



"Wheel for Weal"-W4W

Leadership Model for People's Development

***(Lived Experiences of Urban Poor Leaders in a selected
Barangay in Metro Manila)***



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Major Premise

- The human person, though multi-faceted is a universe in himself, hence, his or her empowerment is a development, in symmetry, of all his or her facets i.e., spiritual, social, cultural, economic, physical and political i.e., TOTAL HUMAN DEVELOPMENT.





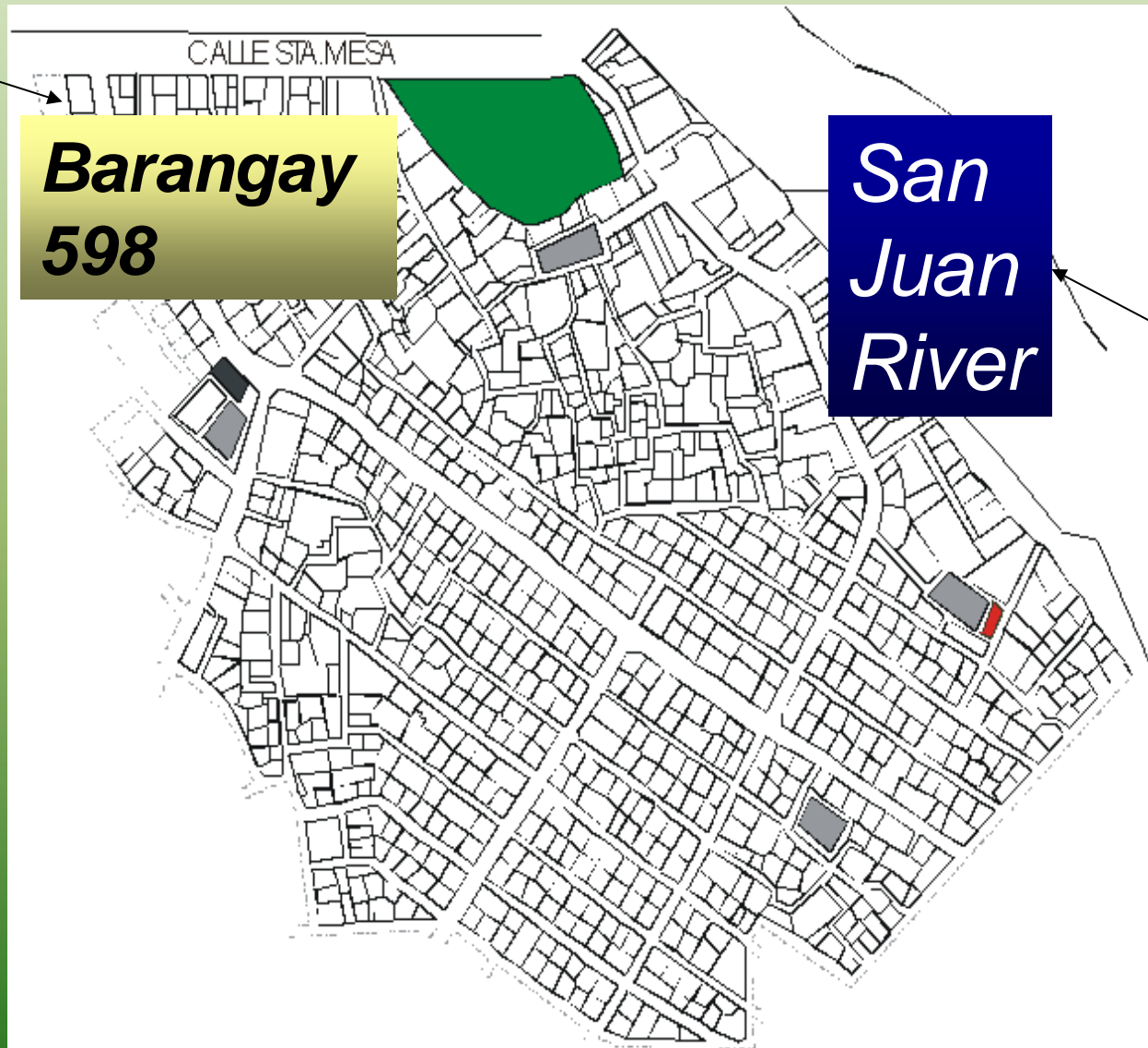
Rationale for the Study

- Envisioning an Ortho-Praxis Model of Leadership
 - There is still a gap amongst the many leadership models introduced and practiced in today's modern world since development is hardly felt at the lowest, yet widest, stratum of society, i.e. the marginalized poor.



Background of the Community

- An urban poor community in Sta. Mesa, Manila (informal settlers)
- It has the biggest population in District VI of Manila
- It is a Tagalog speaking community but majority of the people understand and can speak English




**Barangay
598**

**San
Juan
River**

Barangay 598 Up Close







Barangay 598 Social Activities



Barangay Fiesta



Children running naked in the Barangay









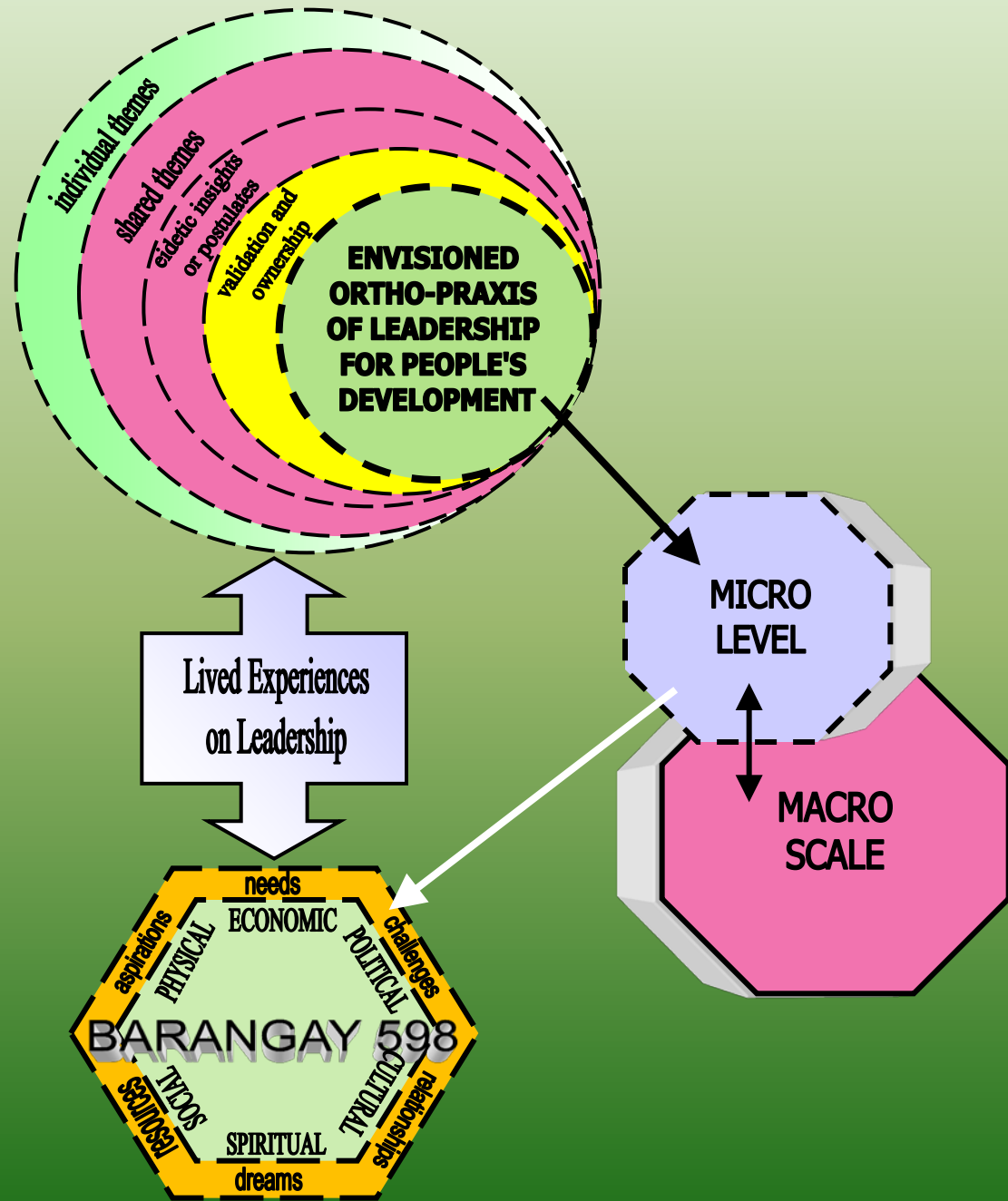
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School Age Children in the Barangay



GUIDING FRAMEWORK



GUIDING FRAMEWORK



METHODOLOGY

The study utilized the phenomenological approach, a specifically human approach to the understanding of human and social reality.

The phenomenological approach is rooted in the philosophy of existential phenomenology where “People do not exist apart from the world, but, rather intimately caught up in and immersed” or what Heidegger referred as “Dasein” or being-in-the-world and neither it is separate from “the active role of the body in human experience,” as further expounded by Merleau-Ponty in 1962.

Methodology



- Dr. Mina Ramirez (1984), states that in a phenomenological approach, the researcher attempts at “bracketing” or suspending judgments about the phenomenon and does away with pre-conceived theories or ideas with regard to the gathering of data using a scientific apparatus (like questionnaires, etc)

Methodology



- makes use of primary experiences as basis for analysis
- after viewing the phenomenon from different points of view and different standpoints, the phenomenologist strips the phenomenon and brings into relief the specific nature, the essence, the 'eidos', the perceived nucleus of truth
- This approach is known as phenomenological reduction which leads to eidetic insight



Methodology

Reaching the Eidetic Insights

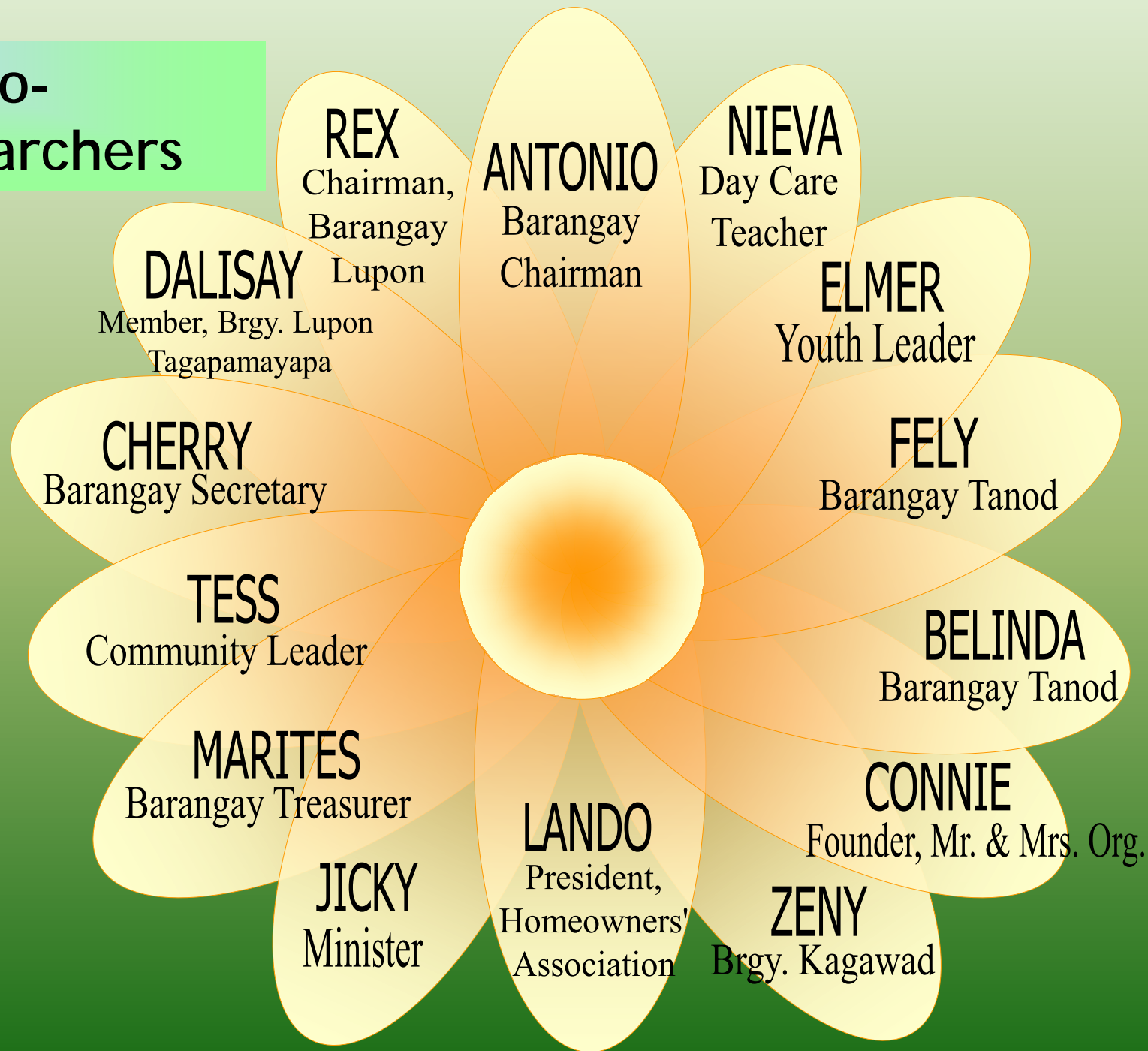
- Four processes were strictly observed in order to achieve or come up with the eidetic insights
- In the case of this study its insights were written in postulates necessary to advance an ortho-praxis leadership for people's development and these were:

Methodology



- identifying the phenomenon in which the researcher was interested;
- gathering the descriptive accounts from respondents regarding their experience of the phenomenon;
- carefully studying the respondents' accounts with aim of identifying any underlying commonalities and patterns; and,
- presentation of findings, to the study respondents, in the form of debriefing, and to fellow researchers, in the form of scholarly presentation

My Co-researchers





Findings

- The age of the leaders or co-researchers are within the range of 46 to 55 years old
- The bulk of leadership in the community is being handled by women
- Majority of the community leaders are married
- Majority of the leaders in the community are engaged in buy and sell businesses
- Majority of the leaders are earning within the poverty index

Findings



- All co-researchers went through some sort of formal education with the majority having reached the college level
- Most of the leaders come from Tagalog-speaking provinces and from the National Capital Region



Findings

- The study reveals that 9 out of 15 stayed in the community for 30 years
- 9 of them have also experienced leadership more than 30 years



Eidetic Insights

Through Postulates...

Encarta encyclopedia defines postulate as a statement that has not been proven but is assumed to be true. Postulates often serve as the basis for theories

Postulates can be validated through intersubjective resonance



1. Rewards of wealth do not make a leader. Commitment and responsibility in service spring from values inculcated in childhood or a sense of gratitude to a Higher and Benevolent Being (God) who has and can make all things possible.



2. Leadership on the micro scale demands a human face and a human touch; it is highly personal and is not subject to rigidly fixed schedules



3. Empathy is a vital component of effective leadership in the community; being able to feel what others feel or take cognizance of their situation as having affinity with the leader's, creates programs and projects that are truly attuned and responsive to their needs.



4. Participation in decision-making promotes respect and importance to the dignity and worth of the human person, and therefore, accords ownership and identification, which in turn, facilitates a stronger commitment from all those involved.



5. Micro level leadership demands integrity, above all, a good and respected name one which has been proven through time of its honesty, altruism and magnanimity.



6. **I am my brother's/sister's keeper.** A sense of kinship or affinity between the leader and the led develops, wherein constituents are taken as an extension of a leader's family.



7. **A montage of education and experience**, of intelligence and wisdom vouches for a leader's capability to lead
8. **A leader mingles with the community**; he/she breathes with them, he/she speaks their language, hence, should openly and directly communicates with them



9. **All for one and one for all.** Completion of projects and realization of plans always demand collaborative efforts from all the sectors in the community.

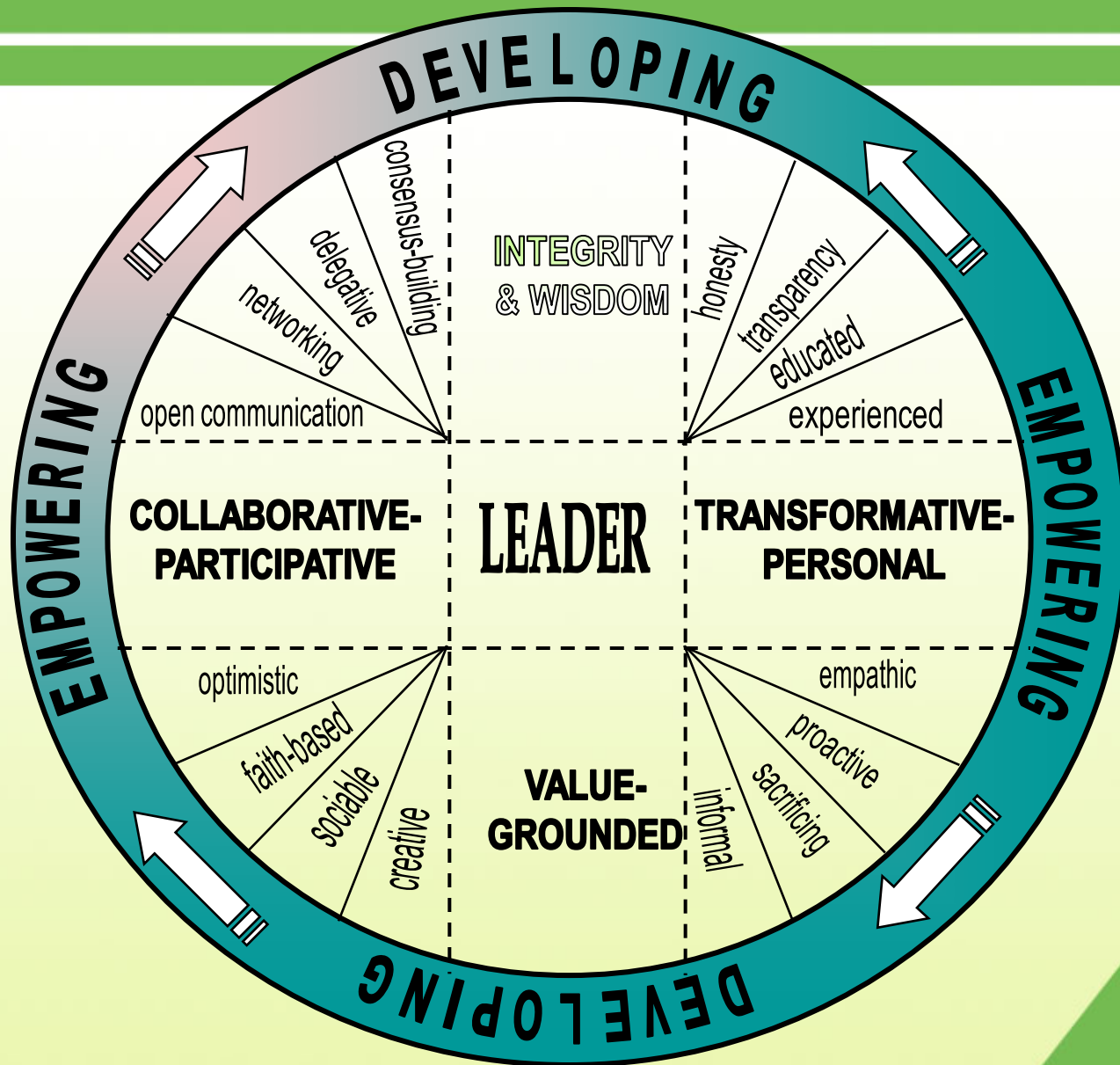
10. **Tapping creative energies can solve problems innovatively** and can also prevent or minimize wastage in the utilization of limited resources.





The Ortho Praxis Leadership Model for People's Development

Leadership Wheel for People's Weal or W4W





The Four Principal Leadership Qualities

1. Integrity and Wisdom



- Integrity is the quality of honesty and trustworthiness

Four underlying traits under this leadership quality



- honesty or metaphorically stripping off of oneself to convince others of the absence of any hidden, personal agenda
- transparency or accountability;
- education which determines the capacity of the person to communicate
- experience which pertains to the lessons learned through the years.

2. Transformative and Personal



- Transformative leadership means the capability “to move group members beyond their self-interest for the good of the group, organizational and society

2. Transformative and Personal



- Four qualities that make for a transformative leader in a community setting:
- **Empathy**
- **Proactive or Flexible**
- **Sacrificing**
- **Informal**

3. Value Grounded



- Shared values accord a community a sense of identity, a distinct feature that makes it a cut above the rest.
- An identification that is not only acknowledged from the outside of the community, but more so, from among its members, which to some extent can mobilize the people for action and for legitimizing a leadership

3. Value Grounded



Four qualities under Value Grounded

- **Creativity**
- **Sociable**
- **Faith**
- **Optimistic**

4. Collaborative and Participative



- By collaboration we mean that effective leadership entails the coming together of all the sectors in the community and equally treating them as contributing members.

4. Collaborative and Participative



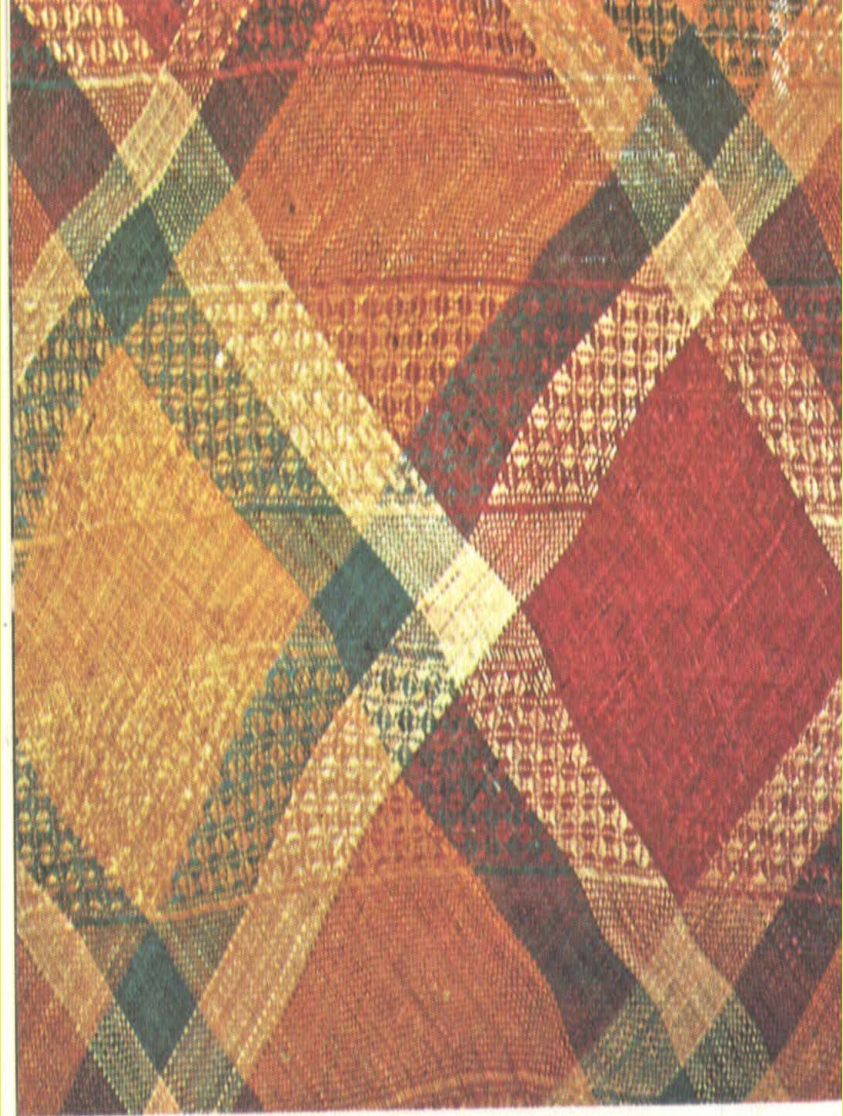
Four qualities under Collaborative and Participative

- **Open Communication**
- **Networking**
- **Delegating**
- **Consensus Building**

*E' Pluribus Unum : Weaving our Diversity for
People's Weal*



Not one person may be able to possess the characteristics in the leadership wheel. But each community leader possesses at least one characteristic/quality. Like strips in a mat, they are representative of the outcome.





Conclusion

- People's development therefore is a continuing saga of changes that must be responded with right actions -right actions that are deeply rooted in the innate capacity of every individual to better himself and his inherent right to live with dignity. And there is no other entity or organization that could better define the development needed by a person other than himself

Conclusion



Hence, there is a need for him to be empowered through a leadership that has moral suasion and enjoys credibility;

that is transformative and personal as it extols his uniqueness; value-grounded in as much that every person must be presented with paths for correct actions; and,

one that harnesses and believes in his capability to contribute for the betterment of his community - all these in an unending circular flow.