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Spicer Adventist University

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Editorial

As your Editor, I am happy to write this maiden editorial for Spicer Adventist University Research Article Journal (SAURAJ) which is a bi-annual, peer reviewed, online journal that publishes articles and book reviews digitally and is available as a free download for all its readers.

Research and Innovation go hand in hand and is at the heart of any institution of higher learning. The dissemination of research findings through an online digital medium is important in today's world. It crosses borders seamlessly and is available to anyone anywhere in the world across time zones.

Spicer Adventist University offers several divisions of studies: Arts and Social Sciences, Commerce, Music, Sciences and Mathematics, Education, Business Administration, and Sciences. Therefore, SAURAJ is a miscellany journal; it contains a variety of research articles by writers from different departments; its aim is to publish high quality and original research papers contributed by students, faculty, and alumni of Spicer.

The present volume contains six papers:

Obviously, the Covid -19 Pandemic has overshadowed all our activities all these few last months including the educational arena. So, one of the articles in this inaugural issue of SAURAJ is about the new imperative of online teaching and how the digital tools have helped teachers and students during these difficult times when there were no in person interactions in the classrooms.

Another fascinating article is about sustainable learning. It provides ideas on learning activities that are life-long as opposed to short-lived. Suggestions of how to enhance learning are outlined to acquire and balance the essential factors to have a successful, fulfilled, and complete life.

Gender diversity is in the news today and we have also included an article which explains the leadership styles and differences due to gender. This is an enlightening article which gives logically the differences in both male and female leadership which are then connected to occupational, social, cultural, religious, and economic factors which shape them.

Next, we have a very interesting article on how the Tangkhul Community in Nagaland underwent a complete transformation in the 19th century when the educationist, William Pettigrew, through the teaching of English Language and Literature civilized the fierce Naga tribes in the Northeast.

We have also included a very revealing research paper on informal leadership and followership in informal groups. This research paper was based on the university students studying at Spicer Adventist University, Pune, India and the respondents were part of various student groups approved by the University authorities.

Finally, we (the editorial team) also thought it would be nice to introduce a Book Review on the comparative study of the concept of salvation in Christianity and Islam. This book written by Santosh Kumar will make interesting reading to our readers.

It is hoped that in future we will be able to present the papers section wise, according to the different departments, to fulfill the expectations of students and scholarly readers.

I must thank all the contributors to this Inaugural Issue of SAURAJ for taking the time out to submit their contributions and meet our deadlines. I must also thank the Vice Chancellor and

the University Management for this first-time initiative of encouraging the publication of this online journal and for leveraging the digital platform for both the teachers and the students.

Happy reading!

Esther Talang-Rao
Editor

From the Vice Chancellor's Desk

I am immensely delighted and proud to announce the launch of the first research journal of Spicer Adventist University (SAU), the “*Spicer Adventist University Research Articles Journal*” – it’s a SAU publication and definitely a historic moment for the university!

In my opinion, a university education system requires a means to encourage budding researchers to publish their research works in the form of journal articles. A journal is a platform of ingenuity, innovation and constructive research of a university. It is mandatory for all the higher education institutes (HEI) to create a platform where these values of their faculty and students are brought to public eye.

SAURAJ is being published by Spicer Adventist University in an endeavor to create an atmosphere of excellence for research and development and for sharing knowledge and its applications. Through this journal an attempt is being made to fulfil the objectives of the university to ensure intellectual excellence through research papers of high standard for expanding knowledge in the Six Divisions of Study taught at the university.

I am confident the journal will provide an equal opportunity for the faculty and students to put forth research findings and be an avenue to develop thinkers and intellectual Spicerians for service of the society and the nation. The journal aims at increasing the horizons and providing a new prospective for a progressive world-view for the readers.

I congratulate the university and the editorial team of SAURAJ and wish them all the best!

May I encourage and inspire budding researchers with a quote from *Robert Frost*:

*“Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.”*

Sanjeevan Arsud, PhD
Vice Chancellor
Spicer Adventist University, Pune

From the Registrar's Desk

History shows that civilization before us has contributed through science, arts, and commerce for the betterment of humanity. Knowledge is to be generated through research and innovation that must be documented and passed on for the future generations. Spicer Adventist University, as an institution of higher learning, seeks to contribute towards the same cause through its first-ever published academic research journal, SAURAJ (Spicer Adventist University Research Articles Journal).

Spicer Adventist University is a diverse community with different expressions and beliefs. The diverse worldview of potential scholars at the university enriches fruitful academic growth. SAURAJ is a multi-disciplinary, peer-reviewed, bi-annually publishing academic research journal that aims to publish quality research papers. The journal aims to create opportunities by welcoming and promoting new insights and dimension of thoughts that constructively generates knowledge to make this world a better place.

I would like to congratulate and acknowledge the contribution of the authors for publishing their articles in the journal's first issue. Each of your contributions will undoubtedly add value to the existing body of knowledge. At the same time, I welcome all potential future scholars around the world to publish with us.

I would like to congratulate the Office of Research and Innovation for the excellent visionary initiative to take the academic culture in the university to a higher level. A special mention of the editorial team, for their hard work, commitment, and dedication towards the successful publication of SAURAJ. The vision is finally a reality. Also, a special thanks to all the reviewers who peer-reviewed the submitted articles and shared their expertise with the authors and the editors.

Above all, I would like to thank God Almighty for His constant mercy and providence on this institution and in all of its affairs. May His blessing forever abide on us all, especially towards a successful journey of SAURAJ in the years to come.

Sincerely,

Simon Yesu, PhD

Registrar,

Spicer Adventist University, Pune

Development, Implementation, Opportunities of Online Teaching: A Collaborative Inquiry

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Abstract

With society being shaken both metaphorically and materially due to the unprecedented pandemic caused by Covid-19, how could education be spared its consequences? Almost suddenly, millions of instructors and students from primary to higher education institutions were forced to adjust to the new normal. Due to the disruptive development, it became critical to sustain educational standards in addition to safeguarding health. Online teaching-learning became the new normal. This paper attempts to trace the development, implementation, and positive impact of online teaching- learning at a selected university.

Keywords: Asynchronous learning, flexibility, knowledge creation, self-motivation

Introduction

The Covid 19 pandemic has changed our lives in ways we could not have anticipated. We were forced to rethink and realign ourselves in response to these developments by leveraging our existing resources and knowledge. The same is true in the academic setting. Before the pandemic, there was already limited use of information and communications technologies in education; it was now time to use it to deal with the one-of-a-kind challenge that educators faced. As a result of the pandemic, the notions of e-learning, asynchronous learning, and digital platforms became ubiquitous.

The new normal has compelled teachers and academicians to reassess and reconsider education and its processes. Learning theories, methods, didactics, and communication are all placed in a virtual arena filled with numerous possibilities (Nuere & Miguel, 2020).

Regulatory agencies such as the University Grants Commission and the Ministry of Education have issued a list of guidelines regularly to safeguard the teaching-learning environment in India from the start of the pandemic-induced lockdowns. This research attempts to assess the implications of using digital technologies for sustainable educational practices based on teachers' experiences over the last six months.

Research Questions

1. How did the development of online teaching-learning take place in the selected university?
2. What procedures were used in the implementation of online teaching-learning in the selected university?

3. What are the benefits of online teaching-learning?
4. What are the prospects for online teaching-learning in the future?

Research Methodology

This paper is a collaborative inquiry that falls in a qualitative study. According to Savin-Baden, and Howel, the data acquired symbolizes the researcher's experiences, and those experiences urge those participating in the research to reflect on their own experiences. Collaborative inquiry necessitates clear shared reflection procedures by individuals participating in the study regarding their experiences and views on the common purpose and goal (Savin-Baden and Howel, 2013).

Delimitation

The study is delimited to:

1. The development and implementation of the online teaching-learning program.
2. The positive sides of online teaching-learning for teachers of the selected University.
3. The use of Google Classroom, Google Meet, and MS PowerPoint.

Context of the Study

The research was undertaken at a private university and focuses on the experiences of the university's teachers. When physical classes were suspended due to lockdown restrictions, the selected university formed a task group to develop and implement a model for online teaching-learning. Teachers were prepared for online teaching through orientation and training programs.

A blended learning approach was adopted, in which students could engage with teachers on a live online platform (synchronous learning) while continuing to learn at their own pace and convenient time (asynchronous learning) through recorded lectures and e-content.

Departmental online coordinators were tasked with assisting professors in recording, sharing, and managing video lectures and e-content utilizing Google Classroom, Google Meet, and Active Presenter.

Assumptions of the study

The study assumes that teachers of the selected university received adequate training and orientation to implement the online teaching-learning model. It is also assumed that the narrations of the authors and teachers provide comprehensive detail about their experiences.

Sample of the study

A purposive sampling technique was employed for this study (Neuman, 2015). To answer the first question, the second author discusses the development of the online model. He also interviewed the members of the task group. The third author reports on the implementations of online teaching in the second question. To answer the third and fourth questions, the first author extrapolates her findings from another study where she interviewed ten teachers in a focus group from the Department of Education (Chacko, 2021).

Instruments used in the study

The authors gathered data for the study through observations and reflections.

Research Results

The development of online teaching takes place in the selected university.

The second author is embedded in the research and was a team member developing the model. He narrated his experience and validated it with the members of the team.

Development

In May 2020, a webinar was held to introduce faculty to the online teaching model in the selected university. The webinar informed teachers on the fundamentals of online teaching and teaching approaches that may be effectively implemented in online classes. A core group of faculty members met and brainstormed to find the best way to train all faculty members so that best practices could be implemented for the selected university's online classes. The core group consisted of three members: the two authors and member R (pseudo name).

The unique challenges that the selected university faced in implementing online teaching-learning were:

- 1. Diversity in socio-economic background of the students.** It was learned that many students did not possess either a desktop, laptop, mobile device, or a stable Internet connection. This would pose a significant impediment to the implementation of online teaching-learning.
- 2. Inadequate IT infrastructure at the University.** Like other institutions, the selected University also faced severe financial constraints due to the Covid-19 pandemic. A limited number of desktop devices with webcams and speakers could be procured in preparation for online teaching-learning. The existing Internet bandwidth also could not be upgraded due to the same reasons.

The core group then decided to propose a mixed method of online learning via synchronous and asynchronous learning. In the synchronous learning environment, the teacher and students meet using an online platform in real-time. The benefit that this mode would provide is that teachers would be able to engage and interact with students like in a physical classroom; it would allow teachers to discuss concepts in-depth, and learning would be dynamic. Challenges of synchronous learning were identified as complex in bringing all teachers and students together simultaneously due to separation in space and time; and the immense disparity among students possessing mobile devices and stable Internet connectivity.

In an environment, the students can learn at their own pace with the given IT facility at hand. Teachers provide recorded lessons and reading materials that students can access at their convenience. The benefit identified with this mode of learning was that given the socio-economic diversity among the students at the selected University, each student would access the lessons when they are ready with a mobile device and Internet. On the other hand, the student could experience a lack of apathy due to the impersonal nature of asynchronous learning.

The synchronous learning environment decided to have at least one live class per week via Google Meet video conferencing platform. It was felt that with one live class, students would remain engaged with the classroom learning and interactions; it would also be less burden on the IT infrastructure of the University, which has limited computers and Internet

bandwidth for all classes to function simultaneously.

The University Grants Commission (UGC) recommendation for designing Massive Open Online Courses (MOOC) was referred to for asynchronous learning. Google Classroom was chosen to implement asynchronous learning due to its familiarity among teachers and students before the Covid-19 pandemic. The engagement with students would be in four quadrants viz Video Presentations, Lecture Notes, Assessments, and Discussion Forums.

The selected University follows a Choice Based Credit System (CBCS) for all its courses across all disciplines. Each course has a credit hour, which means the class meets for a minimum number of hours per week during regular classroom engagements. A breakdown of the proposed four quadrants was developed to justify synchronous and asynchronous learning to meet the minimum credit hours (Figure 1).

A weekly classroom engagement was named a module that represented all four quadrant activities. Quadrant One (Q1) or Video Presentations were pre-recorded video lessons that were to be uploaded on Google Classroom for viewing. It would also include the one live class per week held via Google Meet. Quadrant Two (Q2) or Lecture notes were also made available to students related to the concept discussed in that module. Quadrant Three (Q3) or Assessments were in the form of Multiple-Choice Questions (MCQ), short and long answer questions, and assignments.

The weekly assessment would help teachers gauge the level of understanding students show in that week's module. Quadrant Four (Q4) or Discussion Forums could be a live chat with students using Google Classroom, WhatsApp, or Video Conferencing either during a predetermined time or in real-time as per the teacher's convenience.

The core team also felt that an Online Coordinator should be appointed whose job would be to (a) communicate with teachers, students, and other stakeholders about the online teaching and learning environment and applications; (b) coordinate training for teachers and students in using IT infrastructure and online teaching-learning modules; (c) soliciting feedback from teachers, students, and other stakeholders; (d) and preparing a fortnightly report for quality control.

Module 1: BCOM351 Human Resource Management			
	1	2	3
Q 1	25-30 mins Videos	25-30 mins Videos	40 mins live conference call
Q 2	Text with approximately 3000 words. With average reading time of 150 words per minute the engagement time will be about 15-20 mins	Text with approximately 3000 words. With average reading time of 150 words per minute the engagement time will be about 15-20 mins	
Q 3	10 MCQ per module comprise of Quiz. Engagement time is 1 minute per MCQ for Quiz.	Assignment questions should be 5 minutes per short question and 10 minutes per long question.	
Q 4			Live Discussion Thread (20 minutes)
	1 Hour	1 Hour	1 Hour

Figure 1. Four quadrants of e-content.

Along with the Online Coordinator, Departmental Facilitators should be appointed who would (a) be the contact person for teachers and students; (b) provide training and technical support; (c) prepare a departmental report on online teaching-learning.

Procedures Used in the Implementation of the Online Teaching in the Selected University

The third author is embedded in the research and is one of the team members implementing the model. He narrated his experience and validated it with the members of the team.

Implementation

After discussion, it was decided that faculty members be divided into groups that could assemble in the Management Computer Lab. Several computers were furnished with webcams and speakers to have hands-on training with the new tools to be taught.

The training was divided into two parts:

- a) Google Classroom
- b) Active Presenter

Google Classroom is a Learning Management system developed and managed by Google. This tool has been developed over the years and has gotten better with time, and therefore it was recommended that the selected University takes full advantage of this free tool.

Faculty members were trained on using this tool to meet the four-quadrant method suggested by UGC. Faculty members were also oriented on the four quadrants, namely:

- a) Video Presentations
- b) Lecture notes
- c) Assessments
- d) Discussion Forums

The major challenge that most teachers would face was how to create video presentations, and that is where the second part of the training was used.

Active Presenter is a free video creation tool that has become popular, especially during the pandemic. Following some study, member R discovered that Active Presenter was both free and simple to use and that it was the exact solution that the selected University required.

Active Presenter was able to meet two requirements on the video side. It recorded the faculty members' slides and recorded the faculty's face so that the students had all the information needed on the PowerPoint Presentation and a friendly face that kept them engaged throughout the video presentation.

While most of the faculty members were being trained, another set of faculty members were chosen who were well-versed in using computers to assist their department faculty members when they needed assistance. These Facilitators were trained to troubleshoot at departmental levels and were advised to relay issues that could not be handled at their end to the coordinator. While this worked out very well, the facilitators were also asked to keep a constant tab on faculty members to ensure they were not lagging back due to a lack of guidance.

Once the training was over, it was decided to create modules uploaded to Google Classroom and share the same with the students. These modules would have all study materials which students could access at their convenience. Keeping in mind the difficulties

students could face with the lack of infrastructure at various places, this was planned. Each module represented one week of classes, and each of these modules was designed to accumulate all the four quadrants suggested by the UGC. The modules had to account for total hours of classroom activities per week, with at least one live class using Google Meet made mandatory.

Report generation was promoted to keep the faculty members motivated to complete the tasks at hand and make sure there was some accountability since Teachers and Students did not meet face to face regularly. Each Departmental Facilitator compiled the reports from the faculty members in the department and made them available to the coordinator, who in turn compiled them and created a master sheet.

Positive Sides of Online Teaching-Learning

Sheela Chacko states five positives can be identified from online teaching-learning, namely “(1) Flexibility, (2) Teachers are designers using a variety of options, (3) Gaining new knowledge, (4) Active motivation in learning and (5) Time saver” (Chacko, 2021).

Firstly, the most frequently mentioned advantage of online teaching, according to teachers' experiences at the selected university, was flexibility. Since students came from diverse socio-economic backgrounds, access to mobile devices and internet connectivity was not a given constant. Hence, recorded lectures allowed students to engage and learn at their convenience. Students could also watch the recorded lectures repeatedly as needed, which might not have been possible in a traditional classroom (Zhang et al., 2006).

Secondly, teachers were also enthusiastic about the newly available tools and resources for teaching that were previously absent in a traditional classroom setting. One instructor described how web tools had provided access to existing video content, exercises, and animations that supplement a teacher's resources (Chacko, 2021).

Thirdly, to the obvious nature of online teaching-learning, students may be guided to a variety of resources available online, improving learner engagement. (Zhang et al., 2006). Teachers indicated that students' access to additional content inspired the creation of new scenarios and applications in real-world contexts (Chacko, 2021).

Fourth, whereas traditional classrooms can easily become teacher-centric, online classrooms encourage students to experiment with self-learning by providing them with a wealth of resources.

Lastly, teachers may initially spend a significant amount of time preparing for online classes, but they will ultimately reduce instructional time owing to improved classroom management resulting in efficiency (Méndez-Coca & Slisko, 2013).

Future Ahead for Online Teaching

Education is inextricably tied to head (cognitive), hands (psychomotor), and heart (affective) aspects of learning. Educators are of the opinion that online learning can never completely replace contact classrooms. (Chacko, 2021). Online learning can supplement traditional instructional practices, but it may not be suitable for the complete cohort. (Cooper and Higgins, 2015).

It would be easy to take sides right now, claiming that online learning is the way forward or dismissing it as a passing fad. But the truth is that online learning is a tale that is unfolding; what follows next is up to those who are present (Nguyen, 2015).

The Implication of the Study

The traditional classroom has been flipped around, and suddenly, the entire world has taken upon the online class model due to the need of the hour. This has happened not because we wanted to have it that way but because we were forced to go that route to keep everyone safe from the pandemic while imparting education to the students. While this has been challenging and has brought a sudden change to the teaching method, a lot could be done with planning and implementing ideas and lessons learned while experimenting with online education.

Academic institutions can take advantage of the knowledge they have gained through online education and use it to their benefit. Specific courses could still be offered as certificate courses or diploma courses to enhance student learning while engaging them on offline and online venues.

Since this could be a new normal, academicians must develop policies to help students gain the most from the knowledge base. Policies such as creating modules with the much-needed course materials that would cover video lectures, class notes or study notes, assignments, quizzes, and discussions are necessary to have adequate knowledge at the end of the course. Minimum and maximum class materials also need to be stated so that students are neither under coached nor overexerted.

Very little information is present to test the stress levels of students who attend online classes and teachers who create study material for these classes. Since there is a learning curve and adaptability to technological changes and the opportunity of teachers to learn new skills that were not needed as much before the pandemic, studies could be conducted to find out which age group had a better time to cope with these much-needed skills.

Some might argue that desperate times call for desperate measures. Many educational institutions were unprepared for the shift in teaching-learning processes caused by the pandemic. However, we see each institution adapting to changing needs and integrating online teaching-learning to meet their specific requirements. Some people found the transition easier than others, while others continue to face significant challenges and barriers.

In the hands of its user, technology is a tool to be used for the benefit of humanity. This would be valid for online teaching-learning as well. The key facilitator of learning in any given classroom is the instructor, and it is her responsibility to motivate and captivate pupils for them to learn (Talesra et al., 2005). How she does that is a matter of both art and science.

Sahasrabudhe (2020) opines that there is great flexibility for both teacher and student in teaching-learning and assessment. Exams may be administered online when students are prepared, and they can be taken from anywhere and at any time.

Online teaching-learning directly contributes to the production of resources, study materials, and recordings that add to the wealth of knowledge already available on the internet. Engineers at Google estimate that billions of web pages are added to the internet every day. This might be linked to what society can do collaboratively when information and knowledge are developed as a consequence of teaching-learning experiences (Wilmath, 2010).

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Prem Sagar Gompa. Prem Sagar Gompa is currently the Online Teaching-Learning Coordinator and an Assistant Professor for Business Administration and Commerce at Spicer Adventist University. He has worked in Thailand in an International School prior to Spicer. He has completed an MBA from Griggs University, USA (Off-campus Spicer Memorial College) and is a Doctoral Candidate at Tilak Maharashtra Vidyapeeth, Pune.

Sustainable Learning: Implications from the Law of the Minimum

Prema Gaikwad

Professor, AIIAS, Philippines

Abstract

Learning is said to be sustainable when it is transferable or finds application in real life. Such learning takes on a balanced approach following the *Law of the Minimum*, a principle that Liebig developed. Used primarily in agriculture, this principle gives importance to finding the scarcest ingredient for the overall growth of plants. Just as an abundance in the rest of the ingredients hardly make a difference if an essential ingredient is scarce, learning is influenced by human factors, including specific scarce components such as learner readiness, teaching methods, and learner motivation. A balanced approach to learning yields True education, which holistically caters to the body, mind, and soul and is sustainable. Seven suggestions are given to enhance sustainable learning that results in life-long learning.

Keywords: *sustainable learning, readiness to learn, Law of the minimum, limiting factor, inner curriculum, human factors*

Introduction

Learning is an incredible natural activity. Humans are equipped with an inherent ability and interest to learn. This fascinating activity takes place from the time (or even before) we are born, and it continues till the end of one's life. Learning not only helps us survive but also helps generate new knowledge. The cumulative knowledge during the past centuries has resulted in the massive knowledge base of the 21st century.

Learning takes place mainly in a social setting with the support of significant others such as parents, teachers, peers, and using books and various media. While all learning is meant to be sustainable, it is often not. Learning that consists solely of memorizing facts cannot be sustained because most of what is learned is quickly forgotten. On the other hand, learning that transfers or finds application in real-life situations impacts the present and the learners' future. Sustainable learning calls for a more balanced approach. The *Law of the Minimum*, a principle from agriculture, serves as a model to appreciate the significance of this balance that results in sustainable learning.

Sustainable Learning

Sustainable and sustainability are becoming buzzwords in our workplaces or other professional circles. Sustainable reform and sustainable development are themes that direct us to rethink our current practices to improve upon them. The intention is a better future for all concerned. As educators, we may translate this concept of sustainability into our profession by considering facilitating 'sustainable learning.' But what does sustainable learning entail? How is it practiced? These questions are important to consider.

Sustainable learning may be defined in more than one way. One definition of sustainable learning is that it is learning that continues throughout life. Sustainable learning is possible when learning becomes a lifestyle of the individual. Some may call it ‘lifelong learning,’ a term popularized by Edgar Faure more than three decades ago. Sustainable learning cannot be just confined to schools and other educational institutions. Such learning happens in all kinds of life situations and continuously. The main attribute of the learner who is engaging in lifelong learning is possessing an attitude of learning. Thus, the responsibility for sustainable learning rests with the individual learner. Knapper, who supports the idea, states, “The underlying precept of lifelong learning is that learning is too important to be left to schools and universities and that the responsibility for learning throughout life and from life lies with the individuals” (Knapper, 2006).

Another aspect of sustainable learning is that its outcomes meet both the present and future needs of an individual. Meeting these demands is determined by the type of learning in which the learner participates. Ideally, it calls for a well-balanced education or True education, as it is also called. Ellen G. White mentions that “harmonious development of the physical, the mental, and the spiritual abilities” manifests true education (White, 1995).

A balanced education seeks to promote the three main domains of life—physical, mental, and spiritual (see Figure 1). As the Bible mentions, our very best model of a well-lived life—Jesus — is said to have “increased in wisdom and stature, and in favor with God and man” (Luke 2:52). This verse points to the balanced learning outcome and encourages us to design learning experiences that bring about such results. Neglecting one of these areas would diminish the overall effectiveness of growth and learning, making learning unsustainable; such learning does not adequately meet the learner's needs now or in the future, directly and indirectly.

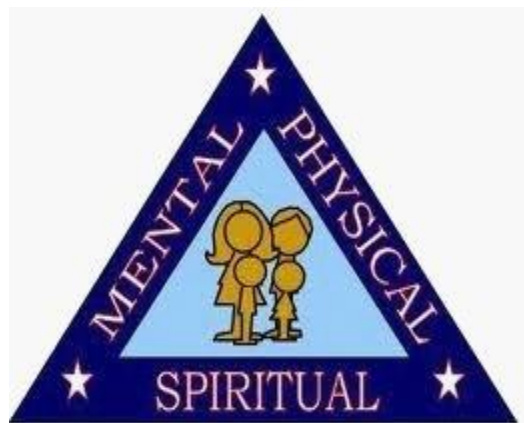


Figure 1. Balanced education.

Thus, when we think of sustainable learning, it becomes imperative that a balance among the different aspects of life needs be maintained. Neglecting one area alone would diminish the cumulative result of an individual's learning, impacting its sustainability adversely. For example, neglecting one's physical needs to enhance mental growth will jeopardize the individual's overall well-being. Spending unusually long periods of time a day in exercises and keep-fit activities at the expense of spiritual growth activities cannot bring that balance, too. An individual's overall growth and learning appear to be determined by the domain that receives the least attention. The Law of the Minimum is a fine analogy that comes in handy in understanding this balance issue. The following section introduces

this intriguing principle.

The Law of the Minimum

Carl Sprengel devised the Law of the Minimum in 1828, and it is a well-known principle in agricultural research. It was popularized by Justus von Liebig, a German chemist, and eventually known as Liebig's Law.

Plant output is proportional to the most inadequate plant nutrient, according to the Law of the Minimum. In other words, the growth of plants is controlled by the scarcest resource, and even if the other essential nutrients are adequate or even abundant, the overall growth of the plant will be limited due to the lack of one essential ingredient (Gorban et al., 2019).

Liebig uses an interesting comparison and likens the potential of a crop to a wooden barrel with staves/boards of unequal length (see Figure 1). The length of the shortest stave limits this barrel's capacity, which can only be increased by lengthening that stave. Similarly, the growth of plants is controlled by the least available growth factor (for example, nitrogen, phosphorus, water, and light). When this factor is depleted, the growth of the plant is limited. On the other hand, increasing the amount of this "limiting factor" will improve the growth of the plants—the Law of the Minimum points to lessons that can be applied in multiple situations, including learning.

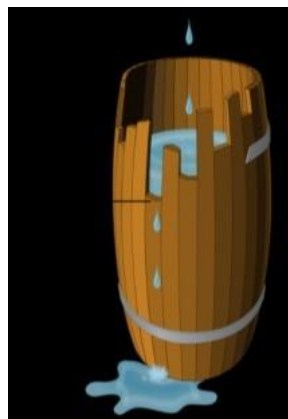


Figure 2. Liebig's barrel.

The Connection

It is evident that many ordinary real-life situations connect to the Law of the Minimum. Most often, the scarcest essential element, indeed, determines our progress. For example, if one does not have the required amount of baking powder, the baking cannot be continued until this essential ingredient is found. Another example of the Law of the Minimum is found in the global economy. It is generally agreed that oil is one of the substantial limiting factors in the economy. When oil supply is reduced, the economy seems to shrink, as seen in the 2008-2009 recession. Another applicability of this law is seen in terms of the least plentiful element limiting the health and growth of individuals.

For instance, infant formula lacks certain essential nutrients (limiting factors) that breast milk provides. Though the formula may have an abundance of other nutrients, its overall effectiveness is limited by the missing "limiting" ingredients. Take yet another example from health: the lack of one aspect in one's physical needs such as proper diet, exercise, or rest

can limit the individual's general well-being. Countless such examples from life relate to the Law of the Minimum.

There are also important implications of the Law of the Minimum to learning. We can consider the main lesson that weaknesses (limiting factors) usually determine the actual yield potential or learning. These impediments must be identified and handled, just as strengths must be maintained and appreciated. In the final analysis, sustainable learning depends upon how we deal with the limiting factors. What are the limiting factors in learning? Are there any *critically* important limiting factors in learning? These questions can be addressed with the Law of the Minimum approach.

The Limiting Factors in Learning

Any limiting factor within a system is the least available essential element, determining the overall outcome. Several essential elements need to be balanced for learning to be optimal in a learning system. Some of these elements may be identified as prerequisite knowledge and skills, attitudes and perceptions, motivation, the physical condition of the learner, facilities in the classroom, language fluency, cognitive ability, classroom management, books and other media, teaching methods, integration of faith and learning, assessment practices, and support of significant others such as teachers, parents, and peers.

The factors that influence learning may be broadly categorized into two: human and non-human. Even if one were to make a complete list of the known factors that influence learning, it is evident that the items making up the human factor outweigh both in number and significance. The human aspect is, without question, the most important factor in a learning environment—no learning can occur without a learner and a facilitator. Even in the presence of an abundance of other factors such as facilities and learning materials, human factors such as readiness, human support, teaching method, and motivation make the most difference in learning. Taking the human factor as the limiting variable, let us address this factor within a learning environment—whether formal or informal. We want to see a balanced education that results in sustainable learning, which meets the needs of learners today and in the future.

Take one example—learner readiness—as a critical human factor for learning. If we redefine “yield” as learning and “the most limiting nutrient” as learner ready, we may conclude that learning is directly proportional to learner readiness, according to Ozden (Ozden, 2011). However, merely increasing any elements of the learning system's nonliving constituents (for example, instructional materials, methods, and environment) may not improve learning effectiveness. Readiness to learn is thus a critical aspect of learning. Similar explanations related to the Law of the Minimum are possible concerning other human factors that need to be balanced. All in all, Liebig's Law of the Minimum can provide insights into how sustainable learning occurs. Based on this premise, weaknesses (limiting factors) typically determine the actual outcome.

Learning can be a pleasurable activity even if we exclude the economic ramifications and other related benefits. However, it is tough to find time to learn anything unnecessary for an increasingly hectic environment. What is learned is essential, perhaps to pass an exam or complete a grade/course/program, and everything outside is considered trivial. However, lasting or sustainable learning has purposes beyond these so-called essentials and involves the development of the whole person. How can we make learning a lifestyle resulting in sustainable learning?

Enhancing Sustainable Learning

Considering that the human constituents are the limiting factors in learning, these constituents can make a difference in producing sustainable learning. Here are seven suggestions that promote sustainable learning, and these suggestions have implications in the way we learn and the way we teach.

1. Learn How to Learn

One of the drawbacks of traditional or formal learning is that we tend to concentrate more on *what* we are learning instead of *how* we are learning. The information surge of our times is so rapid that much of what is learned today becomes obsolete in a few years. Equipping ourselves with learning skills will allow us to continue to learn in the future. This “learning to learn” process or metacognition considers one’s learning style, past learning experiences, and motivation to learn.

Taking the responsibility to learn on oneself is an essential premise of metacognition. One practical suggestion (Learning to Learn, 2012) for learning that uses metacognition is using these four steps: (a) Begin with the Past; (b) Proceed to the present; (c) Consider the Process; and (d) Build in Review. During the first step, beginning with the Past, the learner answers questions such as “What types of activities did you use for learning in the past: reading, memorizing, asking questions, studying alone or with others?” “Which ones did you enjoy?” “Which ones would you avoid?” In the second step of Proceeding to the Present, the questions that guide the learner were: “How interested am I in the topic?” “How much time do I have for this?” “What are the barriers, and what can I control?” The third step of considering the process allows checking the following questions: “What do I already know about this?” “What resources do I need?” “Am I understanding what I learned?” “Who or what can help me learn better?” In the fourth and final step of Build in Review, the learner asks questions such as “What did I do well?” “What can I improve next time?” “Did I use the right conditions?” “Was I disciplined enough during the learning time?”

Effective learning incorporates reflection on the process of learning. Reflective discussions are based on this belief: The student usually knows more than the teacher about what he has learned—even if he knows less about what was taught. Such reflective thought processes must become habitual. Teachers can encourage discussions that make reflective thinking more transparent in classroom learning. Such dialogues allow merging the personal aspects of learning experiences and the shared language that facilitates learning.

Take the example of a teaching strategy of Jerome Bruner called the Concept Attainment helpful in teaching a new concept. The three phases of this strategy (Siddiqui, 2013) are (a) Presentation (the teacher shows examples of a concept), (b) Testing (students form hypotheses about the concept till they get the concept), and (c) Analysis of Thinking (students talk about their thinking process). The third and final phase of the strategy asks students to think aloud their thinking processes regarding what confused them and what helped them get the right concept. Talking about learning is powerful and needs to become a habit for learners, and teachers can encourage such dialogues on reflective thinking.

2. Develop a “Helicopter” Vision

Usually used in business sectors, the “helicopter” vision refers to the ability to see the broader picture of a situation. Generally, situations we find ourselves in are multifaceted and require skills from different areas of expertise. Learn information and skills you can use for various life situations. Learning speedreading, for example, helps to browse through a great

deal of reading materials in time-saving ways. This skill is advantageous for a student, teacher, pastor, or businessperson. Meeting a situation that uses such efforts can be a source of pride. Seeing the value of learning a specific content or skill voluntarily in advance is the spirit of a visionary. Thus, sustainable learning includes integrating knowledge and skills from different disciplines.

3. Make Reading a Habit

Wide reading opens the mind to myriad ideas and is one of the best ways to learn. As Joseph Addison mentions, “reading is to the mind what exercise is to the body” (Akinpelu, 2008). Reading activates the mind and promotes learning. You should always have a book that you are reading, and you should have this book with you at all times. You should be able to read this book when you have the time. You should always have a book that you are reading, and you should have this book with you at all times. You should be able to read this book when you have the time. Taking a few minutes between work throughout the day might result in reading one book every week. This works out to at least 50 books every year. Some books may take longer to read than others but keep reading whether it takes a year or a week. Similarly, the reading habit can be practiced in digital books and libraries in the contemporary world. You will find positive effects of reading in your conversations—you have ideas to share and appreciate; your formal learning and teaching materials seem to make connections in one way or the other to what you read; and your attitude towards learning itself improves—you are excited about learning and make time for it instead of using time on the usual frivolous activities.

Related to reading is meditative reading, especially at the beginning of the day. The early time of the day is generally considered optimal for learning. The amount of time you spend reading may be varied. The best use of this time is for personal devotion and study of God’s word. Balancing the spiritual aspect of life is also essential, for sustainable learning is all about balancing the essential factors of life.

4. Keep a “To-Learn” List

Many of us use “to-do” lists. These are lists of tasks that we must accomplish daily. In addition to this list, make a “to-learn” list. It can be used to scribble down ideas for new research topics (Shepard, 2007). Perhaps you would want to learn a new language, swim, or read Shakespeare or Ellen G. White’s writings.

Write down whatever motivates you. Look for opportunities to learn what you had in mind. Just as ticking off items in the “to-do” list brings much satisfaction at the end of the day, an occasional ticking off an item from the “to-learn” list brings immense satisfaction.

Another suggestion is to begin an adventurous project. Set out to do something “larger than you” that you do not know precisely how. This type of forced learning may be both pleasurable and demanding. If you have not tried writing an article for publication yet, try it on your favorite topic and send it to the publisher. Consider developing a desire for learning computers if you do not know anything about them. Try painting if you think you are a terrible artist. The idea here is that the project must be challenging enough that the experiences of frustrations and problem solving can contribute much to learning.

5. Have Some Intellectual Friends

Friends are suitable for different situations. So, you have different kinds of friends. Make friends also who talk about ideas. These are people who think and make you think. These are intelligent people who invest much of their time learning new ideas and skills. David B.

Shepard mentions, “their habits will rub off on you. Even better, they will probably share some of their knowledge with you” (Shepard, 2007).

6. Learn Collaboratively

Learning in real life happens mainly in a social setting—with other people, directly or indirectly. In other words, learning need not mean being trapped with a stack of books. There are many other ways to learn. Join groups or organizations that teach skills. Because of the supportive learning environment, workshops and group learning events can make learning more transferrable. Learning ought to be a pleasant, if not fun, social experience. Teachers who use Cooperative Learning in their classes often see the impact of this suggestion.

7. Teach Others

The Latin expression *docendo discimus* (we learn by teaching) is correct. Teaching undoubtedly is one of the most effective methods to learn. If you can articulate your ideas to others, you are more likely to recall what you have learned. Start a blog, write an article, agree to a public speaking engagement, hold a seminar, mentor someone or simply talk about your thoughts with a friend. You will increase your self-confidence and feel more useful too. Try this experiment: Select an unfamiliar and rather complex topic and learn about it for a while. Now, try to teach/share what you learned with a friend/spouse. By the end of your sharing, you will discover that you understand the concept far better than you did at the start.

The above suggestions are only a beginning list. Choose other options that work for you. The desire for sustainable or lifelong learning does not come naturally. You cannot always rely on other influences to persuade you to study. The desire must derive within. This desire results in the *Inner Curriculum* that Brubaker (2004) mentions. The inner curriculum consists of learning experiences that you plan and initiate because of your interest. The result also will be the “passion of the Explorer” (Barnett, 2014, para. 5) with the three dispositions: (a) Commitment to Domain, (b) Questing, and (c) Connecting. These dispositions will cause you to have a lasting positive impact in your workplace, drive you to look for challenges that contribute to improved performance, and make you pursue deep, trust-based interactions with others through growth experiences, respectively. It is up to you to make lifelong learning a priority in your life after you have decided to make it a habit. The common thread that runs in these suggestions is simply that you, the human constituent, are the most crucial component of sustainable learning.

Conclusion

Learning is a wonderful activity, and most humans have an innate desire to learn. It broadens our perspective and provides us with new information that we may apply to improve our lives. Taking charge of one’s own learning is an essential aspect of sustainable learning. According to the Law of the Minimum, it is reasonable to conclude that the quality of learning is directly proportionate to the limiting aspects of learning, particularly those related to the human variables mentioned above. No matter how high the quality, non-living constituents (materials, methods) have only secondary effects on this process. Therefore, the challenge for learners, whether young or old, is to look at learning in a new way, with an open mind, and with the option to receive and give. Perfectly reflecting today’s sustainable learning demands, Alvin Toffler mentions, “The illiterate of the twenty-first century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn” (Hennessy, 2002). Let such sustainable learning be our passion.

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The Influence of Gender on Leadership

Chinta Rickykrupakar Rao

Abstract

The topic of leadership style based on gender differences has attracted considerable interest from both academicians and practitioners in the past few years. The link between leadership and gender has been debated and is still under scrutiny. This research aims to discuss the existing gender stereotypic expectation that “men are better leaders than women,” examining the barriers women face in their career growth and how to advance gender equality in leadership. Various aspects of gender differences in leadership styles are thoroughly discussed.

Keywords: *Leadership, Gender, Glass Ceiling, Labyrinth, Similarities, Differences.*

Introduction

Gender and leadership styles have recently piqued the interest of social scientists, management consultants, and a slew of journalists. According to their findings, men and women were found to have distinct and meaningful differences. The study has shifted the widespread belief that women are inferior to men in leadership situations to the contemporary notion that women are at par with men in leadership. Many women are in leadership roles in corporate, academic, government, political, social, and religious sectors. Virginia Marie Rometty, the CEO and President of IBM; Louise Richardson, Vice-Chancellor of Oxford University; Kiran Bedi, Lieutenant Governor of Puducherry; Sheikh Hasina, the Prime Minister of Bangladesh; Social Activist Aruna Roy; and Rola Adel Sleiman, the Pastor of Christian Ministries in the Arab World are some of the examples. This increasing number clearly illustrates that the question is not “Can women lead?” but rather “Do women and men lead in different ways?” and “who is more effective as a leader among men or women?”

Eagly and Johnson mention that, in organizational studies, women were shown to be more interpersonally focused and less task-oriented than males, contrary to gender stereotypes (Eagly and Johnson, 1990). Concurrently, studies have indicated that women are still perceived as less competent for managerial roles than men. These differences were limited to the setting where social roles, such as experimental settings, were more regulated.

There is a specific incompatibility between behaviors considered more feminine, like empathy and kindness, and behaviors related to leadership. People usually link masculine characteristics such as aggressiveness, self-confidence, and dominance with leadership positions. This view can lead to distorted expectations of a female leader. There is the expectation that women must be both feminine and exhibit behaviors related to traditional leadership, which could cause bias and prejudice in the workplace. However, effective and efficient leadership requires a combination of masculine and feminine traits (Eagly and Carli, 2007; Judge et al., 2002).

According to another meta-analysis, women have a more interactive and collaborative

approach than men (Eagly and Carli, 2007). As women make their way through their careers, they search for ways to maintain authority in the least autocratic ways possible because that behavior seems more masculine.

The meta-analysis found one noticeable difference: women's leadership was more democratic or inclusive than men's leadership. (Eagly and Johnson, 1990). Another meta-analysis that looked at research from 1987 to 2000 yielded consistent findings. (van Engen and Willemssen, 2004). More study has been conducted in recent years to examine gender disparities in transformative leadership styles. Studies conducted by Eagly, Johannesen-Schmidt, and van Engen identified a slight but substantial difference between the genders in transformative leadership style. (Eagly et al., 2003). When it came to supporting and inspiring other employees, women's leadership styles were more likely to be transformative than men's. Female leaders are also engaged in recognizing and rewarding others.

Several studies have been undertaken on "leadership style and gender." According to most respondents, there is no difference in leadership effectiveness based on gender. In the general context, both genders were equally capable leaders, but there was a gender disparity in the leadership role that they executed.

Men were considered to be more effective in the masculine role, for example, a role of a military leader (Cherry, 2020). However, women were more effective in education or social service roles.

Consequently, scientists concluded that, while men and women sometimes have different leadership styles, both genders are equally effective. The field of leadership to be exercised determines the effectiveness of leadership between men and women.

The Glass Ceiling and Labyrinth

In recent times and the past few years, we have seen the growth of women in leadership roles. Although women are no less capable than men in leadership, why is there such a significant disparity in the ratio of men to women as leaders?

Women acquire almost 57 percent of undergraduate degrees and 60 percent of graduate degrees, accounting for over half of professional degrees. (National Center for Education Statistics, 2011). Women in the United States comprise half of the labor force and occupy more than half of managerial and professional positions. (Catalyst, 2014; U. S. Bureau of Labor Statistics, 2009, U. S. Census, 2007). However, the elite positions in leadership show contrary figures. Women occupy just 4 percent of Fortune 500 CEO seats (Catalyst, 2014), 16.9 percent of Fortune 500 board positions, and 14.6 percent of Fortune 500 corporate officer roles. (Catalyst, 2014). Even on the political front, there is not much of a difference. Women have only 90 of the 535 seats in the United States Congress (16.8 percent), the Senate (17 percent), the House of Representatives (16.8 percent), and women of color hold only 24 seats (Center for American Women and Politics, 2011). On a broader scale, as of 2011, the global average of women's representation in national legislatures or parliaments was 19 percent, with the United States ranked 70th out of 187 countries (Inter-Parliamentary Union, 2011). Furthermore, women account for only 6.1 percent of military officers at the brigadier general and rear admiral levels or higher (U.S. Department of Defense, 2008).

Helgesen and Johnson concluded that most women's professional routes resembled a spiral instead of a straight path of advancement. In this paradigm, women's professional pathways are shown as an upward spiral. (Helgesen and Johnson, 2010).

Two Wall Street Journal writers created the phrase "glass ceiling" to describe the invisible barrier that hinders women from achieving high-level leadership roles. Since then, this phrase has become part of our vernacular (Hymowitz & Schellhardt, 1986). The "glass ceiling" metaphor portrays an invisible obstacle that causes hindrance to women in achieving leadership roles. Even in the case of female-dominated occupations, these barriers exist, which restrict women from ascending into elite leadership roles. On the contrary, men climb to the highest ranks by riding a "glass escalator." (Maume, 1999; Williams, 1992, 1995).

However, this metaphor is considered profoundly misleading, as we look at it more precisely in the notion of a glass ceiling. It depicts that the barriers are way up in the hierarchy. It ignores the obstacles and difficulties present during the growth process. It implies a woman would have the same career as a man. Still, as she draws closer to being an elite leader, she discovers she cannot since she is barred from attaining the position of top leadership. It is also considered misleading because a glass ceiling indicates that a woman would have a blockage only at the top of the ascending ladder. The previous achievements are considered a straight path with no obstacles. It conveys that both genders have equal opportunities to progress to a specific position level. Whereas the actual situation is that women face various types of barriers right from the initial stage of employment. The glass ceiling metaphor also indicated that the barrier is invisible and would cause a sudden surprise to women in ascending higher. The problem with this understanding is that women are considered to lack intelligence as they cannot identify the presence of the barrier even though they spend ample time in their careers.

Recently, Eagly and Carli (2007) introduced another new metaphor, representing the barriers or limitations women faced in achieving elite leadership positions in the idea of a labyrinth, which depicts the journey filled with obstacles for women to achieve top leadership positions (p. 247). The moving through the labyrinth is not smooth and uncomplicated, and it requires patience and perseverance.

The proportion of women in senior leadership differs by region:⁵

Region	Percentage of Senior Roles Held by Women
Eastern Europe	32%
Asia Pacific	28%
The European Union	28%
North America	31%
Latin America	25%

Figure 1. The region-wise proportion of women in senior leadership. (Source: Catalyst, 2019).

Unraveling of the Labyrinth

According to Northouse, P. (2015), the barriers for women in achieving elite leadership roles are generalized under three types of explanations. The first explanation comprises human capital investments, the second explanation includes gender inequalities between

men and women, and the third explanation includes prejudice and discrimination against women as leaders (p. 354).



Figure 2. Challenges women face in leadership. Source: Hoyt/Simon, 2016, p. 400).

Human Capital Differences in Leadership

The most evident reason women are underrepresented in top leadership roles compared to males is an unequal division of labor (Kark and Eagly, 2010). According to Hirshman (2006), women are de-railed by domestic responsibilities, which keep them from getting through the labyrinth (p. 15). Women receive less encouragement, illusion, and training than their male counterparts. Even though women acquire nearly 57 percent of undergraduate degrees and 60 percent of graduate degrees, women work fewer hours than men (National Center for Education Statistics, 2011). The less involvement of women in the labor hours is because of their high participation in domestic work.

In recent years, studies have indicated that males are more active in domestic tasks and childcare than in previous years (Bianchi, Robinson, & Milkie, 2006). Nevertheless, women continue to perform most household labor (United Nations Development Programme, 2008). In the career hierarchy, women progressively drop out because one is taking responsibility for the household work and child care. According to Keith and McWilliams, women face more obstacles than men when quitting a job because women are far more likely to depart for family reasons. (Keith & McWilliams, 1999). Women are pressured to perform dual roles, be competitive at work, and manage a smooth household. This is one of the reasons for women to slow down in their career growth, while men who are their colleagues continue in their career growth. Hirshman (2006) suggests that "Women need to stay in the workforce and not stay at home." However, this suggestion is subjective for women, as many prefer to choose family over career. High cultural and societal expectations also cause women to take a sabbatical or quit their employment to focus on household work. This barrier can be tackled by equal distribution of domestic work by men and women. Northouse (2016) stated that this barrier would not be overcome without a simultaneous effort to close the gender gap at home (p. 411).

A recent survey shows an increment in the equal division of household work between men and women, which is a favorable indicator for the development of women in their careers (Bianchi, Robinson, & Milkie, 2006). Women interested in career growth must stay connected or part-time and not get lost in the domestic world (Eagly, 2016).

According to Soler Blanch and Moreno Perez (2013), companies that employ and adhere to various time management approaches benefit both employees and the firm. Organizations can retain working women more quickly if they devise flexible work arrangements and amenities that balance work and family life. These techniques would make balancing their professional and personal lives easier for both genders.

Although women hold more than half of high-skilled roles, women have fewer prospects for advancement than men. (Catalyst, 2011). One reason could be that women receive lesser encouragement and training than the opposite gender (Morrison and Von Glinow, 1990; Ohlot et al., 1994; Knoke and Ishio, 1998; Powell and Graves, 2003).

Another reason that keeps women from achieving elite positions is the psychological differences between genders. Women are more emotional than men, and they tend to use a more supportive approach than a directive approach. Women as leaders are more participative and often share the reward with others. Women as leaders generally have difficulty opposing or disagreeing with others in cases. They are less aggressive and continually invest time building positive relationships (Radu et al., 2017). According to Eagly (2016). Men leaders who are tough and ruthless are successful. However, when women are tough and strong or take on masculine behaviors, they get backlashed.

Moreover, when women are kind and soft, they are perceived as weak and considered a hindrance to rising. According to a Catalyst study (2007), forty-six percent of interviewees preferred to be perceived as competent and likable. Such perceptions put women in a fix and can deter them from advancement.

Eagly (2016) refers to this situation as a 'double bind.' According to a Catalyst study (2007), a double bind occurs when a person is compelled to pick between two equally unfavorable alternatives, and the reaction is regarded improper regardless of which option is chosen.

Goleman (1998) states that all influential leaders have high emotional intelligence (p. 93). Leadership styles are steady patterns of social interactions attached to individual leaders. The various styles are not permanent behaviors but rather a collection of behaviors with a distinct essence (Eagly, 2007). Leadership skills must change depending on the task and the environment, and this means that the leader would act accordingly during different circumstances. Eagly (2016) suggests that women negotiate their behavior by balancing between being a potentially strong leader and being kind and socially sensitive. This would help women in overcoming the hazards and rise as a leader.

Along with individual strategies, organizations also need to change their perception of women. It would be easier to get through the labyrinth when we do not think of women like alpha males (Vedantam, 2016).

Gender Differences in Leadership

The second set of explanations suggests that the leadership gap exists between genders because women are just different from men, which is one of the reasons why women's leadership styles and effectiveness differ from men. Women are underrepresented in management and seen as romantic companions rather than co-workers. As stated above by Eagly, Johannesen-Schmidt, and van Engen, research suggests men and women slightly differ

in leadership styles but are equally effective. Hence, this argument cannot be considered valid (Eagly et al., 2003).

Leadership effectiveness is primarily determined by the followers' responses to the leader. Additionally, when leading female leaders are visible, followers are often hesitant to embrace the authority and influence of someone who does not conform to the ideal of a leader (Hoyt, 2010). As a result, men are more readily recognized as leaders, while women participate in more informal positions.

Helge (2018) states that gender pay inequities and sexual harassment are some of the key reasons that cause hindrance to women in career growth. Even after being hired, women can be at a financial disadvantage, and they are usually paid less than men in comparable jobs, even in leadership roles. Women also often undergo sexual harassment at the workplace, resulting in undermined growth of women in their careers. Over half of female workers report increased sexual harassment over the years, and 53 percent have been treated with lewd remarks, postures, and humor at work. Most respondents indicated they would not and might be hesitant to continue working where sexual harassment happened (Sarkar, 2019). As a result of the challenges, women frequently lose motivation and dedication to professional growth in the workplace.

Women, according to research, are less inclined than males to posture themselves as leaders, preferring to serve as facilitators or organizers. Women who strive to position themselves as leaders are viewed as less socially acceptable and are less likely to get employed. Hence, many women who want to attain leadership positions get de-motivated and choose not to promote themselves to keep up with the social costs of ambition (Bowles and McGinn, 2005, p. 7).

Sheryl Sandberg, the Chief Operating Officer of Facebook, remarked in a TED Talk that woman typically underestimates their abilities and do not negotiate for themselves in the workplace. As opposed to women, men are more willing to ask for what they seek, which is a significant difference in leadership between genders (Babcock and Laschever, 2003). Women do not ask for what they want. According to a survey conducted on people entering the job fresh out of college in 2008 and 2009, 57% of men negotiate their first compensation, whereas only 7% of women negotiate their first salary. Female MBAs commonly accept lower salary opportunities than male MBAs (Bowles et al., 2005). Bowles and McGinn (2005) also say that women often choose not to negotiate because they are aware of the social costs of ambition, and their responses are adaptive to the social disincentives (p. 7). When women negotiate for a higher salary, their managers view them as too presumptuous and demanding, who refrain from giving them the job (Bowles, 2007). Women are aware of the consequences of stepping outside of the gender bounds (Rudman and Fairchild, 2004).

Another barrier that many women have is their relationship with their bosses and mentors. Employees usually mingle with people who have similar interests. Many women cannot find a female mentor since few women are in top positions. People choose mentors of the same gender since they can better relate to the varied challenges. Women are reserved and reluctant in the workplace because of the lack of suited mentors (Laff, 2006). Male mentors are primarily hesitant to mentor women as they view them as more sensitive and emotional because of the risk of sexual harassment in the workplace (Hanson, 2008).

According to research, women are not less capable than men in leadership, but women frequently choose not to negotiate or promote themselves for the mentioned reasons above. Differences in work behavior might be found due to gender stereotypes and functions.

Prejudice in Leadership

It has been discovered that the gender leadership gap is also due to the traditional perception that “women take care and males take charge” (Hoyt and Chemers, 2008). Gender stereotypes are over-generalizations about a group's traits based on gender. Gender stereotypes also specify the appropriate features and attribute that one must possess. Stereotypes about genders are based on observing their behaviors in gender-typical social roles, and they include shared opinions about the traits of men and women from a socio-cultural perspective (Eagly, 1987).

In a meta-analysis, Eagly states that women are seen to behave more communally than men, while males are thought to behave more highly than women (Eagly, 2003). Gender stereotypes are particularly damaging to women in leadership positions since agentic, rather than communal, tendencies are typically required (Chemers and Murphy, 1995).

In recent times although the perception of leadership as a masculine role is decreasing, there is still an evident distinction that leadership is all about masculine traits (Eagly, Mitchell and Ristikari, 2011). Hence, women are in a dilemma when they have to choose carefully between masculine and feminine characteristics because if they exert masculine traits, they would be considered “too manly.” If they exercise feminine qualities, they would be regarded as “unqualified” leaders. This stereotypically gendered condition that is contrary to women gives us a clear understanding of the statistical figures on why women as leaders are lacking.

A gendered biased mindset might primarily consider leadership to be a position only for males to acquire, and this bias plays a crucial role in decision making and appointing leaders (Powell and Graves, 2003). According to research, men have the abilities required for management positions, regardless of whether the attributes are masculine or feminine in other cultures (Schein, 2001). This would often result in women being unqualified or incapable of being appointed as leaders, and thus we see a big gap between genders in elite leadership roles.

Stereotypes about female leaders directly impact the perceptions and assessments of others and the women themselves. The interpretation of the abilities and characteristics of people can hugely influence the way they behave. Women who comprise a tiny minority in a male-dominated group are considered women representatives, and they undergo enormous pressure as their apparent performance is examined. They are regarded through conventional gendered perspectives (Kanter, 1977). Gender stereotypes that give the idea that women are incapable of leadership negatively impact their behavior and hinder the development of female leaders. Women respond to gender-based leadership stereotypes in two ways, i.e., either by demonstrating vulnerability by assimilating to stereotype or reacting against stereotypic behavior (Hoyt, 2010). Though women respond to gendered stereotypes in either of the ways, research states that there is a significant impact of prejudice on women over aspiration of leadership roles.

Advancing Women in Leadership

The figures show that women are successfully navigating through the leadership labyrinth in the recent past, indicating the change being brought about. There is an equal division of domestic work increasing, and it is a positive sign for women to grow as leaders (Bianchi, Robinson, & Milkie, 2006). Cultures in organizations are changing where the work hours are getting more flexible, gendered decision-making assumptions are being challenged, and motivation is provided for women. Women can be leaders by working part-time or by working from home. Hence women who are on maternity leave or caught up with

domestic work still have an opportunity to continue with their work.

Managing Director of the Global Emergency Response Coalition, Gwen K. Young, in TEDx Talks (2018), mentioned that “flexible work arrangements are critical to overcoming barriers to leadership, particularly in countries where representation for women in leadership is lagging.” Therefore, it is vital to rethink traditional pathways that involve the way we work and what it takes to rise into a leadership position. Governments need to set up policies to enhance career development opportunities for women, and it is also necessary to provide counseling and guidance that focuses on women's career growth.

Alice Eagly says that many women know no prejudices and equal opportunities as men. They believe that this century is different from the past and do not realize that there are still barriers. Then they enter the labyrinth and see that their male colleagues progress faster. Organizations' awareness of the gender leadership gap increases, and women are provided with effective and supportive mentoring relationships to narrow the leadership gap (Ensher and Murphy, 2005). Women are to be trained and provided mentorship in creating awareness about the barriers they might face being a woman. Creating awareness could help many women caution themselves regarding the obstacles they might face in the various stages of their career and tackle the challenges forearmed. Women could be warned about the gender difference in leadership that women are quick to be judged on their feminine and masculine traits, and hence they can create a balance in their leadership without being judged.

According to research, women are twice as likely as males to end up in social-cultural ministries such as education, health, and culture. There is a change necessary for having women in every other decision-making table. Another significant issue to deal with is perception which could help in creating behavioral and policy change. The behavioral change includes how we deal or talk with boys and girls because this shapes their views about society, and we need to be more careful and cognizant in our behavior.

Secondly, behavioral change is alone not enough, and we also need to make changes in the gender blind hiring and wage policies. Hiring and promoting people must be done based on criteria and not just beliefs and gender. Hence, transparency in terms of hiring and upgrading is needed to consider some of these criteria not to be necessarily gender blind. Organizations need to adopt a transparent approach to distribute opportunities and rewards to all employees based on their abilities and quality, instead of who negotiates and who does not (Babcock et al., 2003). In a TEDx Talk, Star Jones, President of the International Association of Women, stated, “there is also a need for a change in gender inequality regarding wages because this has been an issue in many countries for every woman since they walked into the workforce” (Jones, 2018).

Debunking perceptual myths:

- 1) ***Women have to choose between work and family.*** It is a common misperception that women must choose between a career and a home life. It is disrespectful to judge women by assuming they have to choose work or family because women could choose to work and manage the family. Having children does not mean women are not available for work, and equally important to understand that women who do not have children are available for extra work (Bratby, 2018).
- 2) ***Women are too emotional.*** A woman's ability to exhibit empathy, thoughtfulness, and intuition is not a sign of weakness; it promotes a pleasant work environment and discourages emotional decision-making. Women in corporate leadership can significantly boost profitability (Noland et al., 2016).

- 3) ***Women's leadership is evaluated the same as men's leadership.*** Women are often judged on the traits that they exert and are exposed to higher criticism. Women's difference in leadership was usually attributed to their womanliness and not to their abilities as a manager. They are either labeled as "too manly" or "incapable," and women are constantly under scrutiny and talked about (Kanter, 1977).
- 4) ***Women are not interested in technology and other male-dominated industry.*** Women have earned their reputation in Science, Technology, Engineering, and Mathematics (STEM) and are on track to have 40 percent of women in tech roles in the next five to ten years on a worldwide scale. In 2016, \$1.46 billion was invested in female-led companies. Women held 20 percent of IT jobs in 2018, 26 percent of computer jobs globally, and 5 percent of startup founders (Lynkova, 2019). These statistics show that women are interested in employment related to technology, and the numbers are expected to rise soon.

Adopting behaviors like individualized attentiveness and inspiring motivation can potentially counteract these skewed expectations. Furthermore, women's outstanding negotiation skills can assist them in obtaining the resources they require at work and at home to strengthen their leadership.

On a personal level of change, women need to understand the importance of leadership and not just see themselves as facilitators or organizers (Bowles and McGinn, 2005). It is time for women to be educated that they are not limited to facilitating but also leading. In conclusion, individuals must comprehend and educate one another about gender equality and strive for a better future for every individual who wishes to be a leader.

Conclusion

Why is it important to strive for a change? Firstly, it is crucial to remove these barriers for a better future of gender equality, where men and women get fair rights and situations to become what they desire to be. Even with all progressions in recent times, a tremendous gap exists between men and women in leadership. Today is the right time to change this gap because a wide awakening is taking place, and many communities are voicing equal rights among the sexes.

Secondly, we are getting into a serious problem by not utilizing more than half of the talent pool. The lack of women in high-level management positions comes at a cost for society. The significant disparity between women's educational attainment and professional advancement demonstrates a tremendous waste of human resources. We know by the study that women are half the talent pool, and we have evidence that shows their power. We are not utilizing the skills and knowledge of competent and skilled individuals.

By 2025, the global GDP might rise from \$12 to \$28 trillion if we employ men and women equally (Woetzel et al., 2015). This would benefit and encourage women to participate in all the decision-making tables. Imagine this situation where men are the decision-makers or influencers and make decisions on behalf of women. Surely this would not be a good sign for a better society and future. Women need to voice themselves and have equal opportunity in decision-making. Furthermore, this is important because if women are not present in defense, economic infrastructure, and services that they use, their absence in the vital decision-making tables across the globe will be evident in the results that do not meet the potential.

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Anthropological Journey of Education in The Tangkhul Community

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Abstract

This paper is a case study of the Tangkhul community, one of the major Naga tribes living in Manipur's Ukhrul district. It emphasizes how English education as a whole sheds light on communities that were "animistic," "barbaric," and "savage." The discussion progresses from the beginning, when English language and literature were introduced to the community by a Scottish missionary named William Pettigrew in 1896, to its current state. The missionary was spreading the gospel, but he had to cultivate the English language and literature in the process, which led to enlightenment. Looking at the current situation, one can realize the refinement that has spread among the Tangkhuls, and that will continue through the English language and literature directly or indirectly.

Keywords: *Tangkhul, animism, education, Ukhrul, Naga, Christianity.*

Methodology

This paper extracts from the rigorous M.Phil. research during the two years at the University of Pune. The approval or consent for the same comes from Savitribai Phule Pune University (SPPU), previously called the University of Pune. Because they belonged to the same tribe or community, the researcher had no difficulties being accepted as their own and acquiring accurate data. The informants were duly informed about the study during the course of data collection.

Interviews played a vital role in supplementing the document and records regarding methodology. Oral history was a primary indispensable method. The observation was also crucial in the process; observing the people and culture gives an enormous amount of data about the subject's life.

Introduction

India has diverse cultures, languages, races, caste, classes, communities, etc. In the North-Eastern region of India, the state of Manipur is another intriguing place with a variety of people, languages, and villages. The unique community in Manipur or even India will be the Tangkhuls. They occupy the district of Ukhrul because almost all the 222 Tangkhul villages (Census of India 2001, 1-5) have their specific language. However, these unique languages are only used orally, and the Tangkhul language is the common language officially used besides English. Tangkhul is one of the significant sub-tribes of the Nagas, a union of 35 or more sub-tribes or clans according to the 1991 Census of India, with majorly inhabiting Nagaland and Manipur, and a few in Arunachal Pradesh. However, in 2010, it is

recorded to have 66 tribes that come under the umbrella of Nagas (“List of Naga Tribes,” 2011, para. 3).

The Nagas are scattered widely over the many North-Eastern states of India. The Nagas are simple in their thinking and approach to people. Talking about the physical features of the people, they are medium height, the men are muscular and full of stamina as they are hardworking hilly people. The nose is flattened, but some are sharp in their mongoloid features. It is said that headhunting was a widespread practice besides hunting animals in the mountains and hills with spears and bows for honor and food (Singh, 2008).

The Tangkhul Nagas are located mainly in Ukhrul, a district on the northern side of Manipur State, located in the Indo- Myanmar- Border area. It was demarcated as a distinct subdivision in 1919 during the British reign. Ukhrul was raised to a full-fledged district in November 1969 known as ‘Manipur East District.’ According to the CSI Publication 1976, the Ukhrul District area was 8200 square kilometers (District Report: Ukhrul, p 11). The Tangkhuls speak Tangkhul language. The population is about 183,998, of which 94,718 are males, and 89,280 are females in 35,694 average households (Census of India, 2011). The Tangkhuls occupy the Ukhrul District of Manipur, a hilly area, lying at the border of Myanmar, between the latitude 25°51’N and 25°41’N, and longitude 94° E and 94° E. There were some 222 Tangkhul villages and about 20 *Kuki* (a tribe not under the Naga Tribe) villages in Ukhrul District according to the 2001 census (Census of India 2001, 1-5).

Looking at the origin of Nagas, Richard Haleng mentions that before the arrival of the British into Manipur in 1832,

The Nagas lived in village-states, free from interference and domination from any external forces. Naga village-state was an independent unit and accordingly enjoyed the rights of sovereignty. Every village-state pursued independent foreign policy and implemented its own customary laws on all walks of lives of its citizens. Its economy was local and self-sufficient. In fact, the Naga community never felt the want of food (11-12).

Chandrika Singh (2008) also maintains:

It seems that they migrated to the present place (Manipur), sometime in the B.C. era when other tribes like *Caren, Shan, Chin, Singpho, and Koyans* of Indonesia, Myanmar, and the Philippines, who bear the similarity in physique with the Nagas migrated from the same place (Central Asia) and settled where they found unoccupied lands (26- 27).

However, Chandrika maintains that British authors like A. Mackenzie and Hutton Robinson called them “savage, uncultured and semi-civilized.” It would be right to say that the people were fond of hunting heads or headhunting wars which was an important, common and popular practice to count the human heads they have hunted as honors or prizes. The Nagas lived without unity, living independently in those villages. Among the Nagas in Manipur, the Tangkhuls have the largest population, inhabiting the Ukhrul district. Missionaries and other writers have branded the Naga and the Tangkhul religion as animist, pagan, or heathen.

Account of the Early Stage of Education in the Tangkhul Nagas in Manipur

The English language and literature were first brought to the Tangkhul Nagas by William Pettigrew, a Scottish missionary and educationist. Now, the Tangkhul community has spread to the neighboring states of Manipur like Nagaland, Arunachal Pradesh. In the

true sense, we can say that the Ukhrul district is the origin of western civilization in the state of Manipur. Western education and Christian culture came as early as 1894 to Ukhrul through William Pettigrew (Sen, n.d.). However, another source says that English education or Christianity was first introduced in Ukhrul in 1896 (Shimray, 2001). A. S. W. Shimray writes that Rev. William Pettigrew arrived in Manipur in 1894 but moved to the Ukhrul area in 1896 after changing his Missionary sponsorship from the Ardington to the American Baptist Mission (the researcher will use the later version—1896) for the sake of convenience. However, the researcher will not ponder over this issue of his arrival and service.

It was a break of dawn for the Tangkhuls from savagery to civilization; they progressed with the arrival of English education. One should note and consider that when we discuss English education or Western education, English language and literature are a package of the same. It will be worthwhile to make a special mention of this missionary and educationist.

William Pettigrew was born in Edinburg, Scotland, on January 5, 1869. His father was a captain of the Irish ship. After his mother died giving birth to his brother, the family moved to Glasgow, where his father remarried. William grew up in a God-fearing Anglican family. After graduating from Livingstone College, he went to the Arthington Aborigines Mission to prepare himself for the ministry. He was the person to transform the Tangkhuls tremendously and Manipur at large very soon.

William Pettigrew originally belonged to the Church of England. He sought permission to work among the Manipuri Hindus (Meiteis or Manipuris are the people inhabiting the mainland of Manipur). Manipuris are people who speak Manipuri or Meitei as their mother tongue. The Tangkhuls are a tribe, like other tribes, mainly inhabit the hilly regions of Manipur, and Manipuri or Meitei language is their second language. Many Tangkhuls, like other tribes, do not even know Manipuri or Meitei language. So, there is a discrepancy in the use of the term Manipuris to address all the citizens of Manipur. The issue with the Meiteis was that when Pettigrew started his missionary and educational work, some Meiteis were intolerant to his work. They were conformist Hindu leaders, and therefore, they felt that their religion was under attack. After only six months of service, Pettigrew was ordered to leave the Meiteis' community.

According to F.S. Downs, Pettigrew had two options to re-establish his mission- the Hmar tribe in Southwest Manipur and the Mao tribe (another Naga tribe). However, both the possibilities failed respectively because of the chief's decision or refusal to sell land to the missionary ("How Christianity came to Manipur," n. d.).

The Ardington Mission (England) did not want to establish a permanent mission station in any specific place. He expressed the desire to preach the gospel and had no choice but to contact the American Baptist Missionary Union in Assam. Later, he was re-designated as a Baptist missionary to Ukhrul rather than a Church of England missionary. For the sake of his mission and interest, Pettigrew changed his denomination from Anglican or Church of England to Baptist Mission ("Meitei Christians," 2005).

Initial Stage of School Establishment

Christianity and Western (English) education seeped in only to bring civilization and enlightenment from savagery, headhunting, animism, and barbaric stage. Coming back to establishing an English school, after inspecting around in the Ukhrul area for his mission headquarter, Ukhrul (then called 'Hungphun') was decided and chosen because of the location and accessibility from the surrounding villages.

A. S. W. Sothing comments on the impact of *Awunga* (“Awunga” meaning “head” or “chief”) in the history of Tangkhul Nagas, stating that when a new religion (Christianity) came into Ukhrul, the *Awunga*’s (headman’s) decision of welcoming the new religion brought two opposing religious beliefs (the Hao Religion and the Christianity). Still, the citizens gave in to the decision of *Raihao* and followed his step as loyalty and honor to the *Awunga*. The account of this initial setup is quite interesting as we learn that the *Awunga* (chief) of the Hungphun village, *Raihao*, had tales about his great grandfather who dreamed of a white missionary coming to Ukhrul. The village chief permitted the white missionary to start his gospel work with this story in mind. When the chief accepted the new religion, the village and the whole tribe converted to Christianity. (“Tangkhul Naga,” 2005).

Pettigrew could have given up and blamed the situation. But he did not; he saw the importance of educational work and a huge opportunity to spread the gospel, which was very important to him. He had to teach the natives English to evangelize them and use English literature on various levels. Of course, he learned the Tangkhul language during this process.

In the beginning, the people were not interested in joining the school for education, nor did the parents want to let their children go to school because they had farmlands, where, they felt, their children could be more efficiently used for farm labor. Pettigrew first addressed the community leaders and requested that 30 children enroll in his school. However, the villagers were not in agreement with this. As a result, the political agent A. E. Wood was ordered and announced that children would come to Pettigrew's school to learn. The order was that the *Awunga* of Hungphun (Ukhrul) was required to provide 20 children from his village and Hundung (very close to Ukhrul) with ten children. Due to the fear of the order, the two villages gave 30 children for Pettigrew. *Raihao*, the Chief of the Ukhrul, enrolled at the school and worked as an interpreter for the students. In fact, without him, the children refused to attend school. (Education in Tangkhul Nagas Region, 2007).

Following are the names of Children who were first to enroll in Pettigrew’s Mission: 1. Raihao, 2. Kuipang, 3. Ramkaiphang, 4. Holei, 5. Maninglum, 6. Kaphungkui, 7. Thisan, 8. Mangaleng, 9. Shangam, 10. Sakhayang, 11. Fasing, 12. Hamring, 13. Heitheng, 14. Khungsan, 15. Sangmayang, 16. Mapha, 17. Sakho, 18. Pheikho, 19. Yuishi, 20. Yarnao, 21. Haora, 22. Thisa, 23. Makheishai, 24. Luiraphang, 25. Mashokring, 26. Theingai, 27. Ngakap, 28. Changkar, 29. Shimkhaye and 30. Thitei. (Education in Tangkhul Nagas Region, 2007). By 1899, the Ukhrul LP (Lower Primary) School students started learning English (R. Luikham, 17).

Education for Women

Pettigrew's wife, Alice Pettigrew of Brighton, was concerned about the girls' education. In fourteen years, Alice Pettigrew brought a significant amount of enlightened change to an often-neglected sector. A. Ngalew, A. Charani, A. Kasuni, A. Asera, Sanamla, Harngaila, Lasengla, Mahongai, Shurila, and Langzarla were the twelve girls from Chingcharoi, Ukhrul, and Paoyi who came to study at the Ukhrul school in 1906: A. Ngalew, A. Charani, A. Kasuni, A. Asera, Sanamla, Har (Education in Tangkhul Nagas Region, 2007). Alice Pettigrew's legacy lives on in the name of a local high school. Early education for women may also play a role in gender equality.

The Origin of Written Culture

The introduction of manuscripts, or written culture, was the most important aspect of education. After arriving in Ukhrul on February 11, 1896, Pettigrew established his Ukhrul

Mission School No. 12. (Vashum, 237). This was so named because he founded schools in Imphal and possibly elsewhere in the area. When the missionary first met *Raihao*, the then-Chief (*Awunga*) of Ukhrul village, the largest hamlet, he immediately planned to construct a school. Nonetheless, the superstitious Chief turned down the offer, claiming that the only Tangkhul script was engraved on animal leather (parchment). Still, a dog had taken it and possibly eaten it, so thinking about education was not a good idea after all (T. Luikham, 17).

One significant point to be considered here is that the Tangkhuls did not have their script as the Bengalis or Manipuris do. All the English alphabets have been employed for their literary and written language. By adding two letters, “ā” and “ä,” to the existing letters of 26 English alphabets and employing Roman characters, Pettigrew prepared Tangkhul language for its written and official works, without which written communication, civilization, or enlightenment is unimaginable. This means that the English alphabet has literally and figuratively transformed to the community’s literary domain. Renaissance, Modernity, or civilization or associated grand concepts would be originally credited to the English language and literature employment to the Tangkhuls.

Students learned to sing, pray, read, and study English. Thus, the school was an excellent means of indirect evangelism, but the valley was a separate matter (now Imphal). However, Pettigrew's work in the plain was inappropriate for missionary activity, and thus education was emphasized. Nonetheless, English education made a significant initial impact and milestone in Manipur as a whole.

Renaissance and Enlightenment

By 1902, a church was organized (Jonah and Mahangthei, n.d.). Being the best students, Heitheng and Hamring were trained to be teachers in 1903. From 1897 through 1903, William Pettigrew was designated as the honorary Inspector of the School of Manipur as requested by the Manipur’s Political Agent. Three times a year, he inspected both the Valley and the Hill. During this period, many schools in the valley were established; The curriculum at this stage consisted of Manipuri, Bengali, and English. Teachers were also arranged. In one of the articles in *Legacy*, entitled “Education: its Genesis and Progress in Ukhrul District,” Usham Dhananjay mentioned that the school was making an impact by 1906. With the government support through the Political Agent, Colonel J. Shakespeare, village Schools were opened thrice a year in about 12 Tangkhul villages where the schools were monitored by class VI young men from the school whose salaries themselves and were remunerated by the State for the same. This earning scheme was deemed a profitable scheme for the locals (Education in Tangkhul Nagas Region, 2007).

The important thing to be noted is the influence and progress of education upon the natives. It is motivating to know that in 1906 and 1907, after a decade of the arrival of Pettigrew, the number of schools increased to eight Lower Primary (LP) Schools in the Tangkhul region. Something more inspiring to learn is that eleven of the schools were under the supervision of his former students, and only one of the schools was under Pettigrew. The sign that the natives were catching up to the age of education and modernization is captivating.

The growth and development in terms of education do not end there. Those who have learned from the schools now were on their journey for further studies in Serampur, Jorhat, Shillong, Kohima, Golaghat, Nawgong, etc. These cities are in the neighboring states (“Education in Tangkhul Nagas Region,” 2007). This is a crucial stage because, from this point, learning and evangelical work is to be carried by the proteges of Pettigrew. The torch

has to be passed on; one day, soon, he will take his leave from this place. As far as the foundation is concerned, Pettigrew has been in full efforts.

Preview of Enlightenment

The above discourse gives the account of the genesis of English education in the Tangkhul Nagas. The pioneering work serves very well to keep the wheel rolling. The educated generation of this first phase received acclamation in the field of education and religion. Even before a century of education, the community has witnessed its fruits; for instance, Rungsung Suisa, Member of Parliament, Yangmaso Shiazza, the fourth chief of Manipur, Rashang Keishing (MP), and many more important officers in the Indian government.

To add to the list, the ongoing Naga issue of Greater Nagalim, which is faced by all the Naga tribes, Chandrika Singh, in her book, *The Naga Society*, expresses that the Tangkhuls are playing the primary role in the issue. In other words, the Tangkhuls have been able to utilize the knowledge sown by Pettigrew and thus face and have table talks with the ministers of India in the parliament and the world at large. These are the enlightenment brought forth by and through the English language and literature. With the command over the English language, Tangkhul Nagas have been made aware of domestic and international affairs.

Note to be taken, Pettigrew's works not only pertained to the Tangkhuls, of course, as mentioned earlier, but he was also with the other communities in Manipur such as Manipuris, Maos, Rongmeis, Thadou, Anals, Kukis, and more. Their culture and lifestyle have changed tremendously in a few decades. Nagas became more aware of the past and present and began to accept the values of modernization and civilization. The overall literacy level of Manipur rose; it has drastically risen from zero to 76.94 % ("Manipur population sex ratio in Manipur literacy rate data 2011-2020," n.d.) Manipur as a whole owes much to his English education, language, literature, or even religion.

Preview of the Progress

To provide the general landscape of progress in terms of education, language, and religion of Ukhrul, Table 1 below should do justice.

Literary (academic) and Cultural Progress	Before 1896	1896-1906	1906-1915	1916-1990	1991- 2001	2011
Educational institution	Longshim (A community hall where village issues and instructions, warfare strategies, etc. are shared.) (a)	One primary school, 1896 (b)	8 LP Schools, 1906 (c)	No specific data recorded	210 Primary Schools 1 College, 1991. (d)	213 schools Three colleges (e)
Literacy, language, and religion	Tangkhul Oral culture & Animism (f & g)	English was taught in 1899 (f). 1902 Church established (c). 1906, 10 women converted (h)	1906 first ten women to enroll in school (h) 1902-1915 sixty- three members Christians (c)	There was a rise in the literacy rate, but no records could be found.	73.1 percent Literacy Rate, 2001 & 95 percent Christian, 2001(i)	81.4 percent Literacy Rate (e)

The table depicts the district's progress from the so-called 'longshim' to a total of 213 official schools and three colleges in the district. Longshim was the closest form of school during those days. As a form of a community hall, this place was used to gather the adult men of the village to discuss and make administrative policies, discuss strategies for war (they were fond of headhunting), public announcements, etc. All these matters were supposedly done in oral form as there was no written tradition recorded before the arrival of William Pettigrew. In 1896, he set up a school for men, followed by the first ten women to get a formal education in 1906. By 1986, one school grew to as many as 8 Lower Primary (LP) Schools in 1906, and now there are even three under-graduate colleges and numerous private and government schools. Educational institutions have received an exponential increase in a matter of a century and two decades. Even when looking at the culture in terms of language and religion, the Tangkhuls have had an overall impact. From oral culture and practice of animism, Christianity grew alongside church progressively to 95 percent in the year 2001. This general preview of the statistics has provided ample evidence of the progress in literature and culture.

Conclusion

The Tangkhuls and the other communities in Manipur have sprouted, nourished, and are growing because of English Education. The literacy rate of the Ukhrul district is now around 81.87%. There are 213 schools in the district now, of which English is the medium of instruction (Census of India 2011, 25). Ukhrul district currently has two colleges, The William Pettigrew College (named after the pioneer) and St. Joseph's College. Even after the withdrawal of William Pettigrew, his legacy of education has continued to enlighten society. One can imagine the development and enlightenment the English language, literature, or education brought about to society.

Coming back to Christianity, the very work of Bible translation was done from English Bible versions. The Bible is a necessity in Christianity. Several 94000 copies of the composite Tangkhul Bible in existence besides the New Testament Bible and Hymnals were all translated from the English versions. The Tangkhul community uses the Tangkhul Bible in various editions and reprints. K. Mahangthei, Director in-charge of Christian Literature Centre (2007-2015), stated that as per the guidelines provided for the translations by the Bible Society of India (BSI), the Tangkhul Bible had been translated from Revised Standard Version Bible, and Today's English Version (also known as Good News Bible) is used as the model for translation and no other versions. No direct translation has been done so far; direct translation means translation from the original languages of the Bible- Aramaic, Greek, and Hebrew (Information received at personal Interview by the researcher). The point here is that, at every level, English language and literature (considering the English Bibles as English literature) play a crucial component in the enlightening process of society.

At the schools and colleges level, the instruction medium is in English. Churches also use Bibles and hymns translated from English (as mentioned in the paragraph above). Government offices, banks, and other offices employ English as their official language. We can see that the English language and literature have been extensively engaged, without which the process of civilization and enlightenment will retract for a community like Tangkhul.

One crucial point to be considered here is that the Tangkhuls did not have their script as the Bengalis or Manipuris do. As mentioned earlier, all the English alphabets with the addition of "ā" and "ṛ" have been employed for their literary and written language. This means that the existing Tangkhul script is English alphabet; this has literally and figuratively brought enlightenment to the community's written language; besides, one may note that all

the official proceedings are recorded in English. Renaissance, Modernity or civilization, or any of those aspired concepts would be originally credited to the English language and literature in the case of the Tangkhul community.

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Exploring Leadership Challenges and Ideal Followership of University Student Organizations

Richard Sagor Mitra

Abstract

Student leadership is undoubtedly an early steppingstone in developing leadership skills in individual and university student organizations that providesuch platforms. Existing literature has extensively identified various charactertraits that young student leaders develop through leading these organizations.However, not much is discussed about the leadership challenges they face in managing these groups. At the same time, the members are self-motivated to join these groups and receive no monetary remunerations for their services. Literature exists on the reasons for joining these groups, but not much on the views of leaders and the leadership process of the organizations. This researchaims to fill that gap by exploring the challenges faced by student leaders and members' attitudes towards student leadership. The research was conducted among students at a selected university in Pune, India. The respondents werepart of various semi-formal student groups (approved by the university authorities) where they shared an informal relationship as leaders and followers. A questionnaire was given out to leaders and followers, which contained different questions but tried to understand various common aspectsfrom their respective viewpoints. Data analysis reveals that the significant challenges faced by leaders are: i) members' ignorance to follow instruction/command, ii) higher preference to personal likes and dislikes, iii) carelessness on the member's part, and iv) the anger issue. At the same time, followers seem to have a positive and respectful attitude towards studentleadership, implying that although student organizations are a voluntaryworkforce, an ideal member is to behave professionally. The findings were paradoxical, implying that while the members know the character traits of anideal voluntary follower, they are not the ideal follower.

Keywords: *Student Leadership, Student Organization, Informal Group, Informal Followership, Leadership*

Introduction

Leadership is a process of ‘transforming a vision into reality’ (Mitra, 2020). Anyone with a clear vision and the required set of skills shouldsupposedly make a good leader. While anyone can have a vision, not everyonehas the skills. Leaders are both born and made. Some people *naturally possess*various skills needed to be an effective leader, while others *acquire* them through knowledge, practice, and associations.

There is no right age or time to start practicing leadership skills. Furthermore, leadership is not constrained by the organization's size, the number of followers, the mission, or the scope of operations. It requires threesimple components to exist: a vision, a leader, and a follower.

Amiranzadeh et al. (2011) did an extensive review and stated that university student organizations are a good starting point for developing various leadership traits. In these organizations, they encounter real-life leadership challenges and scenarios (at a reduced risk level), which help them grow psychologically and help them develop various leadership skills to face more complex situations later in life. Also, such associations increase their academic experience, develop a greater sense of responsibility and independence than others, and finally, a positive attitude to life.

While most literature talks about the benefits individuals derive from being a student leader, not much is said about their challenges in leading or managing these groups. This quantitative research is carried out on leaders and followers of such student organizations to understand the various challenges faced by leaders of student organizations (groups) and what the followers comprehend about the leadership of these groups.

Review of Literature and Theoretical Framework

What makes up for a university student organization (group) depends on each institution's bylaws. According to their policy, a student group may or may not include an advising faculty member. The authorities may or may not directly monitor the group's affairs and anything in between. The only thing that matters is whether the authorities formally recognize the said student group as part of the institution.

An informal group is one, which is formed to meet the social and emotional needs of the members (Daniel, 2018; Abbas, 2018). Although formally recognized, these groups are informal. People play specific roles in leadership instead of merely 'holding' a position. The members join voluntarily (both the leaders and followers). Hence, they are not paid for their services. Therefore, there exists no 'carrot and stick' policy between leadership and followers. On the contrary, members are the ones financing various group events. The life span of these groups depends on their purpose, relation between the members, financial support from members, and physical location of the members.

People who take up leadership roles in these groups develop various leadership skills that help them later in life. Some of the notable skills include higher interpersonal skills, communication skills, the spirit of teamwork, decision making and planning skills, and a longitudinal positive attitude towards volunteering works (Hoover & Dunigan, 2004). Smith & Chenoweth (2015) identified that students learn better when they get the opportunity to apply their classroom knowledge of leadership in real-life scenarios. Also, students who played leadership roles said their experience helped them succeed in their jobs.

While much is said about the positive results, the hardships in the process are often overlooked. Riggio (2010) mentions some of the challenges faced by the student organization leader as the impossibility to satisfy every group member and delegating responsibility, especially when the members are not as motivated and enthusiastic as the leader. Murage et al. (2019) did excellent research in this area, and the significant findings are "conflict between academic pursuits and leadership roles, lack of teamwork among student leaders and students' ignorance of university policies and statutes."

Student leadership is said to face challenges like low meeting attendance, low satisfaction, individual goals differ from that of the organization, lack of trust among members and instances of conflict between members or leader and members, financial crisis, undefined mission, long meetings, among others (University of Wisconsin-Milwaukee, n.d.; Oklahoma State University– Stillwater, n.d.).

One of the significant challenges leaders of informal groups face is that they do not have

any authority at their disposal, like the formal leaders, by which they can enforce/command their followers to get some work/tasks done for the group. Instead, they need to rely on 'authentic leading' by forming strategic relationships, communication, and trust (Pielstick, 2000; Smart, 2010). This is one aspect that has been tested in this research.

On the other hand, are the members of these student groups. Why do they join these groups in the first place? The reason can be anything from feeling connected to the institution, developing their networks, social interaction and belongingness, professional experience, personality development, development of leadership, organizational and management skills, friendships, and fun (Haines, 2019; Plante, 2016). Besides these, Zhang et al. (2018) find that the desire to develop closer interpersonal relations with teachers and fellow students and promote heterosexual communication is also major. They also state that major reasons for quitting such an organization are 'lack of training opportunities, lack of professional guidance, complicated interpersonal relations, bureaucratic style, entering a higher grade and changing psychology' of members. Self-motivation is said to be the driving factor for joining these groups.

Undocumented discussion on followership might have begun a long time ago. Kelley (1988), considered one of the earliest to discuss the concept, made notable contributions. According to Kelley, a person plays both a leader and a follower, depending on the situation. He identifies five types of followers: i) Sheep, ii) Yes People, iii) Survivors, iv) Alienated Followers, and v) Effective Followers. He also lists down certain essential qualities of effective followers; i) self-management, ii) commitment to the organization, purpose, principle, or people outside themselves, iii) building competency and focusing their effort for maximum impact, and iv) courageous, honest, and credible. Khan et al. (2018) did an exceptional review of the literature on followership. Their review was based on two existing theoretical frameworks: the role-based approach, where followership or leadership is a role-based behavior produced due to a hierarchy, and secondly, the constructionist approach, that leadership or followership is a result of relational or mutual relationship co-constructed by the people involved. It needs to be noted that these followership theories are given based on paid followers, referring to the simple practice of an organization hiring a person for a job and paying them for their service as per their agreements. A researcher has been unable to find any quantitative study to understand how followers of informal groups feel towards the leadership of such groups. Much has been said about how followers create great leaders, but in search of the literature, the researcher remains unsuccessful in finding a quantitative study.

Methodology

This research was conducted on 100 leaders and 500 members of various student organizations recognized by the university authority, using simple random sampling techniques from a population of about 1000+, in 2018. These organizations, namely, departmental clubs (science department, business department, etc.), language seminars groups (social groups formed based on the common language spoken), and houses for sports (the usual practice of segregating students into groups for sports and physical activity in educational institutions), provide a platform to exercise leadership skills depending on the nature of the respective group. The respondents were either active leaders or former leaders at the time of data collection. One hundred such leaders were given questionnaires to understand the challenges they face while dealing with their members, who are voluntarily under their leadership. At the same time, 500 such voluntary members were given questionnaires to understand how they feel about such semi-formal leadership. It is noteworthy that neither the leaders nor the subordinates were paid monetary remuneration for the service to the group. In return, they were the ones to finance the various events of the said

groups. The percentage analysis method was employed for data analysis since the paper aims to understand the majority opinion.

Data Analysis

Analysis of Data Collected from Leaders

At this point, collected data will be presented and analyzed. The following table is the responses of the leaders of various student organizations and understands the nature of challenges, or exact challenges, faced by such semi-formal leaders in leading their groups.

Analysis of Leaders – 100 respondents					
	Question (Theme)	Responses			
1	A task should not be done carelessly but meet some minimum standards to maintain quality	Yes 86 (86%)	No 14 (14%)	—	—
2	Which group is easier to give an instruction/command?	Paid 62 (62%)	Voluntary 38 (38%)	—	—
3	Which group gives a higher preference to their personal emotions, which becomes an obstacle to work?	Paid 41 (41%)	Voluntary 59 (59%)	—	—
4	Which group holds management accountable for their decisions?	Paid 54 (54%)	Voluntary 46 (46%)	—	—

5	Sense of responsibility	Paid 60 (60%)	Voluntary 40 (40%)	—	—
6	There are always some members unsatisfied with the leadership's decisions	Agree 65 (65%)	Neutral 26 (26%)	Disagree 9 (9%)	—
7	Student leadership needs to be a combination of various leadership styles	Agree 71 (71%)	Neutral 26 (26%)	Disagree 3 (3%)	—
8	Leaders sometimes lose their temper due to members' ignorance of their assigned task or incompetencies; however, they should make peace soon after.	Agree 64 (64%)	Neutral 25 (25%)	Disagree 11 (11%)	—
9	Members are free to quit (leave the group) if mistreated	Agree 54 (54%)	Neutral 28 (28%)	Disagree 18 (18%)	—
10	Motivating factor for members/ Followers	Money 28 (28%)	Control of Command 10 (10%)	Self-motivation 56 (56%)	Others6 (6%)

Table 1. Responses of Leaders

Based on the data presented in Table. 1, the following are identified as challenges faced by leaders of student organizations. Further research is recommended in this area for better understanding:

i. Members' Negligence to Follow Instruction/Command

According to the data, as indicated by the response to Q. 2, 62% of respondents (leaders) face difficulty giving instructions/commands to voluntary followers/members. It depends on their *wish and will*, whether to do as the leader says. Since they are not paid for their services, they are not bound, nor can they be punished or compelled to do a task. It is simple for them to say 'no' and leave the organization at any time without fear of legal repercussions.

This is a significant challenge for leaders. How can the leader(s) run the organization if the members do not obey the leadership? Leaders have some vision or purpose they want to achieve for their organization/group, and for that, they need people to do as

required.

ii. Higher Preference to Personal Likes and Dislikes

About 59% of respondents, as indicated by the response to Q. 3, find voluntary followers/members to be giving more preference to their likes and dislikes, which at times becomes an obstacle for leaders to achieve the group's objective.

Response to Q. 6 indicates that 65% of respondents agree to the notion that there will always be some members unsatisfied with the leadership's decision. This means that if the leadership decides on an activity based on majority approval, it is highly likely that those who do not like the idea will not turn up for the event and are less likely to take an active part in the event. As discussed earlier, since the members are not paid, they cannot be compelled or forced.

iii. Disinterest (carelessness) on the Members' part

It is observed that 60% of leaders, as indicated by the response to Q. 5, find voluntary members to be less responsible or show less concern for the group's affairs. One of the reasons for this is that they are not paid for their services and do not prioritize these organizations over their other chores. However, payment does not always guarantee responsible behavior from members either. Instances like unpunctuality at meetings, delay in completing assigned tasks, ignorance of the group's resources (both human and non-human), or lack of active participation in the group's mission (loyalty) are some examples of carelessness.

This ignorance is displayed in the member's quality of work. Mostly the members are under the impression that they are doing the group (or the leadership) a favor by their services, and since they are not paid, the group (or the leadership) should not expect *quality* work but be grateful for what they receive for *free of cost*. This kind of attitude only shows members' carelessness and prevents the group from achieving quality in their performance, as 86% of respondents think (as indicated by the response to Q. 1) that a minimum standard must be met while performing a task to maintain quality.

iv. The Anger Issue

The leaders are held responsible for the group's performance by all the stakeholders, and when the members are ignorant and careless, it is not surprising for them to get angry at the members. 64% of leaders faced this situation. However, they also think that the leaders should make peace with the members (as indicated by the response to Q. 8).

Although it is human for a person to get angry, a leader must not ill-treat a member for no reason. 54% of respondents agree that a member has all the rights to leave an organization if they are mistreated by the leaders (as indicated by the response to Q. 9).

According to the data, anger is a byproduct of some members' ignorance and carelessness towards the group or the leadership. Although some people are naturally impulsive if members of such student organizations demonstrate support, care, and concern for the group, incidences of anger are less likely to occur.

Analysis of Members/Followers – 500 respondents						
	Question (Theme)	Responses				
1	Leadership has the right to command or give instructions	Yes 349 (70%)	No 151 (30%)	—	—	—
2	Members should obey the authority	Yes 396 (79%)	No 104 (21%)	—	—	—
3	Leaders, like other humans, can too, lose their temper	Yes 449 (90%)	No 51 (10%)	—	—	—
4	Understand that the leadership aims to achieve the organizational goal	Yes 472 (94%)	No 28 (6%)	—	—	—
5	Adhere to the working policies of the organization	Yes 443 (89%)	No 57 (11%)	—	—	—
6	Should a member quit before the goals are accomplished?	Yes 97 (19%)	No 403 (81%)	—	—	—

7	Members should give preference to the work requirements over their emotions, likes, and dislikes.	Agree 325 (65%)	Neutral 150 (30%)	Disagree 25 (5%)	—	—
8	Members should prioritize the interest of the organization before self-interest	Agree 313 (63%)	Neutral 142 (28%)	Disagree 45 (9%)	—	—
9	What kind of leadership do followers prefer?					
9a	Strictness	Very Strict 30 (6%)	Strict 160 (32%)	Neutral 148 (30%)	Flexible 142 (28%)	Very Flexible20 (4%)
9b	Temper	Very Short Tempered 2 (1%)	Short Tempered 16 (3%)	Cool 214 (43%)	Patient 212 (42%)	Very Patient56 (11%)
9c	Academic	Highly Scholarly 204 (41%)	Moderately Scholarly 123 (25%)	Scholarly 91 (18%)	Average 70 (14%)	Below Average12 (2%)

Table 2. Responses of Followers

Collected data reveals the following about the member's view on student leader (leadership) of student organizations, which is presented in Table.2:

i. Leadership Involves Commanding

As indicated by the response to Q. 1, 70% of the respondents (followers/subordinates) understand and accept that an informal leader (a student leader) can give out commands/instructions to followers to accomplish the group's objectives. At the same time, 79% of the respondents (as indicated by the response to

Q. 2) think that members of such informal groups should carry out the orders/instructions given by the leadership and that it should not be a choice as long as they remain members of the said group. Hence, pointing out that leadership is to instruct, and followership is to carry out, whether formal or informal.

ii. The Anger Issue

Anger is an emotion just like joy; only the response/behavior varies. Like anyone else, leaders too have emotions and may sometimes lose their temper; 90% of respondents agreed to the said notion, as indicated by the response to Q. 3. At times this may result in conflict between leaders and followers, as the followers may expect the leader to please each of them since they are in the group voluntarily and not paid for their services. However, that is not the case in practice. Differences in opinion and decisions can upset the situation, and different emotions can play their role. However, making peace at the end of the day is the right thing to do.

iii. The Ideal Follower, according to the members

This research explored a significant aspect of how voluntary followers look at informal leadership. Do specific professional standards apply to these types of semi-formal organizations, or are they at the *members' wish*? Collected data reveals that 65% of respondents (as indicated by the response to Q. 7) think that members of student organizations should prioritize work requirements or goals over their likes and dislikes, as certain decisions may not satisfy certain people. If a person remains a member, they need to prioritize the needs and goals of the group and support it as a collective decision. In addition, 63% of respondents (as indicated by the response to Q. 8) think that the group's interest must come before the self-interest of an individual member. Data also reveals that 94% of the respondents (as indicated by the response to Q. 4) understand that the decisions taken by the leaders are for the entire group (organization) and not everyone separately. Therefore, it can be concluded that members need to respect leadership's decisions and prioritize the group's interests.

89% of respondents (as indicated by the response to Q. 5) think that an ideal member would adhere to the organization's operational policies. Each organization develops working policies, and therefore, there is no right or wrong behavior except that which is mentioned in their policy. A simple example for a student organization can be meeting times. If the scheduled meeting time is at 10 am, members should make an effort to be on time and not just decide to turn up whenever they want (thinking since they are not paid for their services, they are not bound to be on time).

In addition, although the members are not paid for their services, 81% of the respondents (as indicated by the response to Q. 6) believe that a member should not leave the group (organization) unless the goals are accomplished. There might be instances where a member might not like the leadership's decision or might have a conflict with a fellow member or lose interest in the group altogether and no longer wishes to be a part of the group. While the person is free to leave anytime, the respondents think that a member should not leave if they are in the middle of a project where the person has been assigned specific duties. The person should discharge their responsibilities and leave the organization (group).

iv. Preferred Leadership Style

Much has been said about formal leadership styles (Khajeh, 2018, Sousa & Rocha, 2019). This research tried to explore the kind of leadership that members of semi-formal

organizations prefer. The questionnaire measured leadership traits in terms of the leader's degree of strictness, temper, level of education, and sympathy. Collected data reveals (as indicated by the response to Q. 9) that 32% of respondents prefer a moderately strict leader, while 30% prefer a rigorous one. Interestingly, another 30% of respondents were neutral on this notion meaning they are probably not bothered by the leader's strictness, while 28% prefer a flexible leader.

Regarding the leader's temper, 43% of respondents prefer a cool-headed leader, in addition to another 42% that prefer a *patient* leader. Educationally, 41% of respondents prefer a highly educated leader, with another 25% preferring moderately educated leaders. There is less preference for less-educated leaders. Emotionally, 41% of respondents prefer a sympathetic leader. While there are other parameters, the data reveals that people prefer someone who is mindful of the member's emotional needs and shows sympathy. Further research can be done to find out more character traits that informal followers expect of informal leaders.

v. Motivating Factor

It has been said that the students join various student organizations (groups) out of personal interest and needs. Similar responses have been received, where 53% of respondents (as indicated by the response to Q. 10) stated that it is self-motivation that wants them to be members of various student groups, while another 30% said its acknowledgment for their services. Money and fear are not key motivators. Neither the members nor the leaders are paid for their activities. Also, neither the members nor the leaders can penalize the members for their inactivity or stupidity.

Discussion and Implication

After analyzing the collected data, this research finds that lack of monetary remunerations and lack of formal authority over the members lie at the core of most challenges faced by student leaders. The researcher does not claim these as the only challenges but identifies them through data analysis of this research. Although the members are not paid in monetary terms, the remuneration from these groups is derived in terms of satisfaction, enjoyment, associations, and social interaction with others. Lack of formal authority makes the leaders always depend on the goodwill of the members. In addition, since the members are not paid for their services, they tend to prioritize their likes and dislikes before the general interests of the organization. Instances like this might result in anger issues between leaders and members. Lack of monetary remuneration and formal authority leads to the development of ignorance and carelessness by the members towards the organization's affairs. This results in poor performance and complete failure to achieve group goals and dissolving the group.

On the other hand, the respondents of this research seem to have a positive and respectful attitude towards student leadership. They think that although these groups do not pay their members any monetary remuneration for their services, they still have the authority to command/instruct the members, which the members should follow. The members, as followers, need to follow the bylaws/policies of the group, prioritize the interests of the group, and not let their likes or dislikes hinder their performance. They need to understand that the leadership makes decisions for the entire group, which might not satisfy everyone, but that should not result in dissatisfaction and compel a member(s) to leave the organization in the middle of a project. There might be instances of anger between the leaders and members over certain decisions, to which the followers need to be considerate towards the leaders if they display angry behaviors. They would be loyal and give their best to the group. An ideal student leader would be moderate strict, cool-headed, well educated, and

sympathetic to their needs.

Interestingly the findings of this research have turned out to be paradoxical. The challenges faced by the leaders are concepts towards which the members have a very positive and respectful attitude. For example, the data reveals that leaders face difficulty instructing/commanding voluntary members/ followers. This means that if a member is asked whether voluntary members/followers can be instructed/commanded by a student leader, the expected response should be negative, i.e., a student leader cannot command. However, according to the data, they responded positively to the notion, i.e., a student leader can command. Again, the leaders find voluntary members ignorant, careless, and always putting their likes and dislike over the group's interests. When the members were asked about their views, they thought that even though they were not paid, they should prioritize the group's interest and discharge quality work.

Therefore, the findings imply a gap between members' attitudes towards student leadership and how they contribute to the student organization. While the members understand and think that a leader can instruct a member, they do not follow when commanded. Although they understand that the decisions taken by the leadership are for the entire group and that they ought to support the leadership, in reality, they prioritize their emotions, discharge poor quality of work, and are ignorant towards the affairs of the group. Even though the members know the traits of an ideal follower, they are not the ideal follower themselves.

This finally raises the question, why do people join student groups out of self-motivation, knowing that they will not be remunerated monetarily for their services, and then do not behave as an ideal member?

Conclusion

Leadership is a dynamic and complex process. Therefore, its execution depends on the situation (as indicated by the response to Q.7 in Table. 1), and student leadership is no different. Existing literature on student leadership has extensively explored the benefits of being part of a student organization in developing leadership skills in a person. The findings of this research help us appreciate and understand the role of semi-formal leadership in making quality formal leaders for organizations. As individuals are exposed to these real-life leadership challenges early in life, they are more likely to develop better leadership styles and strategies later in life. At the same time, the data revealed some traits of an ideal follower and some traits that followers expect in leaders. The findings turned out to be paradoxical as the challenges faced by the leaders are concepts (aspects) towards which the members/followers have a positive and respectful attitude. Self-motivation is the primary motivating factor for joining student groups by both leaders and members.

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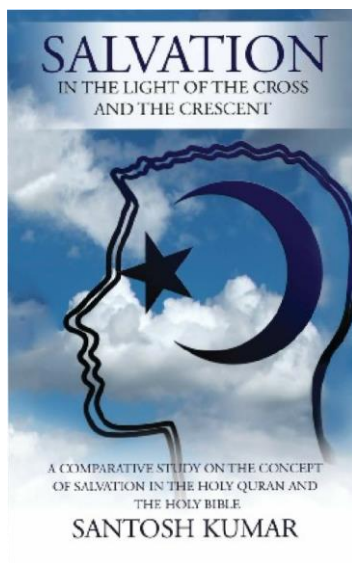
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Book Review

Mohanraj Wilson Israel

Kumar, Santosh, (2019). *Salvation: In the light of the cross and the crescent*, Chennai, India: Notion Press Publication. ISBN: 9781647604974. Print version \$ 8.99

In this book, “Salvation in the light of the Cross and the Crescent,” the author, Santosh Kumar, does a comparative study on the concept of salvation in the Holy Qur’an and the Holy Bible. As stated by the author, this work



started as an MA thesis and has expanded into this book published. Dialoguing is very important for any Christian or Muslim when it comes to sharing his or her faith. Dialoguing means establishing points of contact with those of other faiths to understand the beliefs and faith of the other, thus making it easy to present the message. This is evident in this book. The author has taken the most fundamental doctrine, the Doctrine of Salvation, bringing out the similarities and dissimilarities in this doctrine as found in Christianity and Islam.

Since I have known the author personally, I have seen his passion and thirst for truth. As a result, he has developed a keen interest in studying other religions, evident in this work. The book's title is well chosen: Salvation in the light of the Cross and the Crescent, the two obvious symbols of the two religions. Mr. Santosh Kumar has exhibited a keen interest in world religions, particularly Christianity, Hinduism, and Islam.

Currently, he serves as an Assistant Professor in the Division of Religious Studies and the Research Editor at Spicer Adventist University, Pune, India. His area of interest includes world religions, anthropology, contextualization, oral traditions, urban mission, church growth, and planting of churches. He is currently a Doctoral candidate preparing to defend his degree in Missiology, concentrating in Intercultural Studies at Andrews University, Michigan, USA. This book is first published in 2019 by Notion press, including the Bibliographic list and a Glossary of terms used in Christianity and Islam.

This is the author's first work. Although he has written other papers and articles for journals, this is his first book. Since this sprang from his Master's thesis and compared to other articles he has written, this certainly is well-researched material. The opening of the story was exciting. The progression was good. It started well, progressed well, and reached a conclusion very naturally. What I found most interesting in the book is the argument put forth to prove the point—to dialogue between the Muslims and the Christians regarding the concept of Salvation. The story was written in the third person, which is crucial to the plot. The author went into great detail about the setting.

I see that this work is a result of a deep desire in the heart of the author who was seeking an answer to his own identity and destiny, and it is this quest for his own identity and meaning in life that has led him to study several other scriptures in the pursuit of truth and which has ultimately brought him to accept Christianity to be his path to salvation. This background has created a special interest in the Muslim religion; the adherents are known for their simplicity,

compassion, and dedication to God, mainly since it teaches “Peace for All,” although this may have been greatly misunderstood.

This book is well written since the author has had a balanced approach to Islamic Literature and Christian Literature. He has spent time looking at Islamic Literature and Christian Literature, which is visible as he introduces the book's first chapter. He has also equally balanced his study by devoting the second chapter to a clear understanding of the concept of Salvation in the Holy Qur'an, where he has clearly described Qur'anic Soteriology, the Development of Islamic Soteriology, *Shar'iah* and Salvation, the five pillars of Islam, works, repentance, forgiveness, grace, and predestination. Similarly, in the third chapter, he has clearly described Salvation in the Holy Bible, where he has concentrated on the Salvation in the Old Testament where he discusses God as Deliverer, God of Promise, and the Sacrificial system and Salvation. Similarly, he has concentrated on Salvation in the New Testament, where he discusses the means of Salvation, Faith in Christ, Repentance, Grace, Predestination, Justification, Sanctification, and Glorification. Then in the fourth chapter, he brings out the Commonalities and Differences between the two religious faiths. He has presented Repentance, Faith, and Submission to God as commonalities and Original Sin, Intercession, Forgiveness, Born Sinless, Salvation by Works or Grace, and Predestination as differences. Then based on these arguments from the Qur'anic scriptures and the Bible, he has drawn up his conclusion in Chapter five. The author has also authenticated his work by referring to excellent primary sources. He has also included a glossary of terms to make it easy for readers to understand the terms used.

The book has met my expectation. The book came out well since the author balances his approach and clearly outlines the doctrine of salvation in the Qur'an and the Bible. Moreover, since the author has deliberately tried to bring a dialogue between the two religious faith and focused on a comparative study on the concept of salvation in the Holy Qur'an and the Holy Bible, this book has met the standard for publication. Since the book compares the concept of salvation in Christianity and Islam, and because an Islamic symbol is employed, the author has represented the cross alongside the Crescent appropriately.

I want to recommend this book to general readers interested in knowing about Islam and Christianity and the concept of Salvation in these two religions rather than theologians. Moreover, I believe the book's title is very catchy: *Salvation: In the Light of the Cross and the Crescent*, which can be used as a perfect tool in the hands of a Christian who is attempting to present the gospel message.

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