

LEADER IS A MENTOR OR BOSS - A REVIEW DISCUSSION IN LEADERSHIP PSYCHOSOCIAL REHABILITATION

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ABSTRACT-- *In any research, review is the key to further enquiry. This article presents reviews of leadership among teaching community. The reviews are presented in a logical order based on the topics and publication, clustered in the chronological order under appropriate headings. Its started with origin, and a glance of world leaders followed by religion leaders and leaders and their styles. This article is fully review based discussion and spoke about different elements of leaders like, Lessening, Empathy, Healing, Persuasion, Awareness, Foresight and Conceptualising.*

Keywords-- *Leadership, Teaching, efficiency, community, learning*

I. ORIGIN OF LEADERSHIP

The term “leadership was first coined by Robert K. Greenleaf in *The Servant as Leader*, published in 1970. The concept of leadership was due to the inspiration after reading Hermann Hesse’s (1933)*Journey to the East*, in which, one Leo, who accompanies the party as the servant, does menial chores, sustains them with his spirit and song. When he disappears, everything falls apart, as the party could not make it without Leo, the servant. Later, the party discover that Leo, the servant was the head of the order and the noble leader, which sponsored their journey. Greenleaf (1970), while working as an AT&T executive, during 1977, conceptualized the leadership style, which had few similarities with Burn’s (1978) ‘Transforming’ leadership. According to Greenleaf (1970) notion, a leader is a servant first, as opposed to lead, which Burns (1978) also asserted that: (Transforming) leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. On the other hand, transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, thus it has a transforming effect on both (Burns, 1978:20).

II. LEADERSHIP AND WORLD LEADERS

In a sense, Greenleaf was not the first one who introduced the ‘servant leadership’ notion. For instance, ancient monarchs are the best examples who practiced, acknowledged, exemplified and promoted servant leadership among the people, thousands of years earlier (Nair, 1994:59) We have examples Jesus Christ of earlier times and recently Mahatma Gandhi and Mother Teresa who helped, served, motivated others and never tried to control others.

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III. LEADERSHIP AND RELIGION

The origin of servant leadership could be found in many religions. Mention of servant leadership could be found in Quran. You are the best people ever raised for the good of humanity because you have been raised to serve others (The Quran, 3:111, in: Hayden, 2011:). Many evidences are available for the servant leadership qualities in the literature of various languages too. For example, Chinese classics mention about the other-centeredness of leadership style (Wren, 1995:50). In the 6 century BC, “selfless leadership” was advocated by Lao Tzu, the founder of Taosim (Ching and Ching, 1995; Manz and Simms, 1989). Buddhism’s teaching focus on helping the lower beings, “The ideal of Buddhism is to devote one’s life to serving all beings so that they might attain the goal of life” (Buddhist studies, 2011). Hinduism also teaches the value of service – serving others is tantamount to serving the God; service to others would affect *karma* (Rood, 2011).

IV. LEADERSHIP AND TRANSFORMATIONAL LEADERSHIP

Psychologists compare servant leadership with transformational leadership, which was proposed by Burns in the year 1978, and Bernard M. Bass (1985) further extended the same. Transformational leadership provides power for ensuring changes. According to Roberts, (1985:1026)

“Transformational leadership generates collective action and empowers the participants of the action; facilitates redefining the vision and mission of the people, helps in renewing their commitment and assist in restructuring their systems in which they are part towards accomplishing their goals”.

Thus, Transformational leadership raises the level of human conduct and ethical aspiration of both leader and follower (Fernando, 2011). Transformational leadership theory mainly focuses on the quality of relationship developed between the leader and the followers. It is the leader’s ability to connect and engage with others in such a way to improve motivation, morality, and performance among the followers. Though it is argued that servant leadership and transformational leadership are similar theories (Nguni *et al.* 2006), as both are follower-oriented, the two theories also have different characteristics – first, focus of the leader (Russel and Stone 2002). Secondly, leaders’ behaviours, such as altruism, is clearly explained in servant leadership theory; where as it is not so in transformational leadership theory (Stone *et al.* 2004). Thirdly, servant leadership has a motive of aligning the motives of the followers and the leader and thus moves beyond just transforming (Barbuto & Wheeler, 2006). Transformational leadership is aligned with Servant leadership characteristics, viz. developing community and growth of people (Ferch, 2012). Transformational leaders not only lead but also develop leaders; influence and are influenced by their followers towards achieving greater levels of motivation and morality (Burns, 1978). Transformational leadership trait dimensions are: idealised influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985).

V. LEADERSHIP AND TRANSACTIONAL LEADERSHIP

Eeden *et al.* (2008: 256) defined transactional leadership style as a social change process, where the leader clarifies what the followers need to do as part of their transaction (successfully complete the task) to receive a

reward or avoidance of punishment (satisfaction of the follower's needs) that is contingent on the fulfilment of the transaction satisfying the leader's needs. Unlike transformational leadership, transactional leadership exchanges services, for example, from the leader to the follower and from the teacher to the student. However, transformational, and transactional leadership are viewed as complementary, as transactional leadership ensures carrying out day-to-day activities, where transformational leadership provides incentives to improve their performance (Bass, 1987; Sergiovanni, 1990). However, critics argue that transformational and transactional leadership differ from servant leadership. Only in servant leadership, the leader becomes servant-first; a servant-leader has more responsibility than just realizing the goal; servant leadership includes moral responsibility; and empowerment of the followers. Whereas, transactional leadership and transformational leadership focus mainly on the organization – empowerment, emotional relationship and other responsibility towards the followers are secondary (Graham, 1991; Stone *et al.* 2004; Humphreys, 2005; Smith *et al.* 2004).

VI. DIFFERENT MODELS OF LEADERSHIP

Several leadership models developed on servant leadership theory propagated by Greenleaf have been discussed under this heading.

VII. GREENLEAF'S SERVANT LEADERSHIP MODEL

Greenleaf, K. (1970), first proposed the servant leadership model. He published a number of essays and books on servant leadership, viz. seminal essay titled *The Servant as Leader* in 1970; this was developed into a book titled *Servant leadership: A journey into the nature of legitimate power and greatness* in 1977, *The institution as servant* (1979), in which Greenleaf discussed the servant leadership within institutions; *Trustees as servants* (1979) for servant leadership among trustees; *Teacher as servant* (1979) servant leadership among teachers in educational institutions. His other works are: *The power of servant leadership* (1998); *On becoming a servant-leader* (1996); and *Seeker and servant* (1996).

VIII. ATTRIBUTES/ELEMENTS OF VARIOUS LEADERSHIP MODELS

Spears (2002), based on Greenleaf's ideas on servant leadership identified 10 characteristics of servant leadership, they are: Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the Growth of People, and Building Community. Laub (1999) acknowledged six characteristics of servant-leaders, viz. Valuing people, Developing people, Building community, Displaying authenticity, Providing leadership, and Sharing leadership. Page and Wong (2000) developed a measure to assess servant leadership characteristics and developed a framework with descriptions and classified them into 12 categories, viz. Integrity, Humility, Servanthood, caring for others, Empowering others, developing others, Visioning, Goal-setting, Leading, Modelling, Team-building, and Shared decision-making. Later, in 2003, Page and Wong modified the model by combining these 12 characteristics into seven factors: Vulnerability and Humility, Serving others, Courageous leadership (Integrity and Authority), Visionary leadership, Empowering and developing others, Open & participatory leadership, and Inspiring Leadership. The first four factors represent the leader's personal character and action, and the remaining three factors signify the leader's

interaction with others. Another theoretical model of servant leadership was proposed by Kathleen Patterson in same year 2003, which included seven constructs, viz. Agape love, Humility, Altruism, Vision, Trust, Empowerment, and Service. According to Barbuto and Wheeler (2006), servant leadership characteristics include: humility, relational power, service orientation, follower development, encouragement of follower autonomy, altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship.

IX. LISTENING

Greenleaf considered leadership is not unidirectional – followers also creative and capable, hence leaders should actively listen to their followers. Listening is a critical communication tool, necessary for accurate communication and for actively demonstrating respect for others (Smith, 2005). According to Greenleaf, Only a true natural servant automatically responds to any problem by listening first (Greenleaf, 1970:10). Leaders should be aware of the level of the listeners; listening is one of the ways to get information and determine the listeners knowledge and readiness. Effective leaders listen to their subjects' ideas, perceptions, motivations, and needs (Barbuto and Wheeler, 2006; Wolvin, 2005). Rutter (2003) found that active listening ensures better leader-follower interaction, which results in quality leader- follower relationships. McGee-Cooper and Trammell (1995) argue that to fully understand the followers' (students') ideas and thoughts, a leader (teacher) should engage in deep and respectful listening. Students become creative, when teachers did not pass any judgement while the student was speaking (Michalko, 2001). Hayes (2008) wants the servant-teachers to allow the students to determine their own learning needs. Instead of the teacher simply transmitting the knowledge that they deem important to the student, the teacher must listen to what the students are saying (or not saying), understand their needs, in order to best serve the needs of the students" Balfour and Marini, 1991, Spears, 2010; Robinson, 2009) and to create environments to facilitate and implement their needs (Brownell, 2008). Listening skill is important to teachers to better understand their students and communicate with them.

X. EMPATHY

Empathy is the ability of a person to understand the reality from the perspective of the other persons and react accordingly. Empathy is a key quality of servant-leader to make their subjects feel that they are accepted and recognized (Spears, 1995). A leader with the empathy trait would be able to identify the subjects' feelings and emotions and make decisions taking into account their feelings (Greer and Plunkett, 2007; Kellett *et al.* 2006). Servant-leaders put themselves mentally and emotionally in their followers' position so that they can understand their followers' experience. Greenleaf questions, How could a leader best serve his/her followers, if she/he does not understand them? Servant-leaders accepts others and feel empathy for them. The servant-leaders never reject but always accept the person. According to Greenleaf (1970), the servant always accepts and empathizes, never rejects (Greenleaf), and people grow taller when those who lead them empathize, and when they are accepted for who they are" (Greenleaf, 1970). The servant-teacher must understand that students have a lot of trepidation when they enter the classroom. This may be due to a concern over a lack of knowledge or simply a fear of the unknown. The teacher must be able to empathize with the students in order to calm these fears. For the servant-teaching method to work, the students must feel comfortable expressing their thoughts and opinions and it is the

teacher's responsibility to foster an environment that encourages this behaviour (Hayes, 2008; Spears, 2010; Robinson, 2009).

XI. HEALING

Healing is a process of expressing concern and interest towards the students' overall wellbeing, particularly during the times of need or difficulty or stress experienced by the student and the ability to recognize when and how to foster the healing process (Barbuto and Wheeler, 2006). The ability to heal the lost hope, broken relationships, and failed dreams (Dacher, 1999; Sturnick 1998). Healing is an ability of a person to provide emotional support to another person while that person fails or losses hope or under stress (Spears, 1995). Healing, according to Greenleaf (1970) is to make whole – both physically and emotionally. The servant-leader recognizes the shared human desire to find wholeness in one's self, and supports it in other says Smith,(2005:5) and exerts a healing influence upon individuals and institutions (Greenleaf, 1977:7). According to Greenleaf (1970), listening and empathising would help the leader towards healing, i.e. to help the followers to cope with their stress, trauma, and burdens effectively. Servant-teachers accept that students will fail, but understand that failing is an important part of the learning process. Servant-teachers provide a safe environment to accept failure, cope with negative spirits, hurt-emotions, and relationships (Spears, 1995), but then works to heal and rebuild the student's self-confidence and self- esteem after a failure, which builds potential force of transformation and integration (Hayes, 2008; Spears, 2010; Robinson, 2009). Healing characteristics help the teachers to motivate their students during stress and failure and to support them to overcome their personal problems, if any.

XII. PERSUASION

Persuasion is an important ability to lead (Yukl. 2006), tactics to persuade the followers in the desired direction (Yukl and Falbe, 1991), a combination of charisma (Sendjaya *et al.* 2008), encouragement, influencing and urging without authority or coercion (Barbuto and Wheeler, 2006; Spears, 1995). Servant-leaders have the ability of persuasion. The effective servant-leader builds group consensus through gentle but clear and persistent persuasion, and does not exert group compliance through position power (Smith, 2005:5). Greenleaf notes (1970,3-4), that a fresh look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways (Greenleaf, 1970:3-4). Servant leadership utilizes personal, rather than position power, to influence followers and achieve organizational objectives (Smith, 2005:5). In the case of servant leadership, persuasion is not in the sense of organizationally directive way, but for the best interests of their followers. The servant-teacher trusts on his/her power of persuasion(not authority) and helps the students understand why a particular answer (or approach) is correct; explains to students why a certain topic (or concept) is important through reasoning (Barbuto and Wheeler, 2006), A the same time provides the students the opportunity to articulate their own opinions instead of merely imposing his/her (teacher's) idea (Hayes, 2008; Spears, 2010); the teacher also redirects students' trust, admiration, and respect (Bass, 2000). Persuasion skill is important for teachers to convince their students to accept a change.

XIII. AWARENESS

Servant-leaders should have awareness and perception. Lack of awareness results in missing leadership opportunities (Greenleaf, 1970:19). Awareness helps the leader to distinguish between the urgent and the important (Greenleaf, 1977:7). Awareness includes both general and self-awareness. Teachers with servant leadership behaviours are aware of the various external factors that would affect their behaviour, values, identity, goals, capabilities, and personality (Gardner *et al.* 2005; Ilies *et al.* 2005). Servant-teachers are aware of how the students react to the lesson plan and teaching methods. Servant-teachers are able to adapt to serve the needs of the students (Hayes, 2008; Spears, 2010), which enables them to take a more holistic perspective of the situation (Barbuto and Wheeler, 2006).

XIV. FORESIGHT

Foresight is closely related to awareness. Servant-leaders have foresight, intuition, awareness, a kind of sixth sense to foresee the unforeseeable – particularly for negative consequences (Greenleaf, 1977:7). Failure to see the unforeseeable results in the loss of leadership. Greenleaf (1970:16) wrote, that prescience, or foresight, is better than average guess about what is going to happen in the future. According to Slaughter (1995:48), foresight is a vision of the mind – a human attribute, competence, and process that pushes the boundaries of perception forward in four ways: (a) by assessing the implications of present actions, decisions, etc.; (b) by detecting and avoiding problems before they occur; (c) by considering the present implications of possible future events; and (d) by envisioning aspects of desired features.

Foresight is the providence by virtue, of planning prudently for the future. Servant-teachers are intuitive, show skills in classroom management, instruction and vision towards the success of the students (Spears, 2010). Foresight is paramount to developing follower buy-in (Fry, 2003). Servant-teachers use their *foresight* and attempt to predict how students would react to a certain lesson plans or teaching method (Hayes, 2008); plan for the unknown and are committed to adopt a student-centred learning environment (Robinson, 2009); aware and mindful of the future consequences of the present situation (Barbuto and Wheeler, 2006).

XV. CONCEPTUALISING

Conceptualising is also associated with awareness and foresight. Servant-leaders are not only capable of conceptualizing (the goal or vision) but also able to communicate those concepts (Greenleaf, 1977:7). Servant-leaders can conceive solutions to problems that do not currently exist” (Greenleaf, 1970:23-25). Servant-leaders persuade their followers towards the goal or vision. Conceptualization involves inventing or contriving an idea or explanation and formulating it mentally. Servant – leaders are cap able of thinking beyond the proximal certainties. Servant-teachers are attuned to above-the-line levels of thought (Ferch, 2012:129), conceptualize how all of the parts fit together to make the whole and are able to communicate the significance of this to the students; teachers conceptualize the future of the students, which influence their functioning and accomplishment (Mumford and Strange, 2002).

XVI. COMMITMENT TO GROWTH

Commitment to growth is a demonstrated appreciation, encouragement, providing opportunities, removing obstacles for the followers so that they become healthier, wiser, freer, and autonomous. According Greenleaf (1970:14), commitment to the growth is a shared process; is The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be. Commitment to the growth of students involves helping and ensuring opportunities to the students to engage with the challenges they face, so that it results in the growth and success of the students. A servant-leader will not be self-oriented; he/she always works for and finds satisfaction in his/her followers' accomplishment. The servant-teacher identifies the needs of the students and makes effort to create an opportunity an environment to identify and address the needs, beyond their regular job responsibilities. Servant-teacher makes a commitment to personal, professional, spiritual, and emotional growth of their students (Barbuto and Wheeler, 2006); understands that the learning process is never finished and is continually seeking feedback in an effort to improve (Spears, 2010; Robinson, 2009); value their students beyond their performance (Howell and Avolio, 1993).

XVII. STEWARDSHIP

Block (1993:48) asserts, stewardship is the willingness to be accountable for the well-being of the larger community/organization by operating in the service of those around him/her. It is the ethic of taking responsibility (Barbuto and Wheeler, 2006). Effective leadership is not only the possession of essential skills, but also skills to adapt to the situation and guide his followers. Stewardship is one of the critical characteristics of a servant-teacher. The servant-teacher views him/herself as steward (Senge, 1995; DePree 1989) ; believes that servant-teacher should contribute positively to their students (Barbuto and Wheeler, 2006); feels responsible to bring out the maximum potential or capability from their students (followers), who were entrusted to them (Sendjya and Sarros, 2002:61); accepts the role of a *steward* within their organization and outside, for the community (Barbuto and Wheeler, 2006), and their profession; prepare the students to have positive effects outside the school also (Barbuto and Wheeler, 2002); and they strive to encourage the students to be stewards as well (Hayes, 2008; Spears, 2010; Robinson, 2009). Organizational stewards, or trustees are concerned not only for the individual followers within the organization, but also the whole organization, and its impact on and relationship with all of society (Greenleaf, 1970:31).

XVIII. COMMUNITY BUILDING

Greenleaf (1970:28) was concerned about and remarked that modern society has lost the community. According to Smith (2005:6), The rise of large institutions has eroded community, the social pact that unites individuals in the society (Smith, 2005:6). Greenleaf states (1970:30), all that is needed to rebuild community as a viable life form is for enough servant-leaders to show the way. Greenleaf theory posits that the sense of community can arise only from the actions of individual servant-leaders (Greenleaf, 1970:30). Though behavioural scientists confirm these above ten characteristics of servant-leaders (Joseph and Winston, 2005:10), Russell and Stone (2002) extended the list with 20 more attributes divided into two broad categories, viz.

Functional Attributes (includes: vision, modelling, honesty, pioneering, integrity, appreciation, trust, empowerment, and service) and Accompanying Attributes (includes: communication, persuasion, credibility, listening, competence, encouragement, stewardship, teaching, visibility, delegation, and influence).

Functional attributes are inherent characteristics and accompanying attributes are complementary to functional attributes. A servant-teacher understands the mutual dependency between the students and the community and works towards the development of the students, which ultimately builds and develop his/her community in which he/she thrives. As stewards, servant-teachers understand the significance of building a community inside and outside the classroom (Hayes, 2008). They strive to create a conducive environment in the classroom, where students feel comfortable and share their ideas and opinions (Spears, 2010) freely without any reluctance; servant-teachers also inculcate the importance of accountability in the minds of the students through group assignments and/or class partaking (Robinson, 2009).

XIX. SERVANT-TEACHERS

Greenleaf (1977/2002) stated that a leader is a servant first; leadership is always endowed upon a person, who is a servant by nature. He argued that leadership is always something given to a person or assumed by the person, which could be taken away. Whereas, a person's servant nature is inherent and could not be taken away, not bestowed or assumed, as the person is a 'servant' first. Greenleaf (1977), stated that a servant-teacher accepts, emphasizes, and never rejects people but may sometimes deny to accept some of the other person's assertiveness or performances as good enough. Noland and Richards (2015) connects servant leadership and servant teacher characteristics. Servant leader serves and empower his/her followers towards their development and to achieve their needs and goals. Likewise, for a servant teacher, the students are his/her followers and apply the servant leadership characteristics in the classroom context towards improving the academic performance of the students, building their character with student-centred approach. Martyn Hayes (2008), developed a teaching model by adapting the principles and values of servant leadership for teachers, and demonstrated servant-teachers as the most effective in creating an effective learning environment (Hayes, 2008). Servant-teachers show flexibility in their teaching without focusing on controlling, as their mission is centralizing the needs of their students (Barbuto, 2006). Servant leadership qualities, according to Barbuto (2006:8), should be demonstrated in curriculum planning; the aim of the servant leadership pedagogy should be to help the students and others reach their developmental and learning goals and the curriculum development process should answer the following questions:

What do students want to learn or gain from this topic?

How do students want to structure their (student-centred) coursework to?
optimize outcomes?

What assignments would help students achieve their goals?

How will students' 'learning' and 'development' be assessed for a topic grade?

Greenleaf (2007/2002:204), believed that a servant-teacher, who is committed to help students grow, must be:

“... committed to the goal of helping prepare the students to serve and be

served by the present society...; prepared themselves by thoroughly understanding the two basic needs: learning to cope with the inevitable ambiguity; have faith in the dependability of one's creative resources to produce, in the situation, answers to one's going-in questions as one venture into new experience; prepared to make their way through the faculty-decision process and to keep their colleagues informed and at least acquiescent".

Spears (1995), after considering Greenleaf's writings on servant leadership, identified the following 10 characteristics of servant-teachers. These 10 characteristics, listed below,

Table 1: Ten characteristics of -Teachers

Ten characteristics of -Teachers	
Listening	Listen to what the students say; identify and respond to their learning needs.
Empathy	Ability to understand the issue from the students' perspective and foster a learning environment where student can openly express their thoughts; never reject or criticise their thoughts.
Healing	Ability to accept the students' failure; motivating the students that failure is an important process of learning; rebuilding their self-confidence; help and support them during times of struggle, and creating opportunities to make the students "whole".
Persuasion	Ability to persuade and not coerce; help students understand the importance of and concept; empowering them to view the situation holistically, and allow freedom to formulate their own opinions
Awareness	Ability to have the insight of students' response to his/her teaching methods and be adaptable
Foresight	Ability to learn lessons from the past; assess the present situation; intuitively foresee the outcome; and plan carefully using student-centred methods
Conceptualizing	Ability to see the big picture as to how all the parts fit together
Commitment to the Growth of People	Providing opportunity and help each student to reach their potential and foster their own (personal & professional) ability and growth.
Stewardship	Commitment to serve, taking the responsibility, towards the holistic development of the students, the community, and the profession.

Building Community	Understanding about the interdependency of the community and students; ability to create a welcoming environment, building the capacity; and at the same time, help students hold themselves and others accountable.
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Source: Spears (1995; 2010:28)

The conceptual framework of the present study is based on

XX. THEORETICAL BACKGROUND OF TEACHER EFFICACY - THEORY

Bandura (1993, 1997) proposed teacher efficacy as a social cognitive theory. He proposed that people's beliefs in their efficacy affect almost everything they do: how they think, motivate themselves, feel, and behave. Teacher efficacy is the self-assessed beliefs, confidence, and skill levels of the teachers about their capability to contribute significantly towards student learning and achieve teaching goals – means teacher with high teacher efficacy beliefs would positively impact the academic achievement of their students. The importance and significant positive impact of teacher efficacy beliefs on teaching outcomes (persistence, enthusiasm, commitment, and instructional behaviour) and student outcomes (motivation and self-efficacy beliefs) have been established by many researchers. (e.g. Moore and Esselman, 1992; Ross, 1992; Tschannen-Moran and Hoy, 2001). Teacher efficacy beliefs enable teachers to adjust successfully across different contexts, improves personal talents, and productively transforms situational opportunities. There is an extensive body of literature on teacher efficacy (Bruce and Ross, 2008; Goddard *et al.* 2004; Tschannen-Moran and Hoy, 2001). Teacher-efficacy is assessed by measuring the teacher's self-assessed beliefs/confidence of possessing and practicing three skills, viz. student engagement, instructional strategies, and classroom management (Yeo *et al.* 2008).

XXI. STUDENT ENGAGEMENT

Student engagement is the ability of the teacher to focus the students' attention and instil confidence among the students that they can perform well and achieve. Schlechty states that where a teacher has the ability to engage the students, the students would learn what the teacher wishes them to learn (Schlechty, 2002:38). Student engagement demands a set of different skills, viz. making the students do their work (Appleton *et al.* 2006); follow the rules and regulations of the classroom and school; motivating the students (Krause and Coates, 2008); and participation in within and outside the classroom (Zyngier, 2008). Student engagement improves students' attention, thinking ability, interest, ability to face challenges (Klen and Conn el, 2004); student learning (Krause and Coates, 2008; Skinner *et al.* 2008) and students' performance (Carini *et al.* 2006; Fredricks *et al.* 2004).

XXII. INSTRUCTIONAL STRATEGIES

To what extent the teacher can provide alternative explanations and examples so that the students can understand without any doubt.

XXIII. CLASSROOM MANAGEMENT

The importance of classroom environment in improving cognitive and affective outcomes among students has been well established (Moos, 1980; Wright and Cowen, 1982; Fraser, 1982). Efficacious teachers show skills in 'classroom management', 'instruction', and 'vision' towards the success of the students. Traditional researches investigated the impact of classroom management/environment with students' learning, and cognitive and affective outcomes and reported significant and positive association between positive teacher efficacy beliefs and classroom management and environment. For example, Nielson and Moos (1978) found that teachers who maintain classrooms high in order, contributes towards student satisfaction. Students would not develop any serious psychological problems, when the teacher manages his/her classroom efficiently and provide a satisfying, growth-producing climate (Roberts, 1969). Welberg (1968) reported that growth in achievement and understanding among students significantly increases when the classroom environment is intellectually challenging. The above discussed three dimensions of teacher efficacy beliefs are included in the conceptual framework of this study.

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