

## Forward by Stephen R. Covey

- High-trust cultures and an empowerment philosophy that turns bosses into servants and coaches, and structures and systems into nurturing institutionalized servant processes is the only way to get empowerment of people
- Leaders are learning that this kind of empowerment, which is what servant leadership represents, is one of the key principles that, based on practice, not talk, will be the deciding point between an organization's enduring success or its eventual demise
- The one who is a servant-leader – one who seeks to draw out, inspire, and develop the best and highest within people from the inside out is the correct role of the manager
- **90% of problems are due to bad systems, not bad people**
- Four Dimensions of Moral Authority (Conscience)
  1. The essence of moral authority or conscience is a sacrifice
    - The subordinating of one's self or one's ego to a higher purpose, cause, or principle
    - This sacrifice can take many forms as it manifests itself in the four dimensions of our lives:
      - a. Making physical and economic sacrifices (the body)
      - b. Cultivating an open inquisitive mind and purging ourselves of prejudices (the mind)
      - c. Showing deep respect and love to others (the heart)
      - d. Subordinating our will to a higher will for the greater good (the spirit)
    - **Ego is threatened by negative feedback and punishes the messenger.**
    - **Ego interprets all data in terms of self-preservation**
  2. Conscience inspires us to become part of a cause worthy of our commitment
    - When we change our question from asking what is it, we want to what is being asked of us, our conscience is opened and we allow ourselves to be influenced by it.
  3. Conscience teaches us that ends and means are inseparable
  4. Conscience introduces us to the world of relationships. It also transforms passion into compassion
- Moral authority comes through sacrifice in the four basic elements of our nature:
  - Physical and economic sacrifice is temperance and giving back
  - Emotional/social sacrifice
- High-trust cultures and an empowerment philosophy that turns bosses into servants and coaches, and structures and systems into nurturing institutionalized servant processes is the only way to get empowerment of people

## Introduction and The Servant as Leader

- There is a new problem in our country. We are becoming a nation that is dominated by large institutions – churches, businesses, governments, labor unions, universities – and these big institutions are not serving us well
- A big part of the problem is that serve and lead are overused words with negative connotations
- **A great leader is seen as a servant first**
- People that follow will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants
- One is asked, then, to accept the human condition, its sufferings, and its joys, and to work with its imperfections as the foundation upon which the individual will build wholeness through adventurous creative achievement
- But I am deeply grateful to the people who are logical and consistent because some of them, out of their natures, render invaluable services for which I am not capable
- Who Is the Servant-Leader?
  - The servant-leader is servant-first
  - The leader-first and the servant-first are two extreme types
  - **The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served**
- Only a true natural servant automatically responds to any problem by listening first
  - It is because true listening builds strength in other people
- Are we really listening? Are we listening to the one with whom we want to communicate?
  - Many attempts to communicate are nullified by saying too much
- Pacing oneself by appropriate withdrawal is one of the best approaches to making optimal use of one's resources
- The servant always accepts and empathizes, never rejects.
  - The servant as a leader always empathizes, and always accepts the person but sometimes refuses to accept some of the person's effort or performance as good enough
  - But deep down inside the great ones have empathy and an unqualified acceptance of the persons of those who go with their leadership
- **Acceptance of the person, though, requires a tolerance of imperfection**
  - Anybody could lead perfect people
  - Many otherwise able people are disqualified to lead because they cannot work with and through the half-people who are all there are
  - The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be
- The leader needs to have a sense for the unknowable and be able to foresee the unforeseeable

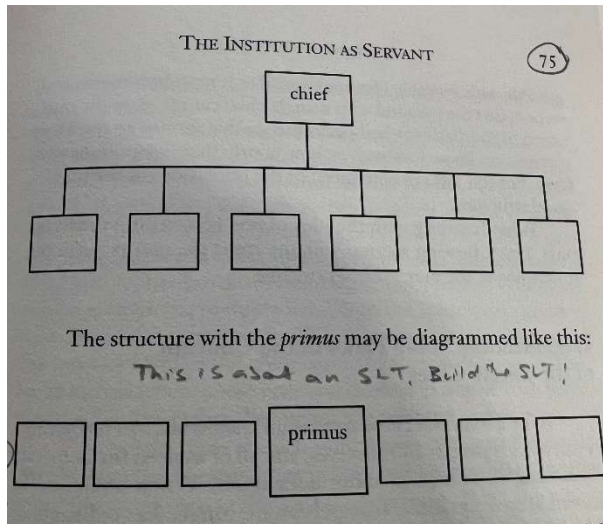
- **On an important decision one rarely has 100% of the information needed for a good decision, no matter how much one spends or how long one waits. As a practical matter, on most important decisions there is an information gap**
- There usually is an information gap between the solid information in hand and what is needed.
- The art of leadership rests, in part, on the ability to bridge the gap by intuition, that is, a judgment from the unconscious process
- Intuitions in a leader are more valued, and therefore more trusted at the conceptual level
- Prescience, or foresight, is a better-than-average guess about what is going to happen when in the future
- The prudent person is one who constantly thinks of now as the moving concept in which past, present moment, and future are one organic unity
- Stress is a condition of most of modern life, and if one is a servant leader, carrying the burdens of other people is part of the job
- Foresight means regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events – with diminishing certainty as projected time runs out into the indefinite future
- A qualification for leadership is that one can tolerate a sustained wide span of awareness so that one better “sees it as it is”
- Leadership by persuasion has the virtue of change by convincement rather than coercion.
  - Persuading people one by one with gentle non-judgmental arguments is a good tactic
- Institutions need two kinds of leaders: those who are inside and carry the active day-to-day roles, and those who stand outside but are intimately concerned, and who, with the benefits of some detachment, oversee the active leaders. These are trustees
  - They make their influence felt more by knowing and asking questions than by authority
- Part of our dilemma is that all leadership is to some extent, manipulative
  - Those who follow must be strong
- My personal goal: “Enrich others by my mere presence”
  - It is for those who accept the world as it is, part good, part bad, and who identify with the good by adding a little island of serenity to it
  - Too many settles for being critics and experts
  - We need to focus on building better institutions in an imperfect world
- In short, the enemy is strong natural servants who have the potential to lead but do not lead, or who choose to follow a non-servant
- Able servants with potential to lead will lead, and where appropriate, they will follow only servant leaders

## The Institution as Servant

- If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as a servant of existing major institutions by new regenerative forces operating within them.
- The self-serving motive is an attribute of individuals who are just as prevalent in not-for-profit as in the profit-making institutions
- I see the trustees' contribution as greater because they supplied the standard of quality and determination so that the institution could be exceptional
- **Corporations have had an established place for only one hundred years, and our nearly total dependence on them has been for a much shorter period**
- If we are to have a more moral society, then moral humanity must also care for institutions
- Governments rely too much on coercion and too little on persuasion, leadership, and example
- Business practice: too many firms are manipulated as financial pawns for short-term gain with little regard for social consequences or even for the long-term good of the firm
  - Despite the phenomenal production of goods and services, the total social impact of businesses is far below what a late 20<sup>th</sup> advanced society should tolerate
- The skyrocketing cost of such health care as we have is proof of the inadequacy of our system of healthcare delivery
- What once was the goal of education, to provide continuity for a culture in which freedom and rationality would prevail, has given way to preparation for narrow professional careers
- Trustees have the primary obligation to meet this critical judgment and to produce institutions that exceed the expectations
  - The most important qualification for trustees should be that they care for the institution, which means that they care for all the people the institution touches, and they are determined to make their care count
  - There is a subtle paradox in their role – they are both inside and outside the institution
- Administrators are too involved to have objective judgment about the top-level organization
- The Traditional View of An Institution Has Three Parts
  1. Goal and strategy, including long-range thinking that culminates in plans
  2. Organization, the concern with people and structure, the reasonably durable arrangements, and the staffing for carrying out plans
  3. Implementation, the day-to-day execution of plans, including administrative initiative and response to situations. It is the use made of the organization to carry out the plans
- Most organization thinking is about tomorrow, and too much trustee thinking, as well as thinking in administration, is crisis-oriented
- For optimal performance a large institution needs administration for order and consistency, and leadership to mitigate the effects of administration on initiative and creativity and to build team effort to give these qualities extraordinary encouragement



- It is the hierarchical principle that places one person in charge as the lone chief atop a pyramidal structure
  - So, the natural reaction to a call for stronger leadership is to try to strengthen the control of the one person at the top
- A better form of this is one where the principal leader is *primus inter pares* – first among equals. There is still a first, a leader, but that leader is not the chief



- The pyramidal structure weakens informational links, dries up channels of honest reaction and feedback, and creates limiting chief-subordinate relationships that, at the top, can seriously penalize the whole organization
- This in time defeats any leader by causing a distortion of judgment, for judgment is often best sharpened through interactions with others who are free to challenge and criticize
- The other team, with its *primus* as the top executive role has the cardinal principle that no single person has unchecked power
- Everywhere there is much complaining about too few leaders. We have too few because most institutions are structured so that only a few – only one at a time – can emerge
- Being in the top position prevents leadership by persuasion because the single chief holds too much power
  - Chiefs often cannot say persuasively what they would like to say because it will be taken as an order
- **The aim is to get to distinguished performance as a serving institution**
- The operating talent carries the institution toward its objectives, in the situation, from day to day, and resolves the issues that arise as this movement takes place (Long-range strategic planning)

- A team builder is a strong person who provides the substance that holds the team together in common purpose toward the right objectives
- The operator is concerned primarily with getting it done
- The conceptualizer is primarily concerned with what ought to be done
- Conceptualizers generally recognize the need for operators; the reverse is often not the case
- Highly developed conceptualizers who are effective in the top leadership of large institutions seem to be much rarer than able operators
  - Able operators are always required for good performance in any institution
  - But for long-run good performance, able conceptualizers, rightly placed in top leadership, are essential
- The purely operating motive, unsupported by strong conceptual talent, is likely to settle for doing well within the established pattern
- **The only sound basis for trust is for people to have the solid experience of being served by their institutions in a way that builds a society that is more just and more loving, and with greater creative opportunities for all its people**
  - **It is worth the cost of some chaos and disruption if enough people will read the signs and start building institutions that generate a high level of trust through a quality of service that is exceptional by all previous standards**
- **The word religion, at its root, means “to rebind,” to rebind humans to the cosmos.**
- Trustees will accept a much more exacting level of trust and will assume a firm obligation to bring their institutions to a distinguished level of performance as servant
- The trustees will design the administration and leadership of the institution as a group of equals rather than a single chief
- **Leadership by persuasion and example is the way to build – everywhere**
- A top leadership team of equals with a primus in our major institutions will grow more leaders faster than any other course available to us

## Trustees as Servants

- The pyramidal structure with a single chief at the top (whose adequacy was challenged in the last chapter) is still the conventional model
- The role of trustees is to stand outside the active program of the institution and manage
  - What they delegate to the inside operating executives is the administration
- Administration includes all the overseeing and directing (decision-making) functions not specifically reserved for trustees
- **To recapitulate the model envisioned here, then, trustees as a body are legally in charge, and they manage the institution**
- **Administrators operate the institution under goals and general policies set by trustees and from an executive office designed by trustees**

- Few of us, regardless of how able, have the ability to perform consistently at a high level of excellence, to set the goals for our own performance, and to judge our own performance objectively
- The central issue of trusteeship: trustees hold ultimate power but they do not use it operationally. Yet they are responsible for its use
- The role of trustees is to hold what approximates absolute power over the institution, using it operationally only in rare emergencies – ideally never
- Trustees delegate the operational use of power to administrators and staff, but with accountability for its use that is at least as strict as now obtains with the use of property and money
- Trustees will insist that the outcome be that people in, and affected by the institution will grow healthier; wiser, freer, more autonomous, and more likely to become servants of society
- The only real justification for institutions, beyond a certain efficiency (which, of course, does serve), is that people in them grow to greater stature than if they stood alone
- It follows then that people working in institutions will be more productive than they would be as unrelated individuals → The whole is greater than the sum of its parts
- In essence, this view of the use of power holds that no one, absolutely no one, is to be entrusted with the operational use of power without the close oversight of fully functioning trustees
- **If life within a large institution were wholly rational, a computer could probably be designed to administer it better than people**
- First, there is the operational necessity to be both dogmatic and open to change
- Most institutions that survive over a period of time do so because they have a survival pattern, a dogma that gives a general direction of rightness
- A second ambiguity is the disability that goes with competence
  - **A critical disability that goes with expanding competence is the inability or unwillingness to examine the assumptions by which one operates**
- A third ambiguity is the need for a healthy tension between belief and criticism
  - Operating officers and staff need to be mostly believing
  - Trustees need to be mostly critical
- The new assumption is that delegation of authority from trustees to operating executives is best made to a team of several persons whose exceptional talents are complementary and who relate to one another as equals, under the leadership of a primus inter pares.
- Growing people, releasing people for important work elsewhere, and bringing able people from other experiences should be a constant concern for any institution that wants to function at its optimum
- The greatest threat is that we lack the mechanism of consensus, a way of making up our collective minds



## Servant Leadership in Business

- **It comes out better if one persuades rather than compels**
  - The value of coercive power is inverse to its use
- The essential artistry in leadership, that which makes them more dependable and trustworthy than most, is the intuitive insight, which cannot be fully explained
- The role of top leadership in large American businesses is shifting away from that of the dominant decision-maker to that of the manager of the information system
  - Leadership depends more on the pull of the overarching goals plus building the competence and sustaining the autonomy of many decision-makers
- The business exists as much to provide meaningful work to the person as it exists to provide a product or service to the customer
- The new ethic will come, if it comes, as an acknowledgment or in anticipation of the relentless pressure of the revolution in values
  - Consequently, the wise businessperson will simply start the slow process of converting the large number of people within the institution who must share this view if it is to be viable
- Motivation then becomes what people generate for themselves when they experience growth
  - I am in the business of growing people – people who are stronger, healthier, more autonomous, more self-reliant, more competent
  - Incidentally we also make and sell at a profit things that people want to buy so we can pay for all of this
- Strong, healthy, autonomous, self-reliant, and competent people do not mind being manipulated
- Manipulation, as I see it, is one of the imperfections of an imperfect world
- Reducing mediocrity is a slow, difficult, person-by-person process in which the less able learn to identify and trust the more able who will diligently and honestly serve them
  - Replace mediocrity with excellence over time
- The line that separates a large business from a small one might be drawn at the point where the business can no longer function well under the direct oversight of one individual
- The alternative I suggest is that you begin to shift your personal effort toward building an institution in which you become more the manager of a process that gets the job done and less the administrator of day-to-day operations
- The goal is to build a successful institution out of a successful small business
- **The safest way I know for changing the character of any institution is through building a staff of very able people who will get their greatest creative fulfillment in finding and installing good solutions to critical problems**
- By taking such issues one at a time you can gradually shift your role from that of the finder and installer of answers to that of the administrator of the process by which this takes place



- Now, I believe, if one is to build the distinguished business of the future, especially a large business, one will need to do something about work and the work group and the leadership of that group.
- In transforming this one-person business into an institution that has autonomy and creative drive as a collective of many able people and that has the capacity for expansion into a large business without losing, and perhaps even enhancing, the claim to distinction it has achieved as a small one

## Servant Leadership in Education

- This story poses what I see as a central problem of education as it has developed in our country: how to serve perhaps 85% of the population who learn best from experience and have trouble with abstract concepts, which dominate school curricula
- We have built a society and social structure based on a labyrinth of limited-liability institutions rather than community. Education has been designed to support this
- Issues with the way Education is currently set up in today's society
  1. The assumption that some individuals know what another ought to learn, and are justified in imposing their judgment – backed up by sanctions
    - Part of the problem of all eleemosynary institutions is the presumption of virtue in the nonprofit posture
  2. The fact that our whole system of education rests on coercion: first the legal requirement for attending school until age 16-18; then the built-in compulsion to continue academic education by the credentialing that begins with the secondary school diploma and continues through the Ph.D. degree – and beyond
    - Our problem is that we must teach algebra to people who do not want to learn it
- **No matter how difficult the challenge or how impossible or hopeless the task may see, if you are reasonably sure of your course, just keep going!**
- You should quest after knowledge for its own sake
- We need to change the mission of education to the following: to prepare students to serve, and be served, by the present society
- Within my lifetime ours has shifted from a society dominated by small farmers to one dominated by large, urban-based institutions: large government, large businesses, large universities, large philanthropy
- **The real trouble with this world of ours is not that it is an unreasonable world, nor even that it is a reasonable one. The commonest kind of trouble is that it is nearly reasonable, but not quite. Life is not an illogicality, yet it is a trap for logicians. It looks just a little more mathematical and regular than it is; its exactitude is obvious, but its inexactitude is hidden; its wildness lies in wait.**
- The certainty one needs to face the demanding situations of life does not lie in having answers neatly catalogued in advance of the experience.



- Dependable certainty lies in the confidence that one's preparation is adequate so that one may venture into the experience without pre-set answers but with the assurance that creative insight will emerge in the situation when needed
- A liberal education provides the best context I know of for preparing inexperienced people to venture into the unknown, to face the inexactitude and the wilderness, with assurance

● **Making one's way in an inexact and ambiguous world and venturing into the unknown with unanswered questions is two of life's most important skills**

## Servant Leadership in Foundations

- The most difficult way to serve may be the giving away of money
- The givers of money, on the other hand, rarely hear anything but commendation
- The people in foundations – trustees and staffs – wish to be servant-leaders, then they should think of their existence as a privilege rather than a right
- A foundation is essentially a group of trustees who manage a pool of uncommitted funds that can be used for a wide range of socially beneficial purposes

## Servant Leadership in Churches

- The thing to be done with religious concern is to rebind humankind to the cosmos, to heal the pervasive alienation
- Superior wisdom might be defined as competence and expertise plus the experimental knowledge that tells one what to do with these now
  - And with such superior wisdom one is empowered to go out ahead and show the way – to lead
- How one can strengthen one's ability to intuit the gap between the limit and what objective knowledge will do in a situation and what is required for a good plan or decision
- There is an urgent need around the world for leadership by strong ethical persons – those who by nature are disposed to be servants:
  - In the sense of helping others to become healthier, wiser, freer, more autonomous, and more likely themselves to be servants
- Servant-leaders are healers in the sense of making whole by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves
- Persons with the will and the competence and the vision to lead them to better performance as servants of society
- The Catholic Church in the US is a minority religion, but I regard it as, potentially our largest single force for good
  - It fails to realize its potential for good in the society as a whole because, I believe, it is seen as predominantly a negative force

- One must oppose those things that one believes to be wrong, but one cannot lead from a predominately negative posture
- One can lead an institution or a total society only by strong, specific, sharply aimed affirmative actions
- It is simply that, in a negative posture, someone else has defined an issue and taken an initiative that we believe is wrong and all that is required of us is to react against that initiative
- Sometimes I feel that this is our present dilemma: so many of the forces of good are trying to cancel out what they regard as error, and too few are attending to the quality of the institutions that dominate us all
- Let me suggest a definition for our purposes: "An institution is a gathering of persons who have accepted a common purpose, and a common discipline to guide the pursuit of that purpose, to the end that each involved person reaches higher fulfillment as a person, through serving and being served by the common venture, than would be achieved alone or in a less committed relationship → This is what an Institution is
- General strategy for building such a model institution:
  1. First, there must be a goal, a concept of a distinguished serving institution in which all who accept its discipline are lifted to nobler stature and greater effectiveness than they are likely to achieve on their own or with less demanding discipline
  2. The second part of a general strategy of institution building is an understanding of leadership and followership that is essential for movement toward a goal such as this
  3. The third major element is organization-structure-modus-operandi
- Thus, the strategy of institution building I suggest is in four steps:
  1. Goals-concept, which only you can supply
  2. Leadership
  3. Structure
  4. Trustees
- The disease is more fundamental; the whole institutional arrangement of our society is flawed, and no aspirin-like treatment will deal with it
- What is mediocrity? Is it not anything that is substantially less in quality than what is reasonable and possible with available resources, human and material?
  - Mediocrity is the truly diabolical force in the world

## Servant-Leaders

- They shared two inestimable qualities: great integrity and a profound sense of the mystical – each was guided by the heart
- And above all, remember that the meaning of life is to build a life as if it were a work of art
- The root of religion is what to do with the feeling for the mystery of living, what to do with awe, wonder, and amazement.
  - Religion begins with a consciousness that something is asked of us

- For a pious man it is a privilege to die
- Paradoxically, one must be both good and bad to enjoy this life to the full or to comprehend its meaning
- This attention to detail, this complete “in charge” approach to his job
- The formula of life:
  - Plenty of sleep; not too much food; drink lots of water; a nap after lunch; moderate exercise – he walked three or four miles every day when he could, often in connection with his work. He gave up golf early – Too much time
- I find relaxation in turning from one type of work to another
  - This may explain why executives generally seem to have more energy available than other people
  - They have more choice of where to expend energy and when
- Any important influence on this complex organized society must be wielded through persuasion
- I do not believe it will ever be possible to construct a social order that will mete out even-handed justice to everyone
  - I believe in individual initiative and that the rewards of one’s efforts should be in proportion to the social value of what one does
  - Therefore, the necessity for people who have advantages to share them with those who do not would seem to be a part of what will be required continuously for all time to come
- There is only one way to raise money: find the people who have it and ask for some
- Worship was important because it keeps a man sensitive and open to the creative spontaneity of the God behind creation and provides an opportunity to express gratitude for the magnificence and mystery of life
  - Worship is part of man’s search for truth and of his expression of ultimate concern
- Human institutions are weak and full of error because individuals are weak and full of error
- The capacity for appreciation is a gift of maturity and young people often do not have it – not sensitive appreciation that recognizes the deep and essential human qualities
- Achievement is essential, but it is not enough. It is the quality of people, seen over a life span within the context of their achievements, that must be weighted

## Servant Responsibility in a Bureaucratic Society

- We all do well at rationalizing our own acts of commission and omission that bear on responsibility
- Happy the youth who believes that his duty is to remake the world and bring it more in accord with virtue and justice, more in accord with his own heart
  - Woe to whoever commences his life without lunacy
- Why does bureaucracy seem the fate of all institutions that grow old, large, or respectable?

- Because there is too few Pope Johns, too few when they are young greet the day by seeing the unicorn in the garden
- They grow old in the wrong ways before they ever start
- They do not affirmatively cultivate a lifestyle that will enable them to perform responsibility within the inevitable bureaucratic strictures that will confront them on every side once they are launched upon their careers
- While they are young and have the best chance, they do not build that inward radiance that will sustain an outward anti-bureaucratic influence over a long-life span
- If you believe with Kazantzakis that your duty is to remake the world and bring it more in accord with virtue and justice, more in accord with your own heart, then you have the obligation to prepare yourself now by cultivating the lifestyle that will make it a reasonable expectation that you will do your share
- A lifestyle adequate to cope with bureaucracy does not automatically follow from good motives, ability, and opportunity
- What are the dimensions of an optimum lifestyle?
  - What is the best frame of reference through which to regard ourselves and the world?
  - They are beauty, momentaneity, openness, humor, and tolerance
- These imply some dimensions of the lifestyle that I believe build both the will and the strength to deal creatively with bureaucracy and help one to find the best way of working with teams and groups and societies
- One needs a lifestyle that keeps one in touch with “the unsearchable and secret aims of nature”
- From listening comes wisdom, from speaking comes repentance
  - Managers do not manage well when they do not listen to their people
- We have plenty of able people who are only critics, plenty who are only experts, and too few responsible people
- We are in this dilemma because not enough of my generation, when they were your age, thought it their duty to remake the world and bring it more in accord with virtue and justice, more in accord with their own hearts, and too few consciously sought a lifestyle that would prepare them for responsible roles that would make a difference
- If you have a chance to be exceptional it is not important that you make a lot of money, achieve high status, write books, or receive medals or honors
  - It is important that your quality of life be extraordinary and that you carry this quality into the work of the world, take on the bureaucracy with spirit, and accept the bumps

## Postscript and Afterword

- Servant-leaders differ from other persons of goodwill because they act on what they believe
- In the United States we have already sent our families’ second potential wage earners to work in order to sustain family incomes
  - Unless we revert to child labor, we do not have a third potential wage earner to sent to work

- So that trend's over ... Can we continue to heat up the globe and destroy species? I doubt it
- Nature bats last and she has not had her last at bat
- Servant Leadership will become a more important book in the future because it is one of the very few books that illuminates the depth of commitment required to build truly innovative organizations
- Significant capacity-building takes months and years, not hours
  - It takes deep commitment
  - It takes a willingness and a possibility to practice
  - To try out new approaches repeatedly, and to learn from experience
- We must be the change we seek... That is the principle of capacity-building, the principle that embodies in here not out there
- The servant-leader is servant first, it begins with a natural feeling that one wants to serve, to serve first, as opposed to, wanting power, influence, fame, or wealth
- How many people perceive me as first and foremost a servant?
- How many people perceive those in positions of authority to be first and foremost servants?
- Most important question: What does it take to cultivate a genuine desire to serve?
- True Commitment:
  - The fundamental distinction between commitment and fanaticism is uncertainty
  - A fanatic is certain. A fanatic has the answer. A fanatic knows what really is happening
    - A fanatic has the plan.
  - Fanaticism is the fundamental abuse of all positions of authority
  - How can we have humility if we have got all the answers?
- There is no such thing as a privileged view of reality.
  - We are all blind, biologically blind
  - We do not see the world around us. We see the world we are prepared to see
- We must be 100% committed to being wrong
- This is the nature of commitment – that it requires us to serve through embracing uncertainty
  - True commitment creates choices for others
- Vulnerability starts with our embracing complex issue and not trivializing them
- Every process of transformation begins with yourself. It has to start with personal change
- If you are not willing to make yourself vulnerable then you cannot provide good leadership
- How do you tell a servant-leader is at work? – Do the people around the person grow?