

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

