Chapter V
VALUES BASED LEADERSHIP

Warren Bennis (1989), a distinguished professor and consultant for a large number of Fortune 500 companies has stated that the basis of leadership is the capacity of the leader to change the mindset, the framework of another person. According to Bennis, leaders get people to reach for common goals by helping them see aspects of the world differently.

The leader brings a new set of ideas, experiences, perspectives and certain basic assumption with him. However, to be successful, the leader has to back up his words with actions and has to be trustworthy. Trust is the foundation of leadership. We must be able to believe in them. We must believe that they are credible and that their words can be trusted. In deciding whether or not to trust someone, we evaluate their behaviour according to its consistency and sincerity. Consistency has to do with whether or not the other person, is ethical, reliable, and dependable. The only way to create trust is by laying out our values and then walking the talk. We have got to do what we say and doing it consistently. If trust makes leadership possible, it is authenticity and the character, which create trust. Leader's good character builds trust among followers and if we don't have strength within, we can't earn respect without. Character is the sum total of our values, beliefs and personality and is reflected in our behaviour and actions. It is a combination of integrity, unselfishness, understanding, conviction, courage, loyalty and respect. We develop this combination through practice of certain qualities such as
fearlessness, equanimity, forgiveness, patience, truthfulness, compassion, humility, self-control, sacrifice, honesty, and softness, all being the spiritual qualities.

These values, being so important for credibility and trustworthiness of leader, must underline all his actions and behaviour. Sri Krishna has emphasized in Gita that the leader has to provide a role model being the shreshtha (the best-the leader).

"Whatever a great man does, that other men also do; whatever he sets up as the standard, that the world follows."

Gita – III – 21

People follow the example of the best leaders. They always look up to the leader and whatever the leader looks upon as an authority is what they follow. The behaviour, conduct and practice of the leader influence the behaviour of people. Occupying a managerial position, we cannot afford to be lackadaisical; we cannot be loose in our value structure, because others will follow whatever we set as an example. It is the behaviour of the superiors that the people emulate. We cannot hope to train people in a goal-oriented culture of excellence when the top management team is perceived to be non-cohesive group, pursuing individual goals.

Highlighting the importance of values, necessary to guide leadership behaviour, Warren Wilhelm (1996) says: “As the pace of change in our world continues to accelerate, strong basic values become increasingly necessary to guide leadership behaviour. Such values
act as social constructs. They allow leaders to make decisions about the direction in which to lead and how to proceed. Without values, otherwise effective leadership can be grossly destructive socially, as proved by dictators such as Hitler and Saddam Hussein. It is the interactive combination of intelligence and sound social values that allows leaders to nudge forward the positive progress of humankind.”

We say -- we want effective leadership; but Hitler was effective. Criteria beyond effectiveness are needed. Ultimately, we judge leaders in a framework of values. Looking differently, being an effective leader does not guarantee ethical conduct. A strong dose of sound ethics and human values is a pre-requisite for the kind of leadership that is needed today.

Azim Premji (2000), Chairman of WIPRO, a most successful world class Indian company, while sharing his thoughts on what will constitute leadership in future, says: “Leadership has to be built on a strong foundation of values. If vision gives direction, values set the boundaries. Values not only make success enduring, but also help in building strong, resilient organizations that can stand up to any crisis along the way. Values need leaders to be absolutely transparent in whatever they do. Every action of the leader must withstand public scrutiny. Values transmit trust, which is very powerful cementing force for the organization in these changing times.”

Value based leadership emphasizes the importance of looking inward for strength, purpose and values. This is a leadership that strives for and honours the common good
and highlights the traits and skills to be able to lead others to reach their full potential.
This is a leadership that is inspirational, honest, trustworthy, and empowers all in an
ing an organization or team. Value based leadership does not pursue the objective at any and all
cost, without regard to how the goal is achieved. This leadership remains committed to
core values that are uncompromised by a relentless attempt to achieve aims, not
intimidated by fear but making choices based on knowledge, values and integrity. This is
a leadership that lies within all of us as an integral person, integrating the energy of our
entire being with our vision. Integral persons serve with love, not out of sense of
contractual obligation, thereby realizing their full potential. In such a situation, the
leadership comes naturally.

James Toole (1995) has argued that ideas of great leaders are based on fundamental
moral principles and universal values. He says, “leadership, in the final analysis, is not
about style but about ideas. Ultimately, it is ideas that motivate followers, and concepts
powerful enough to energize people are typically broad, transcendent, even
‘philosophical’ in nature. Such ideas are not learned by the mastery of technique, nor are
they acquired through the application of psychological instruments. Lincoln never took a
Myers – Briggs test; Gandhi never got ‘360 feedback’. The ideas that are the currency of
such great leaders are ‘idealized’ images of a better tomorrow based on fundamental
moral principles and universal values.”

Similarly, urging managers to expand their notion of action beyond rational action, David
Hurst (1995) argues: “Organizational change requires not means-end rationality but
value-based rationality. In value-based rationality action is taken not because it is a means to achieve certain technical goals but because the action is seen as intrinsically valuable."

Nilakant and Ramnarayan (1998) have also argued that one can not talk about leadership without talking about values as whatever human beings do is based on a set of values. They say: "At the core of change process lies leadership. One can not talk about leadership without talking about values. Leadership is necessarily based on values. There is no human endeavour which is value-free."

They also say:

"The challenge of change leadership is promoting trust, integrity and commitment in organizations. Obviously, leaders cannot promote these qualities unless they themselves display these qualities. The most important lesson from leadership research in recent years is that change leadership is rooted, not in Charisma, but in character. Organizational change requires value-based or principle centered leadership."

"Try not to become a man of success but rather try to become a man of value."

Albert Einstein

Vallabh Bhai Patel has a similar message for leaders:

"If it becomes necessary for us to sit in seats of authority, let our hands be clean, our tongue mild, our hearts sound and our vision clear."
Chanakya, based on the cultural ethos of self-abnegation, has gone a step further, when he says that the king (leader) has to submerge his personality into the larger personality of his people. He says:

“In the happiness of his subjects lies the king’s happiness; in their welfare his welfare. He shall not consider as good as only that which pleases him but treat as beneficial to him, whatever pleases his subjects.”

Kautilya Arthashastra 1.19.34

Chanakya has also mentioned, in Kautilya Arthashastra, that the root of holding a kingdom (organization) lies in the self-controlled life of the ruler (leader). If the ruler follows the dictates of his duty (dharma), the ruled also do the same. If the ruler be unpious, the ruled are also un-pious. The ruled are simple if the ruler be simple. The ruled follow the ruler. As is the ruler, so will the ruled be.

As per Jain tradition, the life of a leader must be based on the qualities of friendliness towards all; joy in seeing qualities in others; respect and compassion even to inferior beings; and impartial, calm, even attitude of mind towards all people and all situations.

An excellent exposition of human values is found in the long counseling session, which Bhishma had with Yudhishthera, as given in ‘Shantiparva’, about the conduct of the king (leader):
❖ The king’s behaviour has to be supported by self-restraint, with passions under control.

❖ The king, remaining cheerful by meditation and by restraining desire and other passions of the heart, succeeds in obtaining great merits.

❖ Whether it is the king that makes the age, or it is the age that makes the king, is a question about which there should not be any doubt. The truth is that the king makes the age.

❖ The king has his soul under restraint, is possessed of wisdom, and is desirous of prosperity.

❖ The king should always reflect upon these: what he lacks, to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults.

❖ The king—who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams.

Noel M. Tichy (1997), a distinguished professor and consultant, has observed that winning leaders deliberately and consciously do five things:

I. They clearly articulate a set of values for the entire organization or team.

II. They continually reflect on the values to make sure that they are appropriate to achieving the desired goals.

III. They embody the values with their own behaviour.

IV. They encourage others to apply the values in their own decisions and actions.

V. They aggressively confront and deal with pockets of ignorance and resistance."
A value-based leader shall have a comprehensive view of life and shall converse on a far deeper level with people. To a large extent, he shall act as model for his co-workers, sharing sufficient information and competencies with them, thereby promoting their learning.

Kuczmarski (1995), while giving attributes of value based leadership, feels that to build effective relationships, leaders need to ultimately cultivate these characteristics and attributes:

"Listen actively
Empathetic
Attitudes are positive and optimistic
Delivers on promises and commitments
Energy level is high
Recognizes self-doubts and vulnerabilities
Sensitivity to others need, values, and potential"

Kuczmarskis feel that these attributes are the foundation for value-based leadership and for cultivating interpersonal relationships. They reflect a strong belief in and respect for each individual.

Leadership comes from within us. Our deeply held values and principles provide the road map the way we lead. Winning leaders embody the values in their own lives, and they make sure that others do the same. James Toole (1995) has strongly argued that
value-Based leadership may not be for everyone, but it is the only course open to leaders who wish to be effective agents of change.

Danah Zohar (1997) feels that the world today needs wholesome leaders, rooted in the source of values, in almost all areas, who not only live full and inspired lives themselves, but know the paradoxical art of unfolding wholesomeness in others. He says:

“Rooted in the source of values and hence driven by love, his being and his doing leaves a space where even the most impossible possibilities can be realized. When such leaders lead our great industries, the business of business no longer restricts itself to manipulating things and nature and people for profit. Rather, business becomes a spiritual vocation in the largest sense of the word, and its leaders serve the wonderful what can be of Reality.”

The leader has an obvious wholesomeness to him that creates trust and confidence. He has a genuine love for people that creates the same love in return.

Our home philosophy of work is that we work not simply to satisfy our physical, mental and psychological needs, but it is an activity directed to the realization of the divine within us, the internal moral consciousness, which helps us to behave more honestly and spontaneously, for the good of all. It is an offering to the divine in us to unfold itself. Sri Krishna, in verse 45 & 46 of Chapter XVIII of Gita has said that devoted to his own duty and worshipping Him, from whom is the evolution of all beings, with one’s own duty, man attains perfection.
5.1 Leadership Skills

The quality of work and the quality of worker are inseparable and every job is a self-portrait of the person who does it. To accomplish organizational goals and to achieve excellence, leaders must possess a set of behaviours and skills. Radical change makes certain peculiar demands of the organization and, thus, places a special premium on leadership skills and Qualities. In any change effort, once we begin to work as change agent or facilitator, we are automatically subject to higher level of scrutiny and a tougher standard of judgment from peers, superiors and subordinates. The President and the General Secretary of Escorts union, during their interviews, (Annexure A) mentioned that management’s approach was balanced and fair, without any ill will against anybody. The issues raised by management were genuine and it was very well prepared with details and principle based logic and that was the reason that union leadership always tried to avoid these issues. However, few Business Heads, during their interview with the researcher (Annexure A) were critical of the negotiation skills of the change facilitator. They felt that change facilitator, who was head of the management’s negotiation team, was weak and impatient in handling negotiations, was interested in seeing that the agreement is signed without keeping business interests in mind and that there was a thought in their minds that the change facilitator had already committed specific terms with the union. Each leader brings certain strengths and limitations to change efforts. Best in mankind is potentially present in every individual and it is for us to discover the same through self-exploration. It is the capacity to develop and improve the skills, through self-exploration – introspection and thoughtfulness, that distinguishes leaders from their followers. In
some cases leader can strive to develop the necessary skills; in other situations, others with the requisite skill sets need to be involved for the leader’s shortcomings.

Warren Bennis (1989), one of the ten most sought after speakers on leadership, feels: “Our best qualities are integrity, dedication, magnanimity, humility, openness, and creativity. These, of course, are the basic ingredients of leadership, and our unwillingness to tap these qualities in ourselves explains, to a large extent, the leadership shortage.”

We all have the seeds of these qualities but we need to do something with these seeds. We have to unlock our potential. According to an authoritative UK study of departments of trade and industry and confederation of British industry (1994), winning companies are led by visionary enthusiastic champions who encourage innovation and are committed to unlocking the potential of their people.

5.2 Leadership Competencies

Ketterer and Chayes (1995) feel that to develop leadership talent, cutting edge companies look for these competencies:

♦ Vision: Ability to articulate a broad, long-term, big picture view of the business and the organization as a whole.

♦ Managing complexity: Ability to organize information into logical sequence and to see the relationships between sets of data and changing circumstances.
Business and industry insight: Ability to understand and anticipate customer and market trades as well as changes occurring in the competitive marketplace.

General Manager perspective: Capacity of integrating multiple, sometimes conflicting, processes and functions into a coherent business proposition.

Drive for success: Deep-seated need for achievement and excellence; thriving on challenges and persevering despite obstacles; balancing personal needs for power with need to contribute to the common good.

Personal integrity: Evoking trust in others by being appropriately open and by behaving in predictable ways; being consistent in behaviour and maintaining consistency between words and actions; being clear and consistent in values and acting accordingly.

Flexibility: Ability and willingness to adapt quickly to changing conditions.

Self-awareness: An accurate understanding of personal strengths and weaknesses; ability to admit mistakes and be open to constructive feedback from others.

Active learning: Seeking out new information and knowledge; gaining insight and knowledge from experience; ability to learn and profit from mistakes.

Influencing without authority: Insight into other’s behaviours and motivations; ability to motivate through words and deeds; ability to empower others through shared vision and persuasive communication.

Developing talent: Commitment to the development process; providing a challenging climate to encourage development.

Teamwork: Ability to build and mould teams; ability to balance individual and team goal setting, learning, and performance.
Alfred Decrane, JR. (1996) believes that there could be numerous variations in leadership styles and modifications in approaches, but the fundamental qualities largely remain constant. He has, accordingly, identified a set of four core qualities, as follows:

1. Character: Real leaders are fair and honest, and not just because of laws and regulations; they are ethical, open, and trustworthy. These basic roots of character, perhaps more than any others, garner the respect that is needed in order for an individual to be called a leader. Short-term wins can be achieved without these qualities, but lasting leadership and success – at whatever level – is impossible without them. Effective leaders do not pursue their objectives at any and all cost, or without regard to how they achieve the goals. Leaders remain committed to core values that are uncompromised.

2. Vision: Successful business leaders develop goals to achieve their vision. Their commitment to the goals, and thus to the vision, is made obvious by both their actions and their repeated communication of what must be done, and why.

3. Behaviours: With clear objectives in mind, the issue then becomes what a leader will do, how he will behave while working with and through people in pursuit of the end goal. Although leaders must adapt to a specific and ever-changing set of circumstances, the most successful leaders exhibit a common set of behaviours.

4. Confidence: It is the self-confidence that makes it possible for leaders to be willing, prudent risk takers who encourage others to take similar risks. Self-confidence in a leader also enables that individual to have confidence in, and support the
advancement of, the people in his organization. Believing in the enormous capacity of empowered people, leaders unleash that capacity by encouraging their teams.”

5.2.1 People – The Competitive Advantage
Ketterer and Chayes have also argued that change-oriented leaders view people as strategic assets needed to achieve competitive advantage and realize that human assets erode unless nurtured and developed. Business Today, jointly with Noble & Hewitt conducted a survey of 155 blue chip Indian companies that compete globally and identified the best-run companies. One of the common characteristics discovered, that stood out among the winners is that leadership in these companies tends to have a key impact on culture. The leaders, in these companies, spend a high proportion of their time on people issues and respond faster to employee needs.

5.2.2 Learning
The logic is simple: it is people – not technology or capital or work process – that hold the key to developing new sources of competitive advantage. For this reason change-oriented leaders seek to maintain investment in people, accelerating individual learning within an environment where personal insights are leveraged throughout the organization. They believe that the speed at which organization learns is the most sustainable source of strength and competitive advantage. These leaders are learners and believe in creating ongoing learning process, a lifelong process of continuous learning – reinventing themselves – look within for solutions and energy.
5.2.3 Motivation

A leader connects people to their own source of power. After getting people to see their own power and potential, he connects the potential of the people with the needs of the organization. This process of motivation involves getting people to do something out of mutual advantage and not that what we want them to do primarily for our advantage. Successful, change oriented leader motivates others to act not out of self-interest but out of commitment to a higher ideal, thereby, achieving higher levels of motivation.

To help people see their own power and potential, the leader must have full faith in the power and potential in people. He cannot see this potential in others unless he has seen it in himself. There is a Chinese proverb: “Govern thyself, and you will be able to govern the world.”

5.2.4 Self-Discipline

When things change inside us, things change around us. World leaders who commanded most respect invariably were able to manage themselves first. Emperor Ashoka and Gandhi are the examples of recent times. To reach those moral heights and accomplish great things in the outside world, they practiced the self-discipline; ‘conquering oneself is more valuable than conquering outward enemies’ has said Buddha. Similarly Chanakya has also said ‘The king who lacks discipline of senses and self-control meets with quick extinction.’ Quite often, our undisciplined senses lead us to extremes of judgements, opinions and biases, and we lose touch with reality. The bedrock of all qualities is the Rig Veda’s dictum ‘He who conquers himself, conquers the world.’ The quality of self-
control has been repeatedly mentioned in all the scriptures and by all our spiritual leaders. 'Ap jita, Jag jita' has said Guru Nanak, a great religious leader. We need to first get in touch with ourselves and put ourselves in order. When we change our world, we take a major step in changing the world of others.

5.2.5 Mental Purity

The discourse of Gita was given to Arjuna by Sri Krishna to lift him out of his mental confusion. Sri Krishna did not alter the situation but merely talked to Arjuna and helped him to get in touch with reality, the energy within. Once Arjuna’s mind became quiet and calm, he found a new courage and confidence within himself. When he changed his own world, he rediscovered his energy and potential and became self-confident. He advanced and found that Victory came to him. We need to suspend our inner turmoil, quiet the clamour of voices that goads us into immediate judgment and look at the reality afresh with a settled mind. Only a calm and concentrated mind, controlled through disciplined practice and pursuit of detachment, can grasp the truth.

"Mind is the fore-runner of conditions. Mind is chief; and they are mind-made. If, with a pure mind, one speaks or acts, then happiness follows one even as the shadow that never leaves."

Dhammapada 1 (2)

Emphasizing on the need of mental purity, S.K.Chakraborty(1985) has said: "Management is decision-making; decision-making has always been, is always, and shall
always be, in the ultimate analysis, subjective; the training and the purification of the subjective is indispensable for effective decision-making”

All management decisions are taken in the mind, which is the breeding ground of greed, attachment, anger, desires and ego. It could also be confused, disturbed, prejudiced or worried. In the process of decision making, all the information ultimately passes through the filter of mind. Our decisions will be distracted, against the common good, to the extent the filter is dirty. The more we succeed in disengaging our emotions from our decisions, the better is the quality of the decisions and the consequent actions. If we have to engage with tasks, we must learn to make task related decisions rather than decisions that take care of our immediate emotions. It is only through managing our emotions and detaching them from our intelligence that we can understand the reality and fulfill the responsibilities that are part and parcel of our being alive at my point of time.

Classical wisdom places emphasis on the discipline of senses as an important step towards steady and pure mind.

“Know the body as the chariot itself.

Know that reason is the charioteer:

and the mind indeed is the reins.

The horses, they say, are the senses;

and their paths are the objects of sense.

He who has not right understanding,
and whose mind is never steady,
is not the ruler of his life,
like a bad driver with wild horses.
But he who has right understanding,
and whose mind is ever steady,
is the ruler of his life,
like a good driver with well-trained horses.”

Katha Upanishad

These classical words of wisdom, as given in Katha Upanishad, describe the nature of our senses through the metaphor of horses driving a chariot. If we keep the mind feeding with good, clean, pure, powerful, positive inputs, we shall acquire the intrinsic qualities of purity and stay focused in our objective.

In stanza 38 of Chapter II of Gita, Sri Krishna has given the technique of retaining mental equilibrium and self-perfection:

“Make grief and happiness, loss and gain, victory and defeat equal to thy soul and then turn to battle.”

We must disregard joy and sorrow, gain and loss and all worldly results and look only at the cause we must serve and the work that we must achieve. We should do the work, keeping ourselves unaffected by the usual dissipating mental tendencies that naturally
come to us, while in activity. This equanimity of the mind alone can give us purity of perception, clarity of vision, effective decision making capacity and glow of real success.

Gita evolves the moral and ethical theory of human conduct and teaches us the art of right living through disciplined and concentrated mind, without attachment to work and its results. It tells us to do our duty without ego and without calculations of gain or loss.

5.2.6 Action Without Attachment

In, perhaps, the most relevant stanza and message for leaders in the practical world of affairs, Sri Krishna in Stanza 47 & 48 of Chapter II of Gita says:

“Thou hast a right to action, but only to action, never to its fruits; let not the fruits of thy work be thy motive; neither let there be in thee any attachment to inactivity.”

“Perform action, abandoning attachment, being steadfast in yoga, and balanced in success and failure. Evenness of mind is called yoga.”

The more our mind is attached to the result of our actions, the higher is our anxiety about success. We worry over and get ourselves preoccupied with the anxieties of the future, that is not yet born. In the process, we miss the opportunity of living a wholesome and fulfilling life in the dynamic present. Out of our anxiety to succeed, we may make mistakes as anxiety distracts our concentration. The advice is that we should free ourselves from all natural pre-occupations and concentrate on work in a state of great joy. It should be an inspired activity where we forget ourselves in the work that we are doing. Sri Krishna has, thus, provided the model of non-attached and relentless task performer.
On the face of it there seems to be something wrong with this model, something impractical. After all, all our work and action is aimed at achieving something, and therefore, how can we not have some expectation? Everybody expects results, every action is desire based, but result can be entirely different from what we wanted. We have a choice with reference to all actions but have no choice with reference to the results. We would have always succeeded if we had any power over the result. The wisdom of this approach is evident when we consider ‘what is our control over the outcome of events’? Very little, or none at all. We can do our best. The result is not in our hands. Precautions are, therefore, necessary to see that we do not get attached to the desires and do not feel grieved or frustrated if we fall in adverse situation at some point of time. The teaching is that there has to be sameness in our response with reference to the results of our actions. Not getting affected by the results of our action and having the same attitude towards both the desirable and undesirable results, is what Sri Krishna called ‘Karma Yoga’. If the desire include the ownership of the result, it would dominate our mind at the time when we have to use all our energy, skills, and intelligence in task related activities by removing the focus away from the result of our actions and concentrate on doing the right action.

A life of non-attachment in the midst of performance of all the duties of life, combined with the knowledge of the nature of one’s immutable, eternal self, is the real message of Gita. When we feel no mental attachment either to the sense-objects or to the actions in the outer world, it is one of the symptoms of perfect mastery over the mind, a journey toward a destination, we may call an integral being.
Since it is not easy for us to achieve a mental state in which we feel emotionally detached from all consequences of our action, and yet remain completely committed to a task oriented life, the only way available to us is to learn to cope with the reality of situations which can be positive or negative, good or bad, happy or sad, favourable or unfavourable, pleasant or unpleasant, expected or unexpected. Focus on what can be done next, under any situation, is the starting point of performing action without attachment or nishkam karma. Focusing on what we can do next in each situation will give us tremendous strength to keep moving forward and the result per se will never affect us. We will be the same in victory and defeat, in the positives and negatives, in the good and bad.

This ability to face positives and negatives, being prepared for either of them is totally active and positive approach, since the mind is forever focused on the next best thing that we can do, never giving up, never fazed by negative results, never overestimated by positive results.

A non-attached and relentless task performer needs the discipline of self-mastery and bringing the fullness of our being to our task. As we gain more and more access to our true nature, we spontaneously receive creative thoughts because the field of pure potentiality is also the field of infinite creativity and pure knowledge. Living by inner truth is most important of all. Inner truth communicates through faint whispers, thoughts and feelings buried deep within us. If we pay attention to the state of our being from time to time, we experience the energy flowing through us. We all possess this inner truth and instead of passively waiting for it, we should stop the turbulence of our internal dialogue,
and send for it. The inner turmoil operates as an emotional virus that profoundly affects our perceptions and intelligence and, therefore, we need to continually turn inwards; quietly asking the right questions so the subtle signals become clearer. Living by inner truth means putting truth into practice.

### 5.2.7 Love

If we watch the secrets of life unfold, we find love flowing from truth. Conscious leaders love unconditionally, without expectation of return, which creates and sustains human relations with dignity and depth. When we love our team members and followers without imposing any condition, performance comes naturally out of a sense of belonging and trust. If work is creation, love is the creative impulse behind it. It is the process of creating value in any work we do. The foundations of love in action and behaviour are paying attention to details, focus on the process rather than the outcome, openness of mind, honesty, and trust in others. Those who encounter genuine love respond with the same emotion. Sufi saint Mirdad once said: “You live that you may learn to love. You love that you may learn to live. No other lesson is required.”

### 5.2.8 Give

Since human values come from our deeper state of being, where we are not asking, ‘what is there in it for me’, there is a will to give. The leader nurtures the roots of organizational values, which consists a basic human aspiration – the will to give. Leadership is learning to give whether we get anything or not. If we ever give something to get something, we are not giving in the true sense of the word; we are trading. "We
are all beggars. Whatever we do, we want a return” says Swami Vivekananda. He further says: “We are all traders. We are traders in life. We are traders in virtue, we are traders in religion. And alas! We are also traders in love. We get caught, not by what we give, but by what we expect. We get misery in return for our love; not from the fact that we want love in return. There is no misery where there is no want. Desire, want is the father of all misery. Desires are bound by the laws of success and failure. Desires must bring misery.”

The criterion is not how much happiness we can get out of the other person, but rather than how much happiness we can give to other. We can have what we want if we just help enough other people get what they want. Giving and making others happy makes us more valuable, gives more confidence and others start trusting us. It generates cooperation and breeds loyalty from subordinates as well as superiors.

“The man of calling does not heap up possessions.

The more he does for others,

The more he possesses.

The more he gives to others,

The more he has.”

Lao-tzu

Similar advise has been given by Swami Vivekananda (1907):

“Ask nothing; want nothing in return. Give what you have to give; it will come back to you—but do not think of that now; it will come back multiplied a thousand fold—but the attention must not be on that. Yet have the power to give: give, and there it ends. Learn
that the whole of life is giving; that nature will force you to give. So give willingly.
Sooner or later you will have to give up.”

“The more one gives-and gives selflessly-the more one gets’ is an ancient Indian saying.
The leader gives in terms of love, affection, and nurturance and the follower in terms of
commitment, loyalty, and obedience, resulting into free flow of power without resistance
or conflict.

5.2.9 Humility

Giving what is ours with humility, without making the receiver feel small, rather feeling
grateful to the receiver for giving us the opportunity to serve, is real giving. Giving has to
be without pitying the needy. Pity only inflates the ego whereas humility deflates it.
Humility eliminates possessiveness and narrow vision, which create physical, intellectual
and emotional boundaries. Humility enables us to become dependable, flexible, and
adaptable. A humble person shall have humility in attitude, outlook, words, and in
relationships and shall be able to function in all environment, no matter how unfamiliar
or negative.

“I believe that the first test of a truly great man, is his humility. I do not mean by
humility, doubt of his own powers. But really great men have a curious feeling that the
greatness is not in them. And they see something divine in every other man.”

John Ruskin.
Kenneth Blanchard (1988), says: “People with humility do not think less of themselves—They just think about themselves less.”

“If we are humble, nothing with touch us, neither praise nor disgrace, because we know what we are,” said Mother Teresa.

5.2.10 Forgiveness

Forgiveness and optimism are the other qualities of a superior person. The leader, through forgiveness, feels much lighter and free from perplexity, hate, and anger. Feeling lighter, we have a brand-new attitude and outlook on life and can move forward and upward much faster. When we forgive others and then accept responsibility for our future, we will have a heavy burden lifted from our shoulders. According to Napoleon, a leader is a dealer in hope. This hope, he can fulfill only if he has a positive attitude, views the problems as an opportunity, and is free from hate and anger, through forgiveness.

5.2.11 Developing Leadership

One of the most important test of a leader is that he leaves behind him the conviction and the will to carry on. Leaders believe passionately in the value of distributed leadership and see the need of leadership at every level in the organization. They understand the need of everyone exercising initiative, developing leadership amongst wide range of people, and support them in exercising leadership.
Richard Leider (1996) feels that the essence of leadership lies in knowing oneself, seeking reliable counsel, taking stock of personal attributes, understanding the purpose that ignites them, and the values that empower them. He writes:

"Self-leadership is the essence of leadership. It is based on knowing yourself and seeking reliable counsel. Leaders in a changing world need to take stock of their personal attributes that embrace or resist change. Unless they understand the vision that motivates them to lead, the purpose that ignites them, and the values that empower them, how can they make courageous choices in a chaotic world?"

The qualities of leader have been beautifully summarized by Swami Vivekananda (1907), as follows:

"Be a man first, my friend, and you will see how all those things and the rest will follow of themselves after you. Give up the hateful malice, that dog like bickering and barking at one another, and take your stand on good purpose, right means, righteous courage, and be brave. When you are born a man, leave some indelible mark behind you."