niraya*. All living beings in the world have Kamma as their possession, inheritance, cause, relatives, and refuge. Kamma makes all beings to be inferior or superior. Kamma is one's own property. In other way, there are two kinds of Kamma. They are wholesome action (Kusala Kamma) and unwholesome action (Akusala Kamma). All beings have to enjoy or suffer according to good or bad actions done by them. No creator can change the results of Kammic actions. As a Kamma will produce its due result in its own way, Kamma and its result is called the law of Kamma.

So Buddhist Myanmar's personality and behaviour are controlled by the Buddha's teachings. In other words, it is regarded that they build their personality and behaviours based on the Buddha's teachings which are taught and practised by their parent, grand parents, teachers (Monk or school's teachers) everyday.

Furthermore, the meaning of loving-kindness, how to cultivate loving-kindness, how to radiate loving-kindness, and the benefits of radiating loving-kindness have been described. The term "loving-kindness" (*Metta*) is well-known among Myanmar people and is necessary for building personality or Myanmar personality. In other word, this takes the important role among the human relationship and others especially for a leader.

By studying the loving-kindness from the Religious Anthropological point of view, people or a group of people's belief conducts the human behaviour, moral and ideal patterns, especially both of real culture and norm culture. In other word, it is the one way of socialization. Furthermore, it holds the power for religious control and social control.

When we consider about the concepts of Myanmar leader, leadership and leadership skill, we should highlight the image of who is the reliable person for their community or society. Therefore, firstly the ideal ideas for the reliable person or the honourable person as a human being are described by referring to the Mangala Sutta. In this Sutta, the ideal ideas are representative for all lay man including a leader.

According to *Lawkaniti*, a leader (a king)'s rite and duty are presented. A leader or a king has to be hard work, endeavor, strength make by patron, good organizer, patience, vigilance, and industry, Liberality, compassion, and hope, keep the promise, consideration, the revenues as well as the expenditure,

According to *Thingalawwara sutta*, a leader (an elder) has to be active, be vigilant, be pity, be bestowed, be patience, be consideration and decision for something or someone is good or not, and provide and support to other person.

According to General Aung Kyi, Leadership means having the ability to do instruction, to understand his followers' thought and opinion and aims, to handle or control to be harmony with policy, to adapt his creation power with his physical and mental environments, to be a good organizer and to persuade to get the followers' energy. A leader needs to have the ability to persuade, change and upgrade his followers' emotion and expectation to attain their aims and

destination. He has the obligation to fulfill the society's needs as his strength. Another skill is the management skill.

Myo Myint Aung (2009) said that a leader has to be neat and tidy, respect to time, pay respect to each other, use the polite form (eating, speaking and so on), be consciousness, avoid too outstanding, need to apology (when it is necessary), be good social relation, honesty and dignity, believe in finance, be familiar with members, speak politely and use the suitable words, mature, gentle and polite behaviour, and be excellent in writing, reading and speaking for communication.

6. Conclusion and recommendation

According to the books concerned Myanmar culture and Myanmar value system such as *Sesaungwe*, *Lawkaniti* and *Buddhist Culture Lesson*, how to build the individual personality and leadership skill in Myanmar society are described. These models are fundamental to consider the moral and ideal patterns of Myanmar culture concerned with the relationship between adult personality and leadership skill. How his personality and behaviour are controlled to be a member of a society and a successful person or a good leader in that society is presented. When a person believes his boss, or leader, he pays attention to his boss or leader and is ready to follow his boss's or leader's command, suggestion and so on. How religious belief overwhelms the daily life of Buddhist Myanmar, how they accept and practice the Buddha's teachings, especially in five precepts and how they believe the action (*Kamma*) and its result are presented. So, "belief" and "power of belief" are also necessary to understand or demonstrate Myanmar Buddhists' beliefs. In other words, these are the ideal ideas for Myanmar Buddhist's adult personality. If these are sunk in the heart of a person, he will be preferred to elect as their leader.

When the concepts of personality and leadership skill which are familiar with Myanmar especially Myanmar Buddhist are studied, the factors for a leader (a king) has to be endeavor, intelligence, dominance, strategies, natural reward strategies, and constructive thought strategies, emotional stability, patience, vigilance, and industry, liberality, generosity, compassion, and foresight are necessary. These are related to adult personality.

In *Lawkaniti*, "A king who is content is ruined.", "The strength of the helpless is in the king.", "A king should learn personally the revenues and expense of his kingdom, as well as what has been done and what has not; he should punish them who should be punished and honour them who should be honoured.", "If the subjects incur a guilty, the king be deemed guilty. If the king incurs a guilty, the chaplain be deemed guilty.", "Kings speak once", and "The wealth of a king lies in the strength (of his armies)." are mentioned for the right and duties of a leader or a king. So a leader or a king always tries to up-lift or up-grade his followers. He has to be a reliable person for his society. He has to take responsibility for his people. He has to keep the promise and be good organizer and manager.

Leadership means having the ability to do instruction, to understand his followers' thought and opinion and aims, to handle or control to be harmony with policy, to adapt his creation power with his physical and mental environments, to be a good organizer and have attention to get the followers' energy. A leader needs to have the ability to persuade, change and up-grade and up-lift his followers' emotion and expectation to attain their aims and destination. He has the obligation to fulfill the society's needs as his strength. Another skill is the management skill.

A leader has to be neat and tidy, respect to time, pay respect to each other, use the polite form (eating, speaking and so on), be consciousness, avoid too outstanding, need to apology

(when it is necessary), be good social relation, honesty and dignity, believe in finance, be familiar with members, speak politely and use the suitable words, mature, gentle and polite behaviour, and be excellent in writing, reading and speaking for communication.

Leadership is distinct from specified personality traits based on personality. Indeed, as the certain personality characteristics would be predisposed to naturally engage in self-leading behaviors. Leadership is closely related to both regulation and management.

Strategies of thought and physical and mental health have been recommended as the strength of a leader. Emotional stability and bravely and openly making decision are also properties of a leader. Above mentions are significant features of Leadership and leadership skill. All are based on personality, especially adult personality but these can be diverse according to the nature of cultures, or one's style of socialization.

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Myanmar Language

- ၁။ အောင်ကြည် (ဗိုလ်မှူးချုပ်)၊ ၁၉၉၉-မတ်လ၊ ၂၁-ရာစုအဝင်စမံခန့်ခွဲမှု ခေါင်းဆောင်များအတွက် စစ်ဆေးရန် အချက်များ၊ မြဝတီစာပေတိုက်၊စာစဉ်အမှတ်(၄၃)၊ ရန်ကုန်။
- ၂။ မျိုးမြင့်အောင်၊ ၂၀၀၉၊ အရာရှိများအတွက် တာဝန်ချိန်နှင့် တာဝန်ချိန်ပြင်ပတွင် ကျင့်သုံးအပ်သော လောကနီတိများ၊ ချိုတေးသံ စာပေတိုက်၊ ရေနံ့သာကျေးရွာ၊ ပုလဲမြို့(၃)၊ မင်္ဂလာဒုံ။
- ၃။ မောင်လွင်ရည် (ဝိဇ္ဇာ/သိပ္ပံ)၊ ၁၉၉၂၊ နီတိကြေးမုံနှင့် လောကနီတိ၊ ချိုးလင်းပြာအောင်ဆက်၊ အမှတ် ၁၇၃၊ ၃၃ လမ်း၊ ရန်ကုန်။
- ၄။ သစ္စာမဏ္ဍိုင် ပိဋကတ်ဆိုင်၊ (ခုနှစ်မပါ) ဆယ်ဆောင်တွဲ၊ သစ္စာမဏ္ဍိုင် ပိဋကတ်ဆိုင်၊ ရွှေတိဂုံဘုရားကြီး တောင်ဘက်မုခ်၊ ရန်ကုန်။