

Managerial Skills for Interpersonal Dynamics
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Lecture 20 - Servant Leadership – I

In previous session, I have discussed about the interpersonal relationship and managerial effectiveness and there are different types of the skills. Now, I am moving towards that is the what type of the skills that will make you more effective in the interpersonal dynamics, the leadership in general. First, I would like to talk the leadership in general and what is a leader, who is a leader? So leader means who is able to influence the behaviour of others. If one is able to influence the behaviour of others then definitely he is a leader.

In leaders, earlier there were the trait theories and then the trait theories says that is the if individual is energetic, if he is having the physical ability, if he is having that particular intelligence only in that case he will be becoming the leader. So there were the different traits were there about the leaders but later on the trait theories have been, further research has been done and they have talked about that is there are the behaviour theories is there.

In the behaviour theories, one is the managerial grid and in the managerial grid, when we talk about that is 9 by 9 grid is there and in 9 by 9 grid it has been said, Robert Blake and Jane Mouton has given and they talked they have about that is the either the managers are the people oriented or they are the production-oriented is there. So they can be high people-oriented and high production oriented, low people oriented and low production-oriented. So if a manager is the low people-oriented and low production oriented then definitely in that case it will be a liability for the organization will be there.

But there can be the managers who will be the high people-oriented and the low production oriented and that is why many times you see that is they are very highly concerned with the people but the output is low. So then definitely, in that case also there is a need to increase the productivity is there, otherwise you will find that there can be the managers who are having the high productivity. Most of the managers you will find they are concerned with the high productivity, high output and they are not concerned with the people that much and therefore in that case that will be a problem.

So here you will find that is it becomes important that we are having, what should be then the target? Target should be the manager should be high people-oriented and the production-oriented is there but in the case if the people are not high and then definitely there can be the

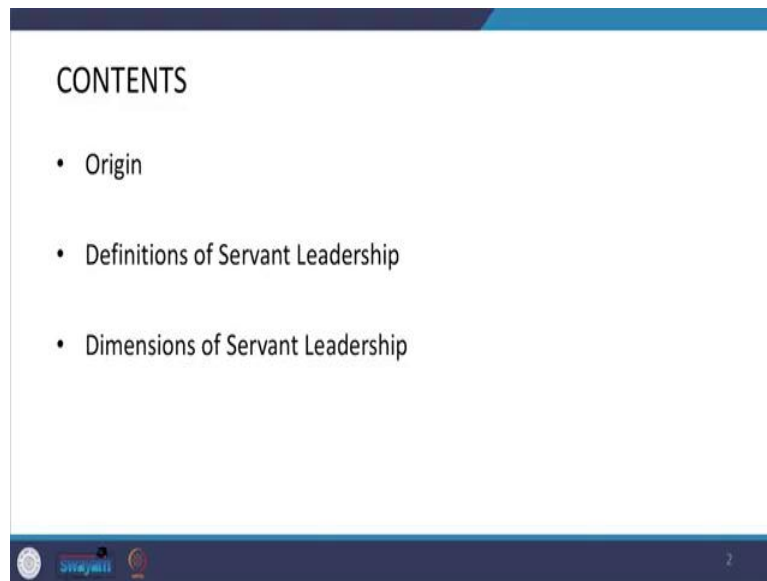
5 by 5. They are moderately concerned for the production and moderately concerned for the people. So this was about the one model managerial grid. Robert Blake and Jane Mouton has given and then they said the leaders are required to be highly people and production concerned both but at least moderate is required, otherwise it will be imbalance in the production, concern for production and concern for the people is concerned.

Then another model has come in the leadership and you must have seen, that is about the Hersey-Blanchard model. Hersey-Blanchard model says that is the there are the 4 types of the followers. One is the unable and unwilling. If unable and unwilling is there, the leadership style will work that is the telling style will work. If the person is the unable but the willing then the selling style will be there. If the person is the toughest type of the followers, they are able but unwilling and then in that case participative style will be there. That is you have to talk to them, interact with them, try to find out that why they are not doing.

Then the telling will not work because that is autocratic style. So telling will not work. The selling they do not need. So what is required? Participating they need. That when you will interact with them, you will find out what they are doing and how it is to be done and the fourth one that is the various star performers.

That is the able and willing and then in that case nothing is required. You have to just delegate them the task and they will do the task. So therefore, in that case you will find that is Hersey-Blanchard model has talked about this particular, then the contingency theories. In the contingency theories, the situational theories are there and different models are there. So in this different style of the leadership the I feel that is the, time has come now that is there should be a servant style of leadership. Specially for the organizations in India, you will find that is the if you want to influence the behaviour of your followers, you should adopt the servant leadership style. If you adopt a servant leadership style, you are able to influence the others.

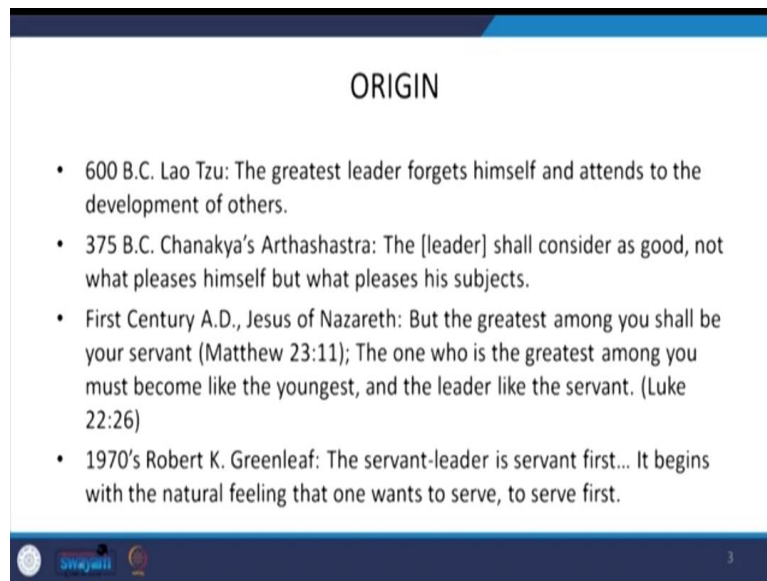
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So in the servant leadership, we will talk about the origin, how this concept has started and then definition of the servant leadership and dimensions of the servant leadership we will discuss. In 600 BC, Lao Tzu the greatest leader forgets himself and attends to the development of others and therefore you will find that is whenever we are talking about the leader what leader has to do. Leader may have his personal problems. Leader may have his lot of limitations but in spite of all this what is the performance of the leader? The leader is attending to the development of others.

He is busy in the development of others. So therefore, in the process of development of others he may not have, may be able to fulfil his own requirements but he is not worried about that. He is not concerned with the self rather than he is concerned with the others and therefore in that case you will find that is the Lao Tzu seems to be started with the serving others.

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The slide is titled "ORIGIN" and contains a bulleted list of four points. The first point is from 600 B.C. Lao Tzu, the second from 375 B.C. Chanakya's Arthashastra, the third from the First Century A.D. Jesus of Nazareth, and the fourth from 1970's Robert K. Greenleaf. The slide has a blue header and footer with a logo in the bottom left corner.

ORIGIN

- 600 B.C. Lao Tzu: The greatest leader forgets himself and attends to the development of others.
- 375 B.C. Chanakya's Arthashastra: The [leader] shall consider as good, not what pleases himself but what pleases his subjects.
- First Century A.D., Jesus of Nazareth: But the greatest among you shall be your servant (Matthew 23:11); The one who is the greatest among you must become like the youngest, and the leader like the servant. (Luke 22:26)
- 1970's Robert K. Greenleaf: The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first.

375 BC Chanakya's Arthashastra: The leader shall consider as good not what pleases himself but what pleases his subjects. It becomes very very important. Making your followers happy. That should be the objective. Not to making yourself as a happy person. So therefore in that case you will find that is the Chanakya has given this mantra, that is, make others happy and when you will make others happy, automatically you will be happy. First century AD, Jesus of the Nazareth: But the greatest among you shall be your servant; the one who is the greatest among you must become like the youngest, and the leader like the servant and therefore whoever is the greatest person like king. King is the greatest person. It is assumed to be king.

So what should be the philosophy of the king? To serve the people. 1970's Robert K. Greenleaf: The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. So therefore, it becomes very very important that is who will become the servant leader. It is not those who serve themselves first rather than it is those who are begin with the natural feeling that one wants to serve and to serve the first. Then will be the coming is there.

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INDIAN ORIGIN OF SERVANT LEADERSHIP CONCEPT

- Arthashastra written by Kautilya
- The Mahabharata
- The Bhagavad Gita

The Bhagavad Gita, while enlisting the qualities of a superior person, says that **“he is one who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.** Sivananda (2000)

- Even the books published on Servant Leadership cite examples of Indian ancient culture.

If we talk about the Indian context, in the Indian context we will find that is the in servant leadership, the Arthashastra written by the Kautilya that is becoming the main source. The Mahabharata and the Bhagavad-Gita. The Bhagavad-Gita while enlisting the qualities of a superior person say that he is one who hates no creature, who is friendly and compassionate, who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving. We also discussed this concept of the forgiveness earlier. So here you will find that is the who is the one who has no hate to anybody.

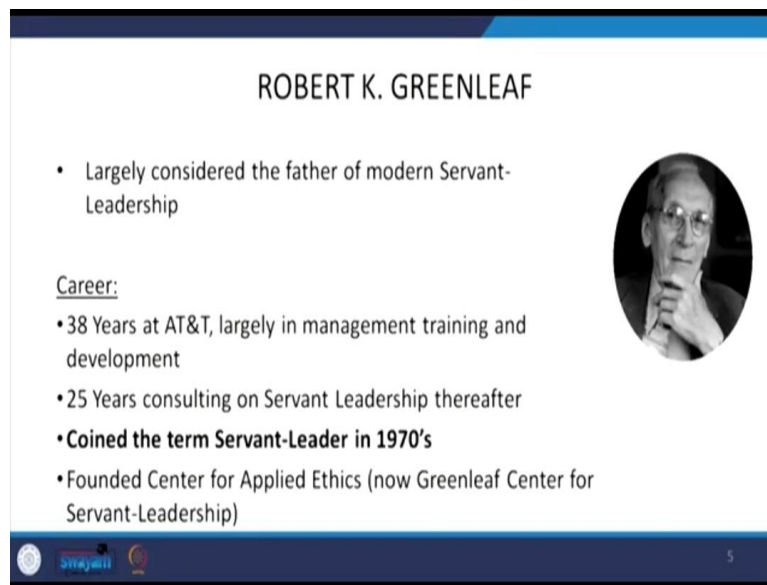
Whatever the creature on this earth is there, there is no hatred. So therefore in that case the person, a leader he does not hate anybody, who is friendly and compassionate to all. Full of compassion. I had talked about that is trust also and then in that case trust and happiness, it was a condition. Condition was that you are full of compassion and compassionate to others and who is free from attachment and egoism. We all are full of egoism and therefore, we have to slowly and slowly we have to minimize our egoism.

We are human beings. So definitely, we will be having the ego but what is important is that is we minimize the ego and free from the attachment is there. Balanced in pleasure and pain so whether we are getting the pleasure or happiness or we are getting the pain from this society, from our environment but in both the cases the person is balanced person and finally that is he is a forgiving person.

So if the person is forgiving then definitely he will be always cool, calm and collective. So what is important is that is the, it is becoming very very important that is the you are required

to be a servant leader with the very nice human being. Even the books published on servant leadership cite examples of Indian ancient culture. So this Indian ancient culture of Arthashastra, Mahabharata and Bhagavad-Gita they talk about the servant leadership. In the case of these particular were coining the modern era, the Robert K. Greenleaf largely considered the father of the modern servant leadership.

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ROBERT K. GREENLEAF

- Largely considered the father of modern Servant-Leadership

Career:

- 38 Years at AT&T, largely in management training and development
- 25 Years consulting on Servant Leadership thereafter
- **Coined the term Servant-Leader in 1970's**
- Founded Center for Applied Ethics (now Greenleaf Center for Servant-Leadership)

The slide features a circular portrait of Robert K. Greenleaf on the right side. At the bottom, there are logos for 'swayam' and 'swayam' on the left, and a small number '5' on the right.

He worked 38 years at AT&T and largely in management training and development he has worked and then for 25 years consulting on servant leadership thereafter and since last 25 years he is working on servant leadership. Coined that term servant leader in 1970s. In 1970s, this particular term has been coined. Founded Center for Applied Ethics that is the now Greenleaf Center for Servant Leadership that is becoming the center to serve the others and provide the training programs to the emerging leaders. In case of the inspiration, so therefore when we are talking about this servant leadership for these by the Greenleaf, there are certain value systems are taken care of.

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Inspiration:

- Hermann Hesse's short novel Journey to the East in 1960's
- Account of a mythical journey by a group of people on a spiritual quest
- True leadership stems first from a desire to serve

Essays:

- The Servant as Leader (1970)
- The Institution as Servant (1972)
- Trustees as Servants (1972)

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So inspiration is the Hermann Hesse's short novel, Journey for the East in 1960s. Account of a mythical journey by a group of people on a spiritual quest. So therefore it is becoming really a spiritual quest and the true leadership stems first from a desire to serve and there it is very important that there is a true leadership is there from a desire to service there. The essays, the servant as a leader, the institution as a servant and that trustees as a servant that has been, we can refer those and we can find out that is the how through these essays the servant leadership has been defined.

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POST - GREENLEAF

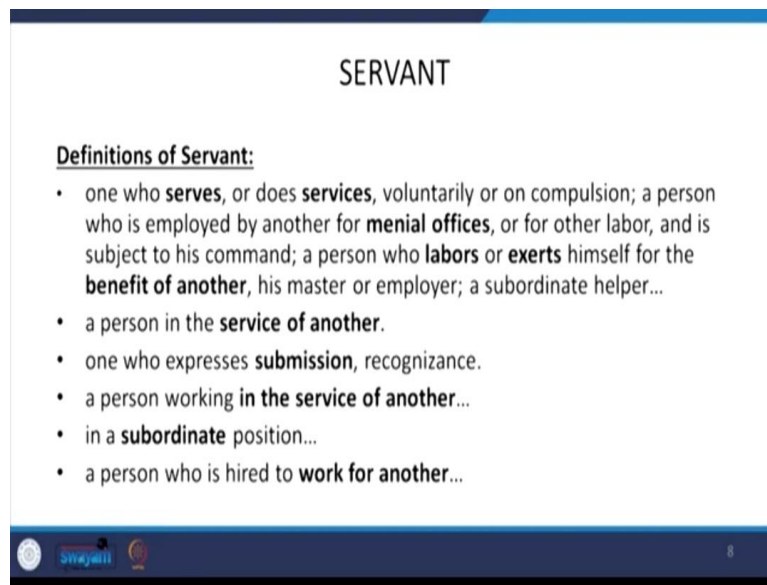
<p><u>Larry Spears:</u></p> <ol style="list-style-type: none">1. President / CEO of Greenleaf center for 25 years2. Author of hundreds of publications on Servant-Leadership3. Founded the Spears Center	<p><u>James Autry:</u></p> <ol style="list-style-type: none">1. President of magazine group for Meredith Corporation2. Author of 8 Books3. Focus on implementation	<p><u>James C. Hunter:</u></p> <ol style="list-style-type: none">1. 25 Years in Servant-Leadership2. 2 of the most popular books on Servant-Leadership3. Consulted many of the world's most admired companies
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After the work of the Greenleaf, Larry Spears he has worked. He was the president and CEO of the Greenleaf center for 25 years and the author of the hundreds of publications in servant

leadership and the founded the Spears Centre. James Autry was the president of the magazine group for the Meredith Corporation. Author of 8 books, focuses on the implementation and James Hunter, he is 25 years in servant leadership. Two of the most popular books on servant leadership and consulted many of the world's most admired companies in case of the servant leadership.

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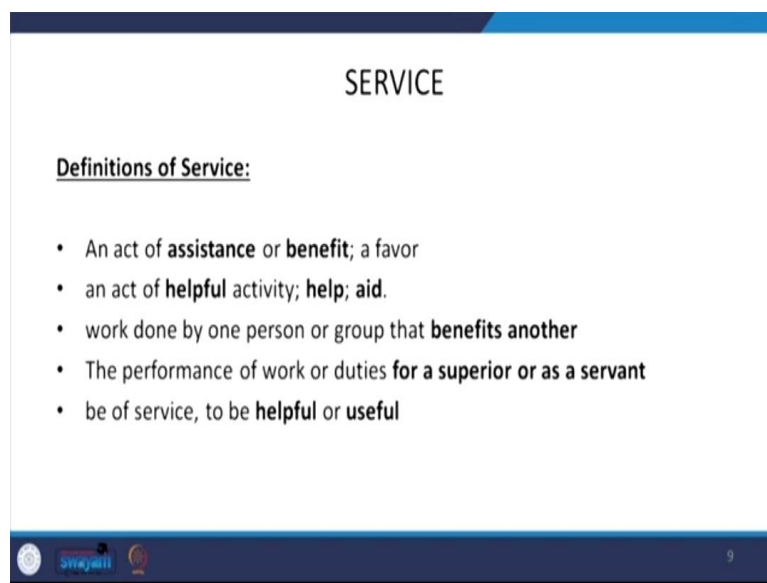


So basically we have to understand who is a servant. The one who serves, or does services voluntarily or on compulsion; a person who is employed by another by menial offices or for the other labour and is subject to his command; a person who labours or exerts himself for the benefit of other, his master or employer; a subordinate helper. So therefore, in that case the main major features are in the service of another. It is not that you are serving yourself rather than you are having the service to the another person and as a result of which you will find that is the person is having the concept: I want to serve others and by serving others it is not forcefully. It is not because of economic condition. It is not any social pressure.

Why one is servant? Because the he wants to be happy and now what is the means of his happiness? His means of happiness is by serving others. When he serves others then he feels happy. One who expresses submission and recognition. So always it is not demanding rather than it is submission. So submission is there and as a result of which because of that submission of his services, submission of his the all well wishes to another person, through other person and therefore in that case that person is working to serve others. It is not his only mean of the bread and butter. Bread and butter he could get by any other means also but here his purpose is to serve others and therefore he gets the recognition.

A person working in the service of another in a subordinate position. So therefore, he says you are my master. Now you talk about the customer. That is customer is a master. But actually he had the person who is in a leadership position basically but his value system is to make other persons happy. His value system is to serve others and therefore in that case, he himself will be sacrificing but he will ensure that is the other persons are justified whatever the best way he can do. So therefore, that is in a subordinate position. A person who is hired to work for another and therefore many times there may be the persons or managers those who are hired to work for another. But what is the service? An act of assistance or benefit; a favour.

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An act of helpful activity; help; aid as I mentioned that is making the happy by helping others. So it is equally important to your greatness that is the you are not great because of your virtue of position but you are great because you are helping person and therefore helpful activity and that will lead you as a servant leader. Work done by one person or group that benefits another.

Naturally in that case the feeling of work together, learning together that is existing and therefore we will find that is the one person or the group that benefit to the another. The performance of work or duties for a superior or as a servant and therefore it is not that he is more highly concerned with the rights rather than he is concerned with the duties and highly concerned for the duties then he will have a superior as a servant.

Be of service to be helpful or useful and always try to be the in service and helpful to the others. So therefore in the case of the service it is an act of assistance or benefit. An act of

helpful that benefits the another for a superior as a servant and helpful or useful to the another person. Now in servant leadership the lot of work has been done and there are the different dimensions have been proposed by the different authors. First, I would like to take the Laub in 1999.

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DIMENSIONS		
Laub (1999)	Barbuto and Wheeler (2006)	Dennis & Bocarnea (2006)
Develops people	Altruistic calling	Empowerment
Shares leadership	Emotional healing	Trust
Displays Authenticity	Persuasive mapping	Humility
Values people	Organizational stewardship	Agapao Love
Providing leadership	Wisdom	Vision
Builds community		

What he says, it is a servant leadership that is first and foremost dimension is development of the people. Developing the people and it is not because of the any interest. It is not by looking at the ROI rather than developing the people for the happiness. Developing the people to help others. Developing the people to serve others and therefore that is the development of the people. Then the shares in leadership and whatever the leadership position he has and then he is having the sharing of that particular leadership. Then the displays authenticity. That is whatever authenticity is there he displays that authenticity and values people. Then that will be the for those people those who are having the value system and then in that case you will find that is it is becoming the very very important for the creating the value system for the people serving others and value system for others.

Then the providing leadership. Providing leadership means that is the in particular stage of problem, in a particular stage of understanding that he is able to give direction. So if his subordinates or if the people those who all looking help from him and therefore if he is a servant leader, what he will do? He will provide the leadership. He will serve them, try to solve their problems, understanding and creating the solutions for those problems and builds the community and as a result of which what you will do, that is he will develop the

community. He will develop a network. He will create a society which we will be having the high value systems and therefore these are the dimensions given by the Laub.

Now Barbuto and Wheeler in 2006, they also studied the servant leadership and they have given the different dimensions for the servant leadership. They have given that is the altruistic calling and therefore in that case what makes a person to be the leader and that is altruism and then but what for and that is for the emotional healing and the people those who have approached to them, they are having this type of this personal approach for the purpose of the help because they are into the problem and when they are into the problem they need the help. And therefore, in that case they will go for the emotional healing. Then they pursue a mapping.

So therefore in that case all their activities, direction, the mapping, all will be towards in the persuasiveness and very important word and very interesting word that you may like that has been used and it is the whenever we are talking about the servant leadership, we are talking about organizational stewardship.

So organizational stewardship is that is the whole organization is making the serve to others. It is a basic purpose of business. Actually, the basic purpose of business is to serve the society. The basic purpose is not the profit. Profit is for the sustainability that I understand that is if you want to run the business, you are supposed to be sustainable but how and that is by serve the society and finally in the Barbuto and Wheeler has talked about that is about the wisdom. So whenever you are using your knowledge, when you are using your resources and then when your value system is to help others spread the happiness creating a community, a society which will be having the high index of the concern for each other and therefore you have to use your wisdom.

So wisdom will tell you what is right and what is wrong and when you will do the right things, then definitely you will serve the society and therefore in that case you will find that Barbuto and Wheeler has given these dimensions. The next is the Dennis and Bocarnea in 2006. They talked about the different value systems. For example, empowerment. So do not give the fish but give the fishnet. So what is the purpose? Empower them. Employees. Many organizations what they do, they empower their employees with entrepreneurship. They ask them, okay, you become the supplier.

Supplier for the same organization where you are working but develop yourself as an entrepreneur because you have those qualities of to be entrepreneur. You can but this

wisdom, this sharing of the vision that is becoming the empowerment is there. I have much talked about the details in my earlier sessions about the trust and how to be the trust builder. So naturally, the leaders that will, they will be able to build that particular trust among the followers then but it should not give you the proud. In the sense, that is you are becoming the person with the superiority.

No, no superiority rather than humility and therefore in that case, the proud is there but proud to be to serve the others. Then the agapao love and then in that case without concern that is it is not like this. It is not a business that is give and take. Your love system is that that is the unconditional, an unconditional love is there but you are a leader so definitely you should have the vision for this particular purpose. So therefore, the whole vision is to serve the society through the business.

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Wong & Davey (2007)	Liden, et al. (2008)
Serving and developing others	Empowering
Consulting and involving others	Helping subordinates grow
Humility and selflessness	Putting followers first
Modeling integrity and authenticity	Emotional healing
Inspiring and influencing others	Conceptual skills
	Creating value for community
	Behaving ethically

The Wong and Davey in 2007, they have talked about that is the different dimensions serving and developing others. As I mentioned earlier, there is the basic purpose of this leadership style is not to cherish the position, power in chair rather than the serving and developing others. Consulting and involving others. If you remember I have talked about the (())(24:37) and in (())(24:38) I have talked about the inclusion. You include others and when you include others, express inclusion, if you remember and wants inclusion, so what managers should do have? Express inclusion or they want inclusion? So therefore express inclusion.

So therefore in that case when he will be having the express inclusion, the people will join him. So they will be consulting and involving others is there. Then the same which I have talked earlier that is humility and selflessness and modelling the integrity and authenticity.

This is very very important. Now you see whatever a servant leader is doing a job unless and until there is no integrity by heart then there is no purpose of doing the servant leadership.

Then it is not selfless rather than it is selfish approach. The person is doing the servant leadership to get the position, to get the power, to get the status, to be famous. If this is the orientation then definitely then it will not serve the purpose. So what is required? Humility and selflessness is required.

Servant leadership will be true servant leadership only when there is a selflessness. Modelling, integrity and authenticity as I mentioned and inspiring and influencing others. We are working in the society. We are working with the group. We are working with the family. We are working in a nation and therefore in that case, to build the nation, to build the society, to build the organization, it is becoming very important that is the servant leaders should be inspiring and influencing others people.

Liden, et al. in 2008. They have talked about the servant leadership as I talked about the empowerment earlier also. To empower others. Let them lead their own lives helping subordinates grow. It is not that is to check the subordinate should not grow. One should not be feel this, one should not be scared that is my subordinate is growing more than me. Rather than, then what to do? If subordinate is very competent, what should we do? Whether we should stop him or allow him to come to my position and then in that case it will be very important that it is the we have to help the subordinates to grow and we should also grow.

Please understand but if we will be stagnant then in that case, we will not be, we will not allow our subordinate to grow because we are not growing. So if we are not growing then there might be a possibility as a weak human being that is the we will say fine, that is our subordinates also to not grow. So therefore, because sharing of power will be there and many people are scaring of this sharing of power but that is wrong. Emotional healing, earlier in the previous slides I have talked about that is the emotional healing is very very important in the time of the when the person is getting upset and the time when he is getting hurt and then in that case the one the servant leader should provide a support and therefore he should try to heal that emotional problems.

Conceptual skills already lot has been talked about in this particular course. Creating value for community. In the previous slide also, you will find that is we are talking about the build the community. So here when we talk about the build the community then it will be always

that is the how we are going for this creating value for the community and then we are going for the this particular builds the community.

So in the all the aspects of the servant leadership, it is becoming very very important that is the we are able to create the wealth for the society and wealth is the value system wealth. It is not the financial wealth rather than the value system wealth and therefore we are creating the value for community and the behaving ethically.

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Sendjaya, et al. (2008)	Van Dierendonck & Nuijten (2011)
Transforming influence	Empowerment
Voluntary subordination	Humility
Authentic self	Standing back
Transcendental spirituality	Authenticity
Conventional relationship	Forgiveness
Responsible morality	Courage
	Accountability
	Stewardship

This is the last slide which I would like to share with you before I end this particular session. What is a leadership? As I mentioned, leadership is to influence the behaviour of others and that is a transforming. Transforming the behaviour of others is there. Then there will be voluntarily subordination that is to serve the others. Then the authentic self, definitely. In that case, you are having that particular mastery. Mastery of yourself and therefore you are able to do that particular service. Then the transcendental spirituality. I have talked earlier also that is the and I will speaker later on also in further sessions about the spiritual quotients and then in that case naturally what is that?

When you are doing a servant leadership, it is a value system under the spirituality because you are spreading spirituality from one to another and conventional relationship will be there. When we talk about like the example, guru-shishya parampara, the mentoring process and therefore that is a conventional relationship will be always there.

Then the responsible morality will be there and the people will be having the responsible moral. Van Dierendonck and the Nuijten, they have talked about all these values which I

have talked about the empowerment, humility, the standing back. This is becoming very very important. In case of when we talk about the standing back, it means that the leader is always supporting to the others. There is authenticity. I have talked already forgiveness. I have taken the full session earlier and I talked about that is the value of forgiveness is to be there.

For this purpose, the leader should have the courage, accountability and the value system to serve others and that is the stewardship. If the proper stewardship is there then definitely because servant leader he wants to help others, to serve others then definitely it will be the servant leadership which will be having this particular process of the serve the society, building the community, helping others, forgiveness and developing the subordinate and making the organization also a good workplace rather great workplace. So these are the certain characteristics of the servant leadership. Thank you.