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## SIGNIFICANCE FOR LEADERSHIP THEORIES

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In the statement of the research plan, the purpose of illustrating the bearing of this leadership study upon theories and concepts already advanced in sociological literature was mentioned. In the limited time and scope of the present investigation, it is not possible to view the question in its broadest sense. What will remain undone, therefore, will have to be explored by future studies. Elsewhere in the "Document" and in the preceding discussion, it has been pointed out that the combined roles of a government "officer" of the larger society and a "datu" of the Moro group constitute the complex role of a marginal Moro leader. For a time, the discussion will lay aside the leader's dual marginal role to focus attention upon the problem raised by the Moro "datanship" which may answer both the "theoretical" and "practical" purpose of this investigation.

First, *datanship*, being the role of legitimate leadership among the Moros, has an implication upon the little known nature and origin of authority for ascension and succession in Muslim societies. This investigator believes that this social phenomenon is illustrative of Max Weber's widespread concept of "charisma" and "charismatic" leadership.<sup>49</sup> Second, the Philippine leadership case presents an unresolved issue between the constitutional authorities of the government and the traditional organization of the Moros. ("Officership" in the former and "datanship" in the latter, although in some situations combined in the role of the same person, are rival institutions within the total social structure.) The discussion on the first of the two problems is relevant to the "theoretical" purpose, while the treatment of the second bears upon the "practical" aim of the whole investigation.

### "Datuship" and the Concept of Charisma

Max Weber views the charismatic leader as a person possessing a "gift of grace" called *charisma*, the "absolute devotion and personal confidence in revelation, heroism, or other qualities of individual leadership."<sup>50</sup> (The approach here is limited to this view rather than the broad connotation of the concept.) This belief in the extraordinary and personal "gift" is shared by both the charismatic leader and his followers. Being shared, it is, therefore, a part of the people's culture, at least of the followers if not of the entire society. Among persons believed to possess "genuine charisma" and those who exercise "charismatic domination and authority" are included prophets, who are mentioned here for the purpose of illustrating the significant facts of the "Document" under investigation.

In his view of the "routinization of charisma," Weber sees the genuine charismatic situation quickly give way to incipient institution, which emerges from the cooling off of the extraordinary states of devotion and fervor. A charismatic movement may be routinized into traditionalism or into bureaucratization.<sup>51</sup> In this "routinization of charisma," what is retained of a charismatic leader's work and influence through the institutional order and continuity of history may develop into "isms." For instance, the devotion in the personal qualities and ideas of Caesar and Calvin are expressed in such institutions as "Caesarism" and Calvinism.<sup>52</sup> The Muslims' faith in Prophet Mohammad's charisma is routinized and traditionally handed down in what western writers describe as "Mohammedanism." This means that when the "genuine charisma" is routinized through traditional or bureaucratic process, it becomes a "secondary" charismatic authority.<sup>53</sup> Upon this conception of "secondary charisma," a descendant of a charismatic leader may gain authority by ascension and succession to power. In this case, the successor-ascendant may be looked upon as possessing a "hereditary charisma."<sup>54</sup> These related concepts of "original or genuine charisma," "secondary or inherited

charisma," and "traditionalization or bureaucratization of charismatic authority" may be illustrated in the nature and function of Moro datuship.

Since prophets are embraced in Weber's conception of charismatic leaders, the Holy Prophet Mohammed's charisma offers a subject of interest in the treatment of Moro leadership. The belief in his possession of the "gift of grace" is shared by all faithful Muslims. Their belief in Allah's conferment of power and authority upon the Prophet and the Revelation to him of the fundamental laws of Islam structured Muslim society with the role of leadership as a part of the social system. However, any extensive study of the nature of Moro leadership will go deeper than the introduction of Islamic influence into the totality of Moro culture. The approach will require the treatment of the dual influence of both pre-Islamic and Islamic patterns in the attempt to further illustrate the concept of charismatic authority.

Elsewhere in the "Document," it is reported that the Maranaos recall their primitive past and descendancy on one side of their family tree from mystical ("pagan") ancestors with supernatural qualities. Among these ancestors was a wise and bold warrior named Bantugan. The name signifies a "person of admirable personal qualities," hence the belief of the people in his charisma. On the Arab side, ruling families trace their genealogies from Prophet Mohammed, through his daughter Fatima, from whom the Arab missionaries called *sarips* or shereefs claimed descent. These missionaries intermarried with their native converts. Ruling families in Cotabato and Lanao claim descendancies from Fatima through Sarip Kabungsuan, the historical founder of the Sultanate of Maguindanao (Cotabato Province) from whom Maranao datus or nobilities derive their traditional authorities to ascend and succeed into power in their local *agamas*.<sup>55</sup>

A consideration of Moro terminologies will probably help to throw light upon the problem. The Maranao believe in what they call *kabarakat* (miraculous or supernatural

power), hence the equivalent of *charisma*, "gift of grace." Prophet Mohammad was to them a *barakat*, that is he was a charisma-bearer. A lesser degree of supernatural gift is called *kabatua*. (This is perhaps comparable with *mana*, "power,"<sup>56</sup> which ethnologists found as a concept among Pacific islanders, referring to the "power of a native chief" which induces followers to maintain their faith and reverence to the person of the high chief said to be descended from mystical gods bearing original extraordinary powers.)

When a Maranao says *kabatua a poon ko Nabi* he means a lesser degree of supernatural gift derived from the "gift of grace" attributed to Prophet Mohammad. Again, *kabatua* is believed to be handed down through the process of *pakatopo*, "condition of inheriting traits from a family line," a misconception of biological transmission. The Maranaos think that even supernatural qualities are actual physical substances biologically transmitted from parents to offsprings through the genes or the bloodstream. It follows that they believe Prophet Mohammad's charisma is a quality of historical continuity handed down in a lesser degree to those claiming descendancies from him. Similarly, the mythical charisma of Bantugan is believed to be biologically transmitted in a lesser degree to a brave Moro warrior or to a wise ruler.

Descendancy from a "noble" ancestor is termed *bangsa*, possession of "royal blood" bearing the hereditary quality of *pakatopo*, which in turn bears the substance of *kabatua*. If *kabarakat* is viewed as an "original charisma," *kabatua* is "secondary charisma." A disrespect to a datu's *bangsa*, which bears the substance of *kabatua*, by a follower is believed to cause a supernatural chastisement called *twag* or *murka*. It is, therefore, because of this belief in a datu's possession of a "secondary charisma" that followers render spontaneous acceptance of the former's authority or dominance. Hereditary authority is traditionally a public knowledge because that ruling family of a datu or the community keeps a *salsila* (written genealogical record) tracing lineage from ancestors who ruled. It is used as a

"legal" document to obtain a right to ascension or succession to power. Hence, the leadership authority of a datu is a "legitimate" condition arising from the people's acceptance, faith, or adherence to religious authority.

Maranaos of secularized attitudes, as they tend to be, may forget their fear of supernatural chastisement if they disregard their datu's authority. But as the right and duty to rule is handed down from generation to generation, the "secondary charismatic authority" has gained a "hardened institutional fabric"<sup>57</sup> through the inter-related processes of routinization, bureaucratization, and traditionalization. The authority to rule is therefore a part of the culture as well as the social system in which the members of the Moro community have been socialized.

### Need for Future Exploration

The present investigation focuses attention upon the person of the marginal leader because "*leader* is the prior and central term in the concept of *leadership*, the latter being a derivative term from the former."<sup>58</sup> The marginal leader is presented in the preceding discussion as a distinct social type with a brief description of his culture and personality as well as his complex allegiances and statuses. The aim behind this emphasis is to illustrate from what social settings and events a marginal leader tends to emerge and how. The question seems to have been answered by approximately determining the circumstances in inter-societal relationship from which evolves a "marginal social type" person who tends to become a leader. He is therefore a product of social evolution.

Indeed, the approach is still inadequate, considering the broad field and concept of leadership as viewed by different authors. This inadequacy invites future studies of the same problem in order to consider the more extensive examination upon the subject of marginal leadership under various approaches - that is, to investigate it as a form of relationship,<sup>59</sup>

interrelationship,<sup>60</sup> inter-action,<sup>61</sup> behavior,<sup>62</sup> social process,<sup>63</sup> and other views of both theoretical and practical implications.

This investigation contents itself by advancing an initial view based upon limited resources that marginal leadership is a social process involving the members of societies, individually and collectively, in resolving their inter-group or inter-societal conflicts through mutual cooperation and understanding. Their shared goals are to be achieved under a joint life of co-existence and co-prosperity. This presupposes a "ideal-type" inter-relationship under an "ideal-type" leadership, and considers that human conflicts are as universal as the air that man breathes.

Sociologists observe that a leader is also a follower. This view is shared by democratic leaders who are conscious of the reciprocal relationship of "give-and-take" between the led and the leader. An eminent German statesman and parliamentarian once said: "I am your leader; therefore, I must follow you."<sup>64</sup> The situation of a marginal leader is a position where in some circumstances he is a follower of more societies than one. But consciously oriented to his complex allegiances and roles, he is supposed to be not like the proverbial "blind follower," if his following the demand of one party will sacrifice the interest of another, and hence result in conflict and disunity. His task is always that of a social mediator who tries to meet conditions "half-way," or in "the role of the middle," if that is the solution. This is his ideal tendency, but how does he lead and follow in the midst of conflicting ideologies, norms, and expectations? The search for good or efficient leadership suitable to inter-societal settings may lead to the formation of a pattern of ideal leadership behavior derived from actual situations. Inquiry on this problem may result in both theoretical and practical discoveries of significance.