

Chapter 4

Social Perspective: Leadership in Changing Society



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Abstract The global human society is confronted with many complicated and interwoven social and psychological difficulties to manage human civilization successfully. Preemptive concepts such as social perspective, leadership, and change in society are being considered by scholars when studying educational research. The reason behind this recognition is that all these factors—social and psychological well-being, organizational structure, and leadership—are all linked together. Leadership is ultimately responsible for the well-being of people’s social fabric, human capital production, and the development and maintenance of social and psychological well-being. People are compelled to follow leaders in every element of their lives because of their significant influence on the workplace, politics, and shared life difficulties. The recognition that the growth of human resources is significantly tied to their well-being and brought to life ambitions results in the development of a holistic thinking approach to problem-solving.

Moreover, the rise of industrialization led to having a significant impact on society; the leader’s function has become significantly more critical in the modern workplace. As a result, the topic of human social construction and deconstruction components through a leadership lens should be brought under the purview of academic discourses to aid in their understanding. This chapter discusses individuals’ interrelated nature, society, organization, leadership, influence, and powers to construct or destruct society. The combination of these variables has severe social and psychological ramifications and consequences when understood and applied internationally, which should be discussed in academic forums.

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4.1 Introduction

Researchers in social cognition are interested in how people's mental representations of social reality differ. According to social cognition experts, social behavior is mediated by an individual's mental representation of a circumstance rather than being driven directly by external inputs. A detailed comprehension of the internal mediating processes that govern social behavior is required in order to grasp social behavior. When it comes to the underlying relationship between external stimuli and overt behavioral reactions, psychologists have traditionally been less interested than they should have been. Even though examining mediating processes appears to be relatively straightforward from this perspective, it was argued that social conduct could be better explained in terms of reward and punishment, of proximity rather than cognitive processes that mediate social interactions (Skinner 1955, 1961). It is important to note that these researchers did not rule out the possibility of mental processes occurring in real life.

In recent years, theoretical research is gaining popularity among social scientists and scholars of leadership study. The social sciences and organizational studies have seen an increase in this type of study (Bryman et al. 1996). Postheroic approaches and relational theories that consider leadership as a social influence process that generates emergent coordination like social order and change have grown increasingly popular in recent years (Bolden and Kirk 2012).

Human–nature interactions are influenced globally by social ties between individuals and institutions. In a web of interconnected social networks, complex values, rules, laws, and societies shape organizational governance. Government, civil society, the rule of law, and politics are just a few of the diverse ecosystems influenced by the business world (Mathevet et al. 2018). Many users participate in the interconnection of social links and other stakeholders. In these interactions, power and territoriality concerns frequently occur, impacting decision-making, human behavior, and the social–environmental system's successes and failures (Bedinger et al. 2019). It is necessary to understand better the intricate social ties that underpin *de facto* governance that ensures more effective management of human–nature interactions. Individuals' views of social reality focus on social cognition studies conducted in psychology. Experts in social cognition say that mental representations of situations rather than external inputs govern social conduct. They also explain internal mediation processes to understand social behavior (Greifeneder et al. 2018).

This chapter discusses three necessary elements for a community or nation's social development: social cognition, social change, and social exchange. All three

aspects join with leadership capable of building social cognition or perception, which is the first factor of influence in today's rapidly changing environment. Change swiftly affects people's perceptions; therefore, it is essential to highlight frameworks that help individuals accept leadership vision. Individual behavior is one of the most complex mechanisms in this world. It is not easy to bring acceptance and willingness to change new human perceptions and beliefs once set. The fact that people cannot accept change straight away is imperative to direct energy into inanimate efforts planning and social exchange. The social exchange has no cost but a cognitive influence that influential individuals process. Finally, judgmental targets frequently try to influence the perceiver or the impression the perceiver forms. Most people flow with the process once the social exchange is appropriately used. It presents a challenge for nations and their leaders, particularly in areas where other economic and technical breakthroughs occur. This chapter is helpful for researchers to apprehend the phenomena of social cognition building through leadership using the social exchange.

4.1.1 Social Change

For Morrison (2006), the fathers of modern sociology were Marx, Durkheim, and Weber. Morrison believes that despite their divergent opinions, they were all trying to make sense of the rapidly changing communities in which they lived. Later, sociologists were influenced by their work. Merton and Parsons are two of the most well-known sociologists in the United States. Functionalism was born out of Durkheim's ideas agreed by past and present scholars. Functionalism is social solidarity, and cohesion is fostered through the interconnection of the various components that make up society (Giddens and Sutton 2021).

Social change is defined as a transformation of cultural practices, institutions, and functions. The majority of transformations take time. Change occurs at a glacial pace in society most of the time. There are several different parts and forces in action, many of which are adamant about maintaining the status quo. All societies go through these types of transformations at some point in their history. Consider the structure of current society and how it differed from hundreds of years ago. Society has become increasingly unrecognizable and complex. For this to make sense, it is not required for one to be an eager student of history. However, historical perspectives are critical in understanding how social change processes develop.

Functionalists examined social institutions, including the family and education, to show how they contributed to society's development. They emphasized promoting social cohesiveness and influenced a climatic change to address social change (Shove 2010). Other nineteenth-century philosophers saw social change in the same way that scientists explored the physical world. Auguste Comte resolved all of sociology's interpretation and sociability problems and philosophical and historical ones (Bhaskar and Callinicos 2003; Heilbron 2015). Weber and Durkheim were the two philosophers who contributed the most to the development of Comte's ideas.

They advanced the idea that social life should be examined the same way as the natural world (Corsi 2020). The positivists believed that by collecting statistics about the world, one could discover objective social facts. Sociologists could use this strategy to explore social causes and effects.

According to Weber, humans can change their surroundings, yet social structures constrain our actions according to Durkheim. Followers of an interpretative approach to researching society believe that it is impossible to discover causal explanations for human behavior without comprehending how different people perceive their behaviors (Haralambos and Holborn 2014). Marx's theoretical development was clearer to endorse another aspect: One class in society was engaged in battle with another. The class difference is not limited to conflict occurring between genders. While the intersection of gender and class is crucial, it is equally vital to consider the nexus of cultures, cultures, religions, and other intricate inequities (Walby 2007). These differences yet become far more complex, and broader intergroup conflicts emerge when one group has power and authority while another does not. Communication and language differences experts believe that language and language learning occur in various diverse and dynamic environments (Norton and Toohey 2011). All these factors refer to the interactionism and complexities of society. Therefore, the social change theories traveled from mind to mind and heart to heart from one nation to another. For example, Max Weber, a German sociologist, has influenced the development of symbolic interactionism. His method was adopted by the American anthropologist George Herbert Mead (Mead 2013). The theory suggests that each person constructs a self-image based on their feedback from others.

The theory and elements of social change enable us to say that social change notions have no limits or restrictions. The concept is so vast that a single theory will not be sufficient to comprehend it fully. There is no single force that can dominate social change. Personal identity is paramount, and other forces against individual rights must be confronted and defeated. The concept of social transformation had such an influence that it spread from one country to another, eventually becoming a global credo. Thus, we can conclude that knowledge and social transformation are intertwined. Over the last three centuries, the enormous societal changes have motivated philosophers and social scientists to understand the world. They questioned why things happen the way people act in society and why individuals behave the way they do in certain situations. They try to collect factors contributing to social change and the development of social change movements. Development theorists study the progress of social institutions and the evolution of knowledge through communication. Thus, sociology emergence is inextricably linked to social change. Sociologists' attempts to comprehend these changes culminate in knowledge development linked with communication. Simultaneously, a new understanding of the modern world aids in facilitating social change. For example, social demographics, the diverse nature of individuals, and global connectivity have resulted in dramatic shifts in status in contemporary society.

In the face of social transformation, phenomena are frequently characterized by changes somewhere globally. It is about human rights, and somewhere else, it is

about empowering citizens. While some people believe that social transformation addresses the core causes of problems that require long-term planning, others argue that it is necessary for accountability in government. It is assumed to be associated with forces that affect the social environment and with what is beneficial to business and societal prosperity in some way. Social transformation tenets address workers' rights and safeguard people and societies, basic needs, gender equality, and management institutions. We may say that social change theory is a stable foundation that takes people together to work and achieve a common goal or address a societal issue. Once they are aware of society's problems, social change makes them realize to initiate moments to eradicate them through the appropriate measure. The history of social change has stayed under theoretical considerations rather than a concept that can be easily proven. Therefore, most activists can name a movement or a historical figure who affected them. Social transformation empowers citizens, proving that hard work pays off even in the face of tremendous opposition.

4.1.2 Social Cognition

Everything researchers refer to as social cognition pertains to how humans make sense of ourselves and the external world. According to Fiske and Taylor (1991), drawing from social psychologists outlines how humans take in and process information to communicate their ideas and engage with one another. Instead of rational description, people observe complicated interconnections between cognitions, emotions, motivations, and surroundings. Social cognition directs the methods or venues through which personal and environmental interactions involving meaning take shape, providing critical insights into adaptive or maladaptive growth and change tactics (Forgas 2002). Additionally, the psychological domain encompasses empirical, descriptive knowledge derived from people's interactions with one another. Psychological knowledge is developed due to individuals' efforts to comprehend other individuals' psychological systems (Gerrig and Rapp 2004). Social cognition is presented as an empirically supported theory for social work practice. It provides a universally applicable framework for describing how people and their environments interact and can be modified in the service of social justice (Fiske 1993). Social cognition, for example, includes social knowledge, socially influenced relationships between social structures and categories, including human socio-demographic difference (Semin and Fiedler 1988). The research starts by defining the nature of child social knowledge coordination. Other social events or interactions that contain features from multiple domains are completely interpretable inside and compatible with the separate conceptual domain model.

Moreover, these frameworks offer some highly fruitful techniques to examine the social knowledge of children that provides a more unified view of the socio-cognitive development of children. Resulting from this method, moral and conventional knowledge formation has already begun to be clarified (Smetana 1983). Individuals' utilization of expectations and information serves their aims, provided they are also looking

for congruent and favorable information. The name “thinking” suffices to describe this process. People employ a wide range of personality qualities across various dimensions. As a result, they assume that elements that reflect and anticipate other people’s goals and behavior will help them achieve their own goals (Jurgens and Kirchhoff 2019). People employ stereotypes that may be more detailed than attributes in much the same way and categorize people according to contextual criteria. Individuals create convoluted stories to account for slight inconsistencies or significant events. Some goals encourage people to prioritize their social perception’s accuracy, whereas others encourage them to prioritize immediate good-enough decisions. A remarkable amount of social cognition and perception automatically happens. However, individuals are not addictive robots, and by alleging their goals, they control many of their techniques (Fiske 1993; Fiske and Taylor 1991).

According to many philosophers and psychologists, the unique ability to share other people’s mental processes explains human sociality. Social cognition refers to how individuals perceive, understand, remember, and apply information about themselves and the social environment. In the past two decades, shared intentionality has been actively argued in ways that also illuminate the present “interactive shift” in social cognition (Gallotti and Frith 2013). These social cognition processes are frequently semiautomatic and hence escape conscious awareness. Making meaning entails a series of intricate interactions between persons and their surroundings. In the interaction-based approach to social cognition, the critical concept is that individuals can learn more about one another when they engage in social interactions. Human interpersonal knowledge increases by a “meeting” of minds rather than an endless ascription of high-order mental processes (Butterfill 2013; Michael et al. 2014).

Fiske et al. (1991) emphasized that social schema theory is the theoretical foundation for many social cognition studies. However, the attribution theory is not the only one to consider. Studies in social psychology and related subjects strive to better their fields of study by explaining phenomena associated with understanding others through theories such as “social identity theory” and “social representations.” Because of this, these many disciplines should be brought together to form a coherent, integrated whole. A parallel paradigm known as motor cognition has arisen in action study. It is concerned with understanding the representation of action and the process resulting from this representation and process. The theory of social schemes builds on schemas theory in cognitive psychology regarding integration. It employs terminology, which defines how thoughts or “conceptions” are represented and categorized in mind. The idea behind this technique is that when we see or think about a notion, a mental representation or schema is “activated,” indicating additional information linked with the initial thinking. This activation occurs regularly in the subconscious mind. Upon activation of these schemes, human judgments form and extend beyond the information available, as many of the connections evoked by the schema stretch beyond the given information. Thus, it can influence social cognition and behavior regardless of whether the judgments are accurate. For instance, if an individual is introduced as a teacher, a “teacher schema” may be engaged. Subsequently, it may identify this with knowledge or authority or with earlier

experiences with teachers that recall and value (Lyon et al. 1999). Social cognition also expands social learning theory by incorporating mediated or filtered environmental input. Inextricably linked to social change, the cognition in which society operates is likewise a complicated phenomenon that is difficult to grasp to gain a comprehensive understanding. Both social change and social cognition are interconnected, coincide, and are vital to one another. Its changes bring about cognitive change, and cognition brings about the urge for social change. However, combined, both theories are firmly embedded in the study and development of new technologies in the modern world. These principles provide reliable foundations for theories of several potentials.

4.1.3 Social Exchange

The theory of social exchange suggests that social activity is the consequence of a process of exchange between individuals. This trade aims to maximize benefits while keeping expenditures to a bare minimum. People estimate the possible rewards and hazards of social connections under this approach, created by George Homans (Homans 1958).

In social psychology and sociology, social exchange theory is a perspective that aims to explain societal development and stability through the lens of negotiated transactions between people. This theory characterizes human contact as a transaction in which the motivators are maximized, and the costs can be minimized (Adams 1965; Baldwin 1978). For example, according to Homans (1986), it was defined as the meaning of activity that is rewarding or between two parties, whether tangible or immaterial. Following in the footsteps of Homans' idea, several philosophers wrote about it. Claude Lévi-Strauss is recognized for contributing to creating this scientific worldview through his work in anthropology, which he began. It was believed that the exchange system would manage generic transaction mechanisms, such as relationships created through family and Christmas gifts, among other things (Cook and Rice 2001).

Comparing human interactions with the marketplace has been used to study social exchange theory. Blau (1964) is credited with studying the theory from the standpoint of microeconomics. Blau's work has become a cornerstone for social exchange views to be regarded as a foundation to understand how leadership influences are infused in the minds and hearts of followers. Scholars like Lambe et al. (2001) started viewing social exchange as a social activity with economic and social consequences. From his point of view, every individual is attempting to maximize their gains. This notion can monitor social transactions in various situations other than market relations, such as friendships (Burns 1973). The social exchange mechanism delivers satisfaction when individuals receive a valuable reward for their expenditures. For example, supporting a leader's goal aligned with their own would result in a powerful social intangible exchange. A crucial difference of opinion between joint and business discussions is that, in the latter, two persons are directly

exchanging something that has value to each of them. The neoclassical economic theory considers the actor dealing through fair and environmental conditions, such as market pricing (Cook 2000). Economic transaction differs from social exchange, despite the similarities. There are numerous components to social trade. As previously stated, they cannot all be summed up into a single quantitative exchange rate, one of the most significant disparities between them. Stafford claims that social interactions require no formal negotiation, are based on trust rather than legal obligations, and are adaptive (Stafford 2008).

Cook and Whitmeyer (1992) viewed Homans (1961) as an individualist. His research aims to elucidate the microfoundations of social organizations and the interchange of ideas. Homans thought his research into more formal and institutionalized forms of behavior would shed light on the informal subinstitutional foundations of more complicated social behavior. Homans contends that social institutions originate from basic types of behavior. By looking at what people do in response to rewarding or punishing situations, he sees how social structure is built (Cook et al. 2013). Homans developed five important proposals to help structure the behavior of humans based on incentives and expenditures. The success proposition was first, which asserts that favorable outcomes are more likely to be recurring. Second, the stimulus proposition holds that the individual would repeat the previous conduct if an individual's action were previously compensated. The third point is that the value proposition is more likely to occur if a person's outcome of a behavioral activity is judged desirable. Fourth, the deprivation-satiation proposition states that the value of a benefit decreases if it is received more than once comes at forth. According to Homans' social exchange theory, this set of theoretical notions is the foundation. The fifth plan examines as soon as sentiments arise because of various reward scenarios. Those who receive more than they expect or who do not suffer the expected punishments behave favorably (Cook 2000; Cook et al. 2013; Cook and Rice 2001; Cook and Whitmeyer 1992).

Roeckelein (2006) found that Blau's social exchange idea resembles the theory of Homans. However, (Blau) utilizes more economic words. His theory mainly focuses on developing social construction in social transaction designs in modest groupings. His philosophy examined the evolution of economic exchange theory, not including focusing on inner norms. It helped distinguish between social and economic exchanges and the transaction of power and authority. The goal of exchange and power theory was to distinguish between complex versus simple processes while also considering emergent features. Blau's functional perspective prompted research to consider the future, specifically what believed the payoff would be in subsequent social engagement. Blau claimed that if people only focused on the theory's psychological concepts, they would lose out on the evolving elements of social interaction and communication. He also stressed technical-economic analyses, while Homans focused further on instrumental behavior psychology (Blau 1964, 2017, 1968; Burns 1973; Cole et al. 2002; Cook et al. 2013; Cropanzano and Mitchell 2005; Emerson 1976).

Emerson (1976) was inspired by Homans and Blau and concentrated on the relationship and interaction between people and parties. According to Emerson, the

interpretation of the societal conversation model highlights the fundamental dynamics of supply accessibility, control, and reliance. However, he also believed that relationships are structured differently and might vary according to the exchange type and quantity of resources. Lévi-Strauss (1969), a social exchange theorist, noted contributing to his work on anthropology on systems of generalized trade, like relationship systems and gift trade, to this theoretical view. Levi-Strauss distinguished singular exchange from the other two modalities of social commerce in his analysis. This statement implies that the number of people involved in any social trade must be three. Levi-Strauss, therefore, indicates that Actor A benefits Actor B but does not demand reciprocation. However, A trusts that someone else, such as Actor C or Actor D, will get the same benefits. The multiparty model's explanatory capacity outperformed a more restrictive individualistic approach such as the dyadic proposed by Levi-Strauss (Blau 1964; Homans 1961).

Humans weigh the rewards and costs of each encounter while deciding whether or not to maintain a social relationship. Social interchange is vital when ideals and social structures are at stake. It provides various advantages for persons who can positively affect others. If individuals accept this, they can subtract the costs from the benefits to evaluate how beneficial a relationship is. It allows well-known people to build ties that benefit the whole community. This idea combines social cohesiveness, social construction, and social change management.

4.1.4 Leaders

A leader is an influential figure who can influence large groups of people, sometimes via their captivating personality, sometimes by their enchanting vision or tagline. Leadership studies have been around from the beginning of time whenever humans have needed guidance. A leader is a social person who possesses innate talents to guide others, particularly in times of danger. Even if a person's leadership abilities are obvious or concealed, they must nonetheless conduct in a manner that inspires others to follow suit. Inherent abilities, intellect, and strategic thinking enable individual emergence as leaders. As a result, people accept as role models by the general public. Individuals who can use social exchange are often well-known in their communities. They emerge through natural processes that can help distinguish between leadership skills and followers. Human needs necessitate social exchange and cooperation for social balance. Society requires cohesion for survival, and the element that keeps them aligned with social objectives provides knowledge about developments in change that leads to social good (McCurry et al. 2010). Social good benefits the most significant number of people in the greatest number of ways, such as a green environment, healthcare, literacy, psychological well-being, and common good humanity (Taute and McQuitty 2004). Social good, often known as "common good," can be traced back to Ancient Greek philosophers and positively impacts society.

Additionally, it serves as the foundation for charitable or philanthropic action. All philanthropic efforts result from matters about self-awareness and social awareness issues. It can be observed in sophisticated civilizations where self-awareness is a part of the attempt. This procedure has incredibly impacted Western culture's fund-raising and public awareness levels. The "conventional" role of celebrity in this process is rife with significance. Musicians and actors have traditionally functioned as "goodwill ambassadors" for their governments (Huijser and Tay 2011).

Goleman and Boyatzis (2008) described the role of social and emotional intelligence and leadership in their writings. The concept of what makes scholars warmly embrace a leader is the critical role of empathy and self-awareness. Human emotional intelligence is defined as the inborn ability to recognize and understand one's own emotions. People with high emotional intelligence are more likely to possess this feature. Empathy allows for more in-depth knowledge of the feelings of others. Even though it is vitally necessary for emotional intelligence, it entails much more than simply being able to perceive the emotional states of others. According to Goleman's theory, when leaders can engage effectively with others, they can significantly impact those around them. It is an essential part of emotional intelligence, and as a result, the most important quality for improving their social abilities. People who have excellent social skills can form meaningful interactions with other people and better understand themselves (Goleman 2017; Goleman et al. 2013). Emotional intelligence continues to be a central idea in leadership literature and standard coaching techniques. Modern research into what occurs in the brain when people interact or follow reveals subtle new realities about what makes an effective leader.

Leadership role in social change (Burns 1973), power of transformation (Burns 1998), situational analysis (Blanchard et al. 1993), action-centered inspiration (Adair 1973), achievements from individuals and groups (Bass and Stogdill 1990), servant, spiritual and authentic leadership positive influence (Avolio and Gardner 2005; Avolio and Wernsing 2008; Blanch et al. 2016; Fry and Cohen 2009; Greenleaf 1998; Abbas et al. 2020, 2021a, b, d, e), and responsible and ethical leadership (Bavik et al. 2018; Brown and Mitchell 2010; Tyree 1998; Waldman and Siegel 2008) have been widely accepted and recognized. These studies postulate a more extensive leadership influence over individuals, society, and organizations discussed for decades. It also developed a sense of the common good significant philosophical foundation for disciplinary knowledge.

However, it must be understood how political leaders are different from organizational leaders. First, political leaders mobilize masses by portraying a bigger picture, broader vision, and worldview; therefore, their charisma is more important for the immense appeal. Second, politics, dating back to the declaration of Independence's phrasing, is a tango between standing on the ground and conceding to progress. The skillset required for motivating masses is distinct from the skill set required to motivate smaller team members to be productive. Third, political leaders require political judgment based on individual self-judgment (Castelli et al. 2009). Therefore, a giant slogan can mobilize the masses to trust their leaders (Pike 2004). The social-psychological literature has offered consistent support for this concept, demonstrating, for example, that perceived resemblance affects the establishment of

friendship relationships and interpersonal attraction between leader and follower (Barbuto and Gifford 2012; Byrne 1971; Krueger 1998).

Fourth, a leader may exert efforts for an extended stay (Hörner 2004). It is common in political leaders to have a perpetual career and prolonged appeal to followers. Therefore, they must give them enchanting visions. Political leaders are unquestionably significant attitude objects constantly examined and scrutinized by prospective through masses for their attributes. Because they hold a significant portion of influence to shape the future of a society, a correct appraisal of their features is critical. Political evaluations are not conducted in a vacuum; a significant role appears to be played by the perceived resemblance between the political leader and the supporter. Individuals generally choose individuals who are the most resemble themselves. Organizational leadership is designed to address needs, and the leader identifies these needs and services them with vision and integrity (Aarons et al. 2016). This exchange may require obtaining mutual consent from those impacted and results in a bilateral course of action guided by experience and wisdom through the social exchange (Cole et al. 2002).

4.2 The Rationale of the Study

Social change is a continual phenomenon that cannot be fully understood at any given time. Social change theories have stayed under the historical impact of ideologists. They have appeared on the face of the earth in various forms from time to time in more significant movements. On the other hand, social change has never been silent modestly. Every person on the planet has to deal with it in their life. Because social complexity is challenging to handle, social exchange theory can assist us in detecting people who have a quick and effective influence on their followers. It can be employed by individuals who can influence anyone globally while remaining true to their own cultures and ideas. Those individuals are prominent leaders; they are not necessarily political leaders but individuals from every social class who have established their influential identity. It might result in the development of social cognition based on the person's ideology influencing the social interaction. This book chapter links social change, social cognition, social exchange, and leadership to draw academics' attention to the phenomenon. As demonstrated in the chapter, it might be considered more general for its actual significance.

4.3 Materials and Methods

The review of relevant literature is a crucial component of academic research. A primary tenet of knowledge growth is to build on previous research. To advance the knowledge frontier, we must first understand where it is. By studying pertinent literature, the researcher may better understand the breadth and depth of the existing

body of work and recommend areas for further investigation (Xiao and Watson 2019). Thus, a specific theory and establishing new hypotheses by summarizing, analyzing, and synthesizing a collection of related material can be possible. It also helps researchers to identify inconsistencies and contradictions in current work. Moreover, phenomena like change cannot be strict to one theory and require theoretical integrations (Micelotta et al. 2017).

4.4 Results and Discussion

Society is a subconscious living entity that seeks survival, growth, and development. It is evident in the words and acts of individual members of society that they are acting with conscious intent. However, these are only the surface manifestations of society's deeper subconscious drives. Thus, an actual collective organism's consciousness is not simply the sum of its constituent components. While it may be true, the very nature of human existence is strongly influenced by the nature of its goals. Individual and social development trajectories are shaped by a hierarchy of internal organizing principles, including physical abilities, vital attitudes, mental attitudes, and values. All human creative processes activate and channel human energy to achieve tangible results for the individual. The process of skill formation entails gaining a collective social mastery for its individuals' personal, social, psychological, and physical nervous energy to manage movements correctly. Many researchers argue that psychological aspects are impossible to measure or unfair to classify. They argue that the impacts of these quantitative studies are minor and that empirical finds are not sufficient to consider the individual and their own situational, contextual factors completely (Smedslund 1997, 2012, 2016). Therefore, social psychology field research should focus on theoretical and methodological frameworks (Valsiner 2014, 2017).

4.5 Conclusions

The organized roots of each society contain the potential human energy that can be harnessed. Cultural values, physical security, social beliefs, and political institutions are confined inside these frameworks (Soini and Dessein 2016). These energies are unleashed and manifested through action during transition, crises, and opportunity. Policies, methods, and programs that harness and channel this latent energy into positive activities have the potential to galvanize an entire nation into action and quick advancement. Acts are the fundamental unit of social structure. The fabric or web of social organization is formed by the emergence of more sophisticated and productive activities (Abbas et al. 2021c). Social exchange theory, according to the authors, is a social wheel or a comprehensive theoretical model that leaders may use as propellers to create social cognition and build a society.

Adopting a different philosophical viewpoint suggested that leadership is not only an acting or behavioral style, a personality attribute, or a matter of manipulating rewards. Rather than that, it constructs and executes social reality that entails power dynamics, shared meanings, and rhetorical persuasion. According to Smircich and Morgan (1982), societal organizations are networks of structured significances that emerge from the interconnectedness of the people who participate. Leadership is both an honor and a responsibility in defining and framing the reality of others. In this view, leadership is described by four aspects: the formulation and implementation of organizational realities:

1. Leadership is a social intersubjective activity. Leaders and followers exchange views on their rights, responsibilities, duties, and obligations, and leader–follower relationships are defined and redefined through transactional communication episodes.
2. Leadership is the act of defining a rational reality (it provides good reasons for what has happened, what presently exists, what ought to be, and what must be done).
3. The leader–membership relationship is characterized by an uneasy balance of dependence and autonomy. However, leaders’ enactments of reality are constantly accessible to revision by subordinates and interactive accounts. In other words, the seeds of insurrection are constantly dormant during the meaning management process.
4. Formal leadership positions institutionalize leaders’ authority and obligation to define reality. Additionally, leadership roles formalize the assumption that followers submit their viewpoints concerning the leader. Lastly, in informal leadership roles, the followers are obligated to accept and follow the leader’s enacted perspective of reality and any resulting injunctions to act.
5. In summary, leadership is a style of activity that strives to affect the environment in which it operates. Leaders enact specific parts of the experience as logical, objective, and substantial, disambiguating the ongoing flow of experience by punctuating it with relevant chunks. Leadership is more than issuing instructions and managing activities, i.e., organizational members’ job activities or social work. It is symbolic and instrumental, providing meaning to work activities in a larger framework. Leaders play symbolic roles in organizational and social contexts and how followers and subordinates interpret and perform those contexts. Symbolic discourse is also used to construct the meanings and values that lead to the desired action patterns.

Leading a nation or organization through stormy and changing times may be the last and most crucial step in regulating its outcome. Intellectual and emotional responses fall into seeing changes that benefit society’s bottom line or organization. Many celebrities and prominent figures are now working for deprived social classes nowadays. Their leadership is fostering awareness of how modern social change is occurring. The social exchange theory proposes that anyone can be a social leader whom people accept. While this is implicit, it is also true that their intellect and emotions should align with the current of social welfare. Because political leaders are

accountable for national development and have more extensive portfolios, they cannot bring about social transformation independently. Therefore, political and organizational leadership should more be turned to be more strategic leaders, given the dire state of social cognition and social development. This concept is connected to a prior study (Abbas et al. 2021c), in which writers argued that leadership could use social cognition to help develop social fabric, and also discussed. These self-management principles should be of particular relevance to strategic leaders—this entails examining one's thoughts and feelings, and actions. Compassionate social work is more likely to occur with an enormous behavioral predisposition toward human progress. In order to build social cognition, strategic leaders cannot wait for social change to occur; instead, they must engage as change agents themselves. They may prepare teams that are aligned with the leadership's vision. Influential agents of social interchange explicators, such as celebrities, can function as a good stimulus for aligning social cognition in favor of a common goal.

In organizational communities, it can be argued that social exchange is a crucial influence followers or employees support changing situations. Indeed, when considering the power of engagement, it required genuinely interested people who can do anything. Participatory management has several positive effects on employees' well-being by allowing them to voice their opinions. It is crucial to get a complete picture of the situation to make a well-informed decision. By clarifying their goals and providing a more detailed plan for achieving them, leaders can instill a sense of personal accountability for the decision's success. To achieve significant social change, a leader must have a strategic feeling of satisfaction with the accepted direction of action.

Understanding the ideological nature of social change and the development of social cognition is essential. As a result, the more theoretical talks held, the more people will understand this ideology. The job of the previous social change scientists is now complete. They were logical in their presentation of their work. Even though the demands of time and technology have changed, some theories remain applicable. Social values indeed change, but individuals remain at the center of social development. Society develops only in areas where the collective desire is sufficiently robust and actively seeking expression. Therefore, it is necessary to discuss theories through which the society is likely to evolve and give better avenues for the awakened social force to express itself.

Excess energy can be managed by engaging in recreational activities. Pursuing human goals, such as a sense of well-being, knowledge, and artistic expression, is critical. Security, law and order, self-sufficiency in food and shelter, peace, and riches are among the other main goals of the government.

The growth of a corporation, or community, is fueled by the aspirations of its members and employees. However, the social organization is significantly more complex than directing an organization. Political leaders can use the social exchange to bring organizational leaders and celebrities together on the same page to develop a unified social cognitive development plan. Leaders who fall into the trap of attempting to manage everything face failures. Since management is an art and not a science, there would always be errors of judgment—errors. A successful manager

would not talk about his faults or, more significantly, subordinates' mistakes. The focus would instead be on learning and acquiring information from prior errors. This strategy is crucial to promote a risk-taking and experimental culture to fulfill the necessary duties. In summation, leaders should always be vigilant against rigidity and inflexibility and see them as life-threatening enemies in implementing changes. The solution is to prioritize order above control. Order implies that individuals understand what leaders expect of them and what they can anticipate from others. Leaders must recognize that they do not have complete control over everything. They decide which decisions they can make alone, delegate the remainder, and establish explicit guiding concepts and principles while urging the social accomplishment of everything.

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