



SERVANT-LEADERSHIP, HUMILITY, AND ACTION

An Interview with Ken Blanchard

—LARRY SPEARS AND SHANN FERCH

Spears: In your forward to *Focus on Leadership* in 2002, you mentioned meeting Bob Greenleaf for the first time at Ohio University. Would you share with us your recollections of that meeting and any sense you had of Greenleaf at the time?

Blanchard: I went to Ohio University because Vern Alden had gone there from Harvard to be president. He had this belief and dream that he was going to make Ohio University the “Harvard of the Midwest.” He brought in some of the more interesting people there; the whole place was on fire. Les Rollins was one of his mentors and had been with him at Harvard. Les was a really good friend of Bob Greenleaf’s. They used to bring their friends for weekends to meet with student leaders and faculty. Bob Greenleaf came for a weekend in the mid-sixties when we went there. My wife, Margie, and I got to spend a weekend with Bob Greenleaf, Les, and a group of student leaders. They had what they called the “Ohio Fellows Program,” which was a special student program for leaders; that’s why Bob was there. I had been an advisor and worked with the folks there. It was a wonderful weekend.

The biggest memory that I have of Bob Greenleaf is how humble he was. He just seemed to be so unimpressed with himself and yet his experience at AT&T and things that he had done I thought were pretty amazing. He was more interested in what the students had to say than what he had to say. In the process I got a good sense of servant-leadership as much by his behavior as I did by his thinking, because he really wanted to bring the best out of everybody that was there. It was a great experience.

Ferch: Ken, I’ve really admired your influence coming from this tradition of spirituality and faith. It’s become a real profound influence around the world.



Can you talk about the role of servant-leadership and the role of your faith and how you look at those two things?

Blanchard: Well, Shann, I was a latecomer to my faith. I was in my late forties and when I decided to turn my life over to Jesus, being a behavioral scientist, I was interested to know what did the man do? So I went to Matthew, Mark, Luke, John, and Acts; I was looking for the red print. I just had to laugh, because everything that I had ever taught about leadership or written about leadership, Jesus did, and he did it with this incompetent group of twelve guys that he hired. It turned out he was the ultimate servant-leader.

I first started thinking about this after I was on the “Hour of Power” with Bob Schuller. Schuller said, “Ken, I love *The One-Minute Manager*. You know who was the greatest one-minute manager of all time?”

I said, “Who’s that?”

He said, “Jesus of Nazareth.”

I said, “Really?”

And he said, “Yeah. He was real clear about goals. Isn’t that your first secret, one-minute goal setting?”

And I said, “Yeah.”

And he said, “You know, you and Tom Peters didn’t invent management by wandering around, Jesus did. He wandered around from one little village to another village. If anybody showed any interest he would praise them, heal them.” Then he said, “Isn’t that your second secret? One-minute praising?”

And I said, “Yeah.”

And he said, “And if people stepped out of line he wasn’t afraid to give them a little bit of a reprimand or redirect them. Isn’t that your third secret?”

And I said, “Yeah.”

And he said, “Well, he was the greatest servant-leader.”

Hersey and I had developed a concept called Situational Leadership, which means that there are different leadership styles depending on the development level of people. In our version of situational leadership the lowest level of development is the “enthusiastic beginner”—they’re highly committed but they don’t have any skills. It just fascinated me because Jesus went out and got these twelve disciples and said, “Come with me. I’m going to make you fishers of men.” They were all excited. They just pick up and followed him. They didn’t know anything. So what did they need? They needed directed behavior. The first commission is two pages of directed



behavior: “Stay here. Wear this. Do that. If they do this, dust off your feet.” It’s just amazing.

Then you see his leadership style over time move from directing to coaching to supporting to delegating and then in the end of Matthew, what does he do? He delegates and says, “Go and make disciples of all nations and baptize them in the name of the Father, the Son, and the Holy Spirit.” So he moves them from dependence to independence.

And then in Acts, Peter, who is a problem child among the disciples, he saves a crowd of three thousand. So he really is a “fisher of men.” I just got fascinated and I found that nobody was teaching this in the divinity schools, they weren’t preaching it, and so I said this is why I’ve been given a lot of this notoriety and some fame and all. Once I got on the team—and we know that the world’s in desperate need of servant-leadership role models—why not go to the greatest servant leader of all time, Jesus? So that’s where I tied it together.

I hadn’t thought much about servant-leadership since the time I had spent with Greenleaf. Hersey and I had developed Situational Leadership which turns out to be a classic Servant-Leadership model. But I really didn’t get it until I started to look at the Gospels and realized that Jesus was an incredible leader. And look at the other great servant-leaders that give him credit? Martin Luther King, Mandela, Gandhi—classic servant-leaders who really learned a lot of what they practiced from studying the Gospels and studying Jesus’ behavior.

I’ve started to lead like Jesus’ ministry, not to convert people, but I think that if you really want people to believe what you do, you ought to behave differently. And as Christians, if we want people to behave differently and believe what we do, we’ve got to set an example as leaders. When I got to look at Jesus, it was, “Wow. This guy really had it nailed.”

Ferch: How do you try to practice servant-leadership in your interior, or reflective, or personal life and how in your close relationships? Then we’ll move out to the organization.

Blanchard: Being an effective servant-leader is a transformational journey. It starts with personal leadership, self-leadership. I think that one of the reasons why some people don’t get servant-leadership at the heart level is they haven’t really looked at themselves and answered the basic question, “Am I here to serve or be served?” It’s so interesting that Jesus, after he was baptized, what did he do? He went off by himself for forty days to answer the



question, who he was and whose he was. Those are major issues of leadership. The “whose you are” is who’s the audience you’re playing to? Where is your self-worth geared? Is it your performance plus the opinion of others? Or is it a higher level of goal? By looking at yourself you get perspective.

And then the next issue is one-on-one leadership. Now you’re trying to build a sense of trust. When Jesus went out and started to pick up disciples, his first issue was, did they believe him? Did they trust what he was saying? Dealing with one-on-one is all about trust and respect.

Then the next movement is team leadership, and team leadership is more complicated than one-on-one. The issue now is, how do you build a community? He was dealing with individuals before. Jesus started to build a team and a community that he could start to send out, initially two-by-two. What you’re trying to get at with a team is that none of us is as smart as all of us.

And finally, the last realm is organizational leadership. This is more complicated than team leadership because now what you’re trying to do is not only manage a group of teams, divisions and all, now you’re trying to get to be an effective organization, which is both human satisfaction and results. As Jim Collins said, “Great leaders don’t have an either/or aspect toward people and results. It’s both/and.” That’s what really takes the run at the organizational leadership. I think in terms of the church, unfortunately, Jesus didn’t spend a lot of time teaching us how to build an organization. That’s where we probably could have used a little help because it’s more complicated.

So often when we have an organizational problem we try to deal with it at that level when a lot of organizational problems are problems of people who have never really taken a good look at themselves and decided who they are and whose they are, and are they there to serve or be served. So I think it’s a transformational journey.

Spears: Ken, Robert Greenleaf wrote in a number of places about some of the characteristics of a servant-leader. There are three I wanted you to speak about in turn: listening, empathy, and foresight. Starting with listening.

Blanchard: Listening is probably one of the most powerful aspects of servant-leadership. I think if God wanted us to talk more than listen, he would have given us two mouths. The reason listening is so important is that [it’s vital] if you’re going to build a trusting relationship with people. A friend of mine has an interesting concept. He said, “Trust begins with respect.” And he said that if you respect somebody, you face them, because you want



to hear their opinions, you care about what they have to say. If you don't respect somebody, you turn your back on them, you couldn't care what they have to say, you're not going to listen to them.

A lot of people ask me, "In these tough economic times, how do you build a trusting relationship?" I say, "It starts with respect." With respect, what you're really starting with is, "I want you as my business partner, I want to know what you think." Servant-leaders are there for their people and they want to hear what their people have to say. Listening is important.

The type of listening is important to know. I learned from Tony Robbins that there are two ways that people can listen: one is to sort by self and one is to sort by other. People who are self-serving leaders, they sort by self. So you'll say to them, "Gee, it's a beautiful day," and they'll say, "Well you should have seen the weather I had yesterday in Michigan." They take the conversation away from you, so that's not really listening. A person who sorts by others, if you say, "It's a beautiful day," they're going to say, "What is it about beautiful days that really excites you, makes you feel good?" They will keep the ball in your court. I've seen servant-leaders I really admire—people like Colleen Barrett and Herb Kelleher from Southwest Airlines, Truett Cathy from Chick-fil-A, Bill Pollard from Servicemaster—they're tremendous listeners. They really care about their people and they want them to share their views.

Spears: What is the role, or significance, of empathy in servant-leadership?

Blanchard: I think empathy is the capacity to put yourself in the other person's shoes. Servant-leaders are there to serve. Who are they there to serve? The people that they're attempting to lead, and therefore they really have to have an understanding of their viewpoint, their feelings, where they're coming from so that they can bring those people together around a vision and a direction that really makes sense. If you have no capacity to understand your people from their standpoint then you're really in trouble.

I was with a fellow recently who has an interesting model around personal relationships. He said it all starts with self-awareness. The second is relationship awareness. First you've got to know yourself, then you've got to be able to understand other people because if you don't understand other people then it's hard to get them to commit to a result or a vision that you have there. I think empathy is a very important thing, the capacity to put yourself in somebody else's shoes and see the world from their viewpoint.



Spears: Greenleaf called foresight, “The central ethic of leadership,” and spoke about foresight as something that leaders frequently seem to overlook. What has been your own observation about foresight?

Blanchard: How do you define foresight? Being able to see into the future?

Spears: He described foresight as the ability to look at what has happened in the past, to place that in the context of the present, what’s going on now, and then to combine those two and look into the future to try to make one’s best guess as to what the likely outcome will be of a decision.

Blanchard: Well, that definition of foresight—which is really to be able to understand the past, apply the present, and look to the future—those three time frameworks all come into play. I think the capacity to understand what’s happened in the past, that’s part of empathy, that’s part of understanding, that’s part of listening, and if you can understand what’s in the past and how it impacts what’s happening presently, then you’ve got a better chance of moving people to the future.

I find that a lot of times people are living in the present through the past or the present through the future, and it’s really almost keeping those things separate. I had a golf university that I started, and one of the things I tried to teach people—I wasn’t teaching them about the basics of swing, but more about the mental—is that when you’re behind the ball, what you’re doing is planning the future: “Okay, here’s where I’m trying to head, and here’s what I want to try to accomplish.” And then when you get over the ball, you should move into the present, which is, “I’m really here now.” And then after you hit the shot, you analyze the past. Where people get in trouble, in golf and in life, is that in golf, you might miss a short putt on the second hole because they didn’t cut the cup right. Eight holes later somebody’s saying, “Aaargh, I can’t believe I missed that putt!” and they’re blowing their future because they’re still hung up in the past. Or you’ll get somebody who comes to the sixteenth hole and all they have to do is get three bogeys in a row and they’re going to have the best round of their life and all of the sudden they see themselves in the locker room telling everybody and all and so what happens? They go double-bogey, double-bogey, double-bogey.

I wrote a book a number of years ago with Terry Waghorn, who was from Europe, and what we were saying is today, the future and the present are banging into each other so much. We felt that you shouldn’t have the same people planning your future who are managing your present, because



they'll kill the future; they're either overwhelmed with the present or they have vested interests. At that point my wife stepped down as president of the company. She heads up the office of the future and she has three or four people who work with her who can't go to any operations meetings. Their full-time job is to look out there with the big-picture question, "What out there could put us out of business and what's happening technology-wise?" When 9-11 happened and the whole training industry went downhill, we were so prepared because she knew all about webinars, they knew about training people on telephones, because we had somebody looking to the future there. In fact, when she gets a really good idea in her group they usually give it to our board of directors and then we talk about whether we should pass it to the president to implement. That's really been very helpful. It doesn't mean that they don't analyze the past but one of the things they're always doing is just studying things.

I found so many times that we mix those up. I was at universities for ten years and the worst thing you could do is ask the faculty to plan the future, because they're going to kill it. In fact, when we got involved in taking over Grand Canyon University, we made it a for-profit university right away—not to make more money, but we had to make decisions. At our first faculty meeting we said, "We have good news and bad news. The bad news is that the university will no longer be run completely for the benefit of the faculty. The good news is that you're going to be paid well because we're a for-profit university."

Another friend says that every company ought to have a vice president or a president of the past, one of the present, and one of the future. What comes under the present is accounting. If you put accounting and finance in the same department, who wins? Accounting kills finance! You've got to get the bills paid and you've got to do this. So you put accounting in the present. If you've got HRD and personnel in the same department, who wins that one? Personnel, because that's present-oriented. HRD is saying, "Who do you need in the future?" If you put marketing and sales in the same department, who wins that? Sales kills marketing every time because it's present-oriented. And then if you put production and quality in the same department, production wins. If you had a vice president for the future that you had finance, marketing, HRD, and quality reporting to and if you had a vice president of the present with accounting and sales and production and those kinds of things, then the job of the president would be to settle the arguments between the past and the present. We mix those things up to much.



I think that what Greenleaf was saying was that servant-leaders know how to understand a lot of different time frames and somehow work all of those so that you move forward, not denying what happened in the past or turning your back on the present, but how to use those to move toward the future.

Ferch: How does servant-leadership—you know, one of the characteristics is healing—how does servant-leadership help an individual encounter their own weaknesses and try to get to healing on that?

Blanchard: One of the key aspects of being a good servant-leader is not only to have empathy for others but to have empathy for yourself. I think that's being willing to be vulnerable. My father was an admiral in the Navy but he was kind of a "Mister Roberts" kind of [person], and he said, "They used to teach you in the military, 'Keep your distance from your people...you might have to put them in harm's way, and if they're a friend and all...'" He said, "That's such craziness. If you act like you're not scared and you've got everything under control, your men know that's not true. If you're vulnerable with them, they'll be willing to be vulnerable with you."

I think that's really important, to get in touch with your own humanness. The neat thing about servant-leadership is it's not all about you. It's about "us" and "we" and the team and what we can do. If you walk around and act like you've got it all together then your ego's in the way and you're going to be a self-serving leader, not a servant-leader. If you want people to be open, you've got to be open with them.

I always loved the Johari Window. People think it sounds like it's mystical. No, it's not, it's just a theory developed by Joe Luft and Harry Ingham so they called it the "Johari Window." What it really says is that there are certain things about yourself that you know and there are certain things about yourself that you don't know. You might not know you've got lousy breath. You do know what sex you are and how tall you are. There are things about you that are known to others—they know what your height is and they know all these kinds of things. And there are things about you that they don't know. These are fears you might have, concerns. The feeling is that if you want to create an open environment where people can be truthful with each other what you have to do is you have to open your "public window." The public window is where what you know about yourself and what other people know about yourself is the same. Now what you know about yourself that they don't know is your "private [window]," and what they know that



you don't know is your "blind [window]." And then very creatively what neither of you know is the Unknown.

The way you open the public window is, first of all, through feedback, where people will share with you things that you might not know. That opens your public window. For example, one of our people came to me today and said, "Ken, I know you've been really busy lately, but you just haven't been taking the time to just walk the halls as much as you used to, and I just want to tell you that people miss that." And I went, "Wow, that's so helpful. You get doing stuff and you forget what maybe was really helpful, and I just so appreciate..." She took something that was a blind to me and brought it into the public window.

Now, the way that you open your private window to the public window is through disclosure, where you tell people concerns that you all have. For example, I believe you should treat your people as your business partners. Our people don't know what's happening with all the financial conditions of our company unless we share with them. We brought a guy in a number of years ago who taught everybody in the company how to read a balance sheet. Every quarter we open the books to everybody and we not only share all of what's happening in sales and profit margins and all that, [but] we also share how we're doing with our covenant with our banks and all that kind of thing. Why do we want to do that? Well, we have a goal that if there are problems with the company, we want everybody to lose sleep, not just us! We did it at 9-11, we did it now, because we want to keep our people. They know where we can cut costs, they know where we can increase sales, and if we walk around and keep this to ourselves, it never gets out there in the public where they could maybe help us and give us some feedback. What's so interesting is that if you create an environment where you have feedback, disclosure, feedback, disclosure, all of the sudden you start opening the unknown window. You both say, "Wow, that's really interesting, I never thought of that." "Neither did I." And now you've got synergy, which is one plus one is a lot more than two.

Spears: Robert Greenleaf called servant-leadership fundamentally the idea that one is servant first. He had the best test for to observe the growth of persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants, and what's the effect on the least privileged in society? Will they benefit or at least not be further deprived? This idea of the impact on the least privileged of



society—and will they benefit or at least not be further deprived—seems to me to be, in some ways, a very radical, sometimes overlooked, but I think perhaps one of the most important parts of servant-leadership. Could you share your thoughts about this, in relation to your Christian faith and also to our responsibility to the poor and others who would meet this definition of the least privileged of society?

Blanchard: Our company's mission is to help individuals and organizations lead at a higher level, and in many ways leading at a higher level is all about servant-leadership. We say it's a process of helping people accomplish worthwhile goals while taking in the concerns and well-being of all involved. So, for example, we don't think that making profit is a worthwhile goal; it's really a by-product of how you treat your customers, how you treat your people, and what kind of citizen you are in the community. Profit is the applause you get for taking care of your customers and creating a motivating environment for your people, being a good citizen in your environment. Being a good citizen in your environment is to be caring about everybody there.

We have a colleague that just came out with a book called *The Catholic Perspective on How to Lead Like Jesus*, and he said we did a really good job on the servant part of servant-leadership, but what we forgot is two other aspects of leadership. One is the steward, and the other is the shepherd. The [servant] has a lot to do with the question about why are you leading? Are you there to serve or be served? And steward is, are you a good steward of the resources that have been given to you, both people resources, financial resources, other kinds of resources. It's the philosophy that you don't own anything; it's all on loan. What you do with the resources that are on loan to you, and your people are all important. A good servant-leader is also a good steward of resources.

The other is the concept of the shepherd. In the Bible where the shepherd has the ninety-nine sheep and one is missing, what does he do? He goes off to find the one, because everyone is important—every single human being.

My father taught me, "Son, you can really tell a lot about a leader by how they treat people who have no power, people who can't do anything for them." At our company we not only have profit-sharing but we also take 10 percent of our profits and we give it to our employees across the board for them to donate to causes that they like. It has to be a 501c, it has to be a nonprofit. We want them to get used to tithing, get used to serving. We also



have in the company where people can take time off to work in the community at projects so that they get the importance of it all. To me, generosity isn't just about treasure, it's about your time and talent. I like to add a fourth one—it's in a book I wrote with Truett Cathy—"touch," how you reach out to other people.

A servant-leader thinks that everyone's important and how can we help the greatest number. I don't think you do that by just giving people handouts for nothing. I think you try to help them get on their feet. Your main goal is to help people become self-sufficient and be employable and be able to take care of their families. I think that's so key, that whole service mindset. We take a group of people from the company down to Mexico to build homes, and that's one of the most powerful experiences, to work alongside a Mexican family that had to raise enough money to buy the land. This YWAM that we go with, they provide the materials but it's our labor and working with the family. It's a powerful thing for people because we are so privileged in this country that we start to forget that not everybody has things. And we also forget that maybe people around us need help. That's really important. It's not about you, it's about the people you want to serve and the people around you that need the impact of your servant-leadership, too.

Ferch: What does it mean to you to be a servant-leader in your family, with your wife, with your kids, your grandkids?

Blanchard: I mentioned about the transformational journey. We're working on a book, *Lead Like Jesus in the Family*, and we think that being an effective parent, being an effective spouse, starts with the self and answering that question about who are you and whose are you. You've got to begin there. I heard a wonderful woman recently who said that the family is really the husband and the wife—the kids are your most important project—and what you need to focus on, because the kids will be gone, and then all of the sudden you're looking at each other. So the one-on-one relationship is you and your spouse. When you have kids, you're building a team, you're building a community. And then the organizational aspect of the family is the extended family. What are you going to do with the relatives and the in-laws and the out-laws and all.

I'll give you an example: Our son got divorced from his first wife. It was just a personality mismatch and they both decided that they would be better off without each other. They had two kids; they have an incredible



working relationship with the kids. His first wife comes to all of our family gatherings. Our son is remarried; she's not jealous of Scott's wife because Scott drove her crazy. She doesn't want him back. But she's part of our family. When her mom died not long ago, my wife and I hosted the reception after the funeral for all of her family. It's really important for us to manage the relationships. Our daughter's married to a fellow from Venezuela. How do we bring his family into our family? That's really managing an organization. So it goes self, one-on-one (your spouse), now the kids make it a team, and then you've got the extended family.

I was on a program with Tom Landry one time, the great Dallas Cowboys coach, and someone said, "Coach, how do you stay so calm in such a crazy game?" And he said, "It's really easy. I have my priorities in order. First, comes God, second comes my wife, third comes my kids, and fourth comes my job. So if I lose on Sunday, I've got a lot left over." He said, "There's coaches out here that if they lose on Saturday or Sunday, they've got nothing left over, because they are their wins." He said, "The reason that the wife is second is the best way I can show the kids I love them is to love their mother, and the best way my wife can show the kids is to love their father."

What often happens in relationships is after men get married, they say to themselves, "The marriage job is done and now I can get back to work." And work becomes number one. What often happens to women once they have kids is that the kids become number one. They don't have a relationship with each other. The reality is that's really important. I'm just so thrilled with the things that young people do nowadays. My wife's brother is the president of our company; he's eighteen years younger. He and his wife have "date night" once a week. They don't break that date night. On date night he can't talk about work and she can't talk about the kids; they talk about their relationship and, "How are we doing?" That's a very powerful structure to have for people: going to Marriage Encounter, going to Gottman for training—he's been so amazing in his research around marriage—even putting as much money aside as you spend on the wedding in a bank account to use for coaching, counseling, and all those kinds of things.

It's so important. We have enough data about the impact on kids in broken homes. If a home is broken, man, you want to manage that extended family and that relationship. It's funny, this summer my son's two boys, one of the kids was really in a really funky mood, and so Scott says, "Well,



I guess we'd better get your mom on the phone." So here he is with his ex-wife on the phone saying, "Curtis is doing this," and Chris is saying, "Well, Curtis, what do you think about this?" They are just fabulous. The boys might say to my son, "Mommy says we can do this." "Oh, why don't we call Mommy and see what Mommy thinks about that?" No matter what happens, your kids are really important, but so's your relationship, while you're married or if for some reason it breaks up. I can't think of anything that's more powerful.

Does servant-leadership apply? You'd better believe it. There are two things that get you off from being a servant-leader. One is false pride—when you think more of yourself than you should, you have a "more than" philosophy, you're promoting yourself, you're smarter, you're brighter, you're quicker, you're this—or a "less than." You have fear or self-doubt and you think less of yourself than you should. Both of those things are very self-oriented: one, you think you're a really big deal and you're more important than you should be and the other one, you're less important than you should be.

What we have found in our work is that if I'm working with Larry and I have a servant heart and Larry has a servant heart, meaning Larry wants me to win and be successful as much as I do and I want him to win and be successful as much as he does—in other words, we have each other's best interests at heart—I guarantee you that working on a book or working on a project, where you both come with a servant heart, we're going to get the work done well and our relationship will build. If we're trying to work together and we've both got false pride—we're concerned with who's going to be the senior author, who's going to get more royalty, and "I've done this" and "I've got this background" and all—we're going to have conflict because we're both coming from a "more than" philosophy. If we're both coming from self-doubt and fear—"I don't know, I'm not sure that I'm as bright as he is" and you say, "Ken's got this and all that"—we're going to avoid each other, we're going to keep our distance from each other. The tough thing in life as a servant-leader is, what to do when someone you're working with comes at you with either false pride or self-doubt. They could hook you into their territory.

I was working with a group of parents recently [and gave] a classic example of the parents who've got a teenage kid who all the sudden stands at the breakfast table saying, "I'm so sick and tired of how you run things around here! I'm outta here and I wish I didn't have to come back." Now,



I ask most parents, “What would you do if he ran to the front door?” They would shout out, “Who do you think you’re talking to, young man? You get back here!” Now you’ve got false pride and false pride, and you’ve got an ego fight. If the parent would stay in a servant heart and run to the front door and yell to the son, “Hon, I can see that you’re really upset and it looks like I might be part of the cause. Tonight when you come home, can we talk?” you just will see their whole body language change.

If somebody comes to you from self-doubt or fear and says, “You know, you’ve given me this job and boy, I’m not really sure about it and all,” and you go, “Yeah, well I’m not really sure either, you know,” then you’re going to send each other downhill, whereas if somebody comes to you and they’ve got some self-doubt, if you stay in a servant heart you can say, “I can hear your concern and your worry. What I want to know is what I can do to help. I think you can do this but I don’t want to deny that right now you’re feeling a little inadequate. What can I do to help?” Boy, you just can lift them right up into problem solving. The hard thing for us as servant-leaders is to stay in a servant-leadership heart.

Sometimes it’s the follower who’s a servant heart and they’re dealing with a false-pride boss. How do you deal with that boss? And you say, the boss isn’t getting enough credit, so what do you do? You go in and catch the boss doing something right, and you praise him, try to serve them in a way that that false pride lowers and they feel more secure so you can work together.

We’re all leaders in our interactions with other people, and what we have to do is remember that if we stay with a servant heart that anything we’re doing will get done and our relationship will boom. I think that’s so true in couples. You know, people go back to the Bible and “the woman is supposed to be there for the man and all”—don’t read things out of context. You’re both there to serve. You both have different roles. Gottman found that one of the biggest negative forces in a marriage is the man who refuses to take advice from his wife. Well, that’s pretty stupid! I mean, if I didn’t take advice from my wife, I would have been in a lot of trouble for a long time. She’s a lot brighter and can see things [I don’t]. It’s that understanding that we’re a team, how do we do this thing together? We just celebrated our forty-seventh year of marriage, and Marge said recently, “This is a really sweet time in our relationship. The kids are grown up, they’re in their forties, and we get the grandkids once in a while but we can give them back. It’s just a sweet time.” The reason it’s sweet is because we happen to be married



to our best friend. That doesn't come from just saying it, it comes from that give-and-take relationship over time.

Spears: Ken, you've both inspired individuals and companies, and you've spoken eloquently in the past about servant-led companies like Servicemaster, Chick-fil-A, Nordstrom, Southwest Airlines, and others. What do you see as some of the similarities, the common threads perhaps, that run through these exemplary servant-led institutions?

Blanchard: I hate to admit that Jim Collins nailed it [laughs] with his research from *Good to Great*, but he's a pretty solid researcher, and he came out with two characteristics. Whether it's Truett Cathy or his son Dan Cathy, or Herb Kelleher or Colleen Barrett, Bill Pollard when he was running Servicemaster, Jim Blanchard and his partner running Synovus, or the Wegman family, these leaders had the two characteristics that Collins talks about. One is resolve, which is determination to accomplish a goal, to live according to the vision or be the very best. What drives Truett Cathy is to use the talent that God has given us to have a positive influence on everybody who comes into contact with Chick-fil-A. He's just resolved, "We're going to do that. We're going to have an impact on people."

A lot of people think servant-leadership is kind of soft leadership. No, they don't know that there's two parts of it. One is vision and direction, which is leadership. It's about going somewhere. If you don't know where you're going, how can your people follow? And so the leadership part of servant-leadership is vision and direction, and that's what the resolve piece from Collins's research is. The person has a real vision, a sense of where they're going. The traditional hierarchy can be alive and well for the vision and direction piece. Look at Jesus. Where did he get his vision and direction? From his father, the top of the hierarchy. And then the second part of servant-leadership is how do we live according to that vision, accomplish those goals, do all those things? That's when you start to philosophically turn the pyramid upside down. Now you're moving to the servant aspect of servant-leadership. When Jesus washed the feet of the disciples, he was transitioning from vision and direction to implementation. He had a slow group. It took them almost three years for them to understand what he was really here for, and then when he realized that he was going to be leaving, he had to get them ready for how they were to carry on. When he washed their feet, what did he say? "Just as I have done for you, do for others."



[Take] Herb Kelleher with Southwest Airlines. Do you know what they think their business is? They're in the freedom business, the freedom of every American to fly to see a friend or relative in a happy time and a sad time. That's why they're so interested in low fares and all. They're in the freedom business. But not only are they in the freedom business, but they also have a set of operating values. Do you know what their three values are? First, a warrior spirit, which is that drive to get the job done, the resolve to be the best. They turn a plane around in eleven or twelve minutes. Second, is to have a servant heart. It's right in their basic values. And then the third is a fun-loving attitude. When they interview people for front-line positions at Southwest Airlines, they videotape the interview. They don't videotape the person they're interviewing, they videotape the people who are interviewing. What they care is, "How are these people responding to this person, because we want them to have a fun-loving attitude, we want them to be smiling when they're talking to them." That's what they do. So the first one is that resolve, that determination, to have a set of values that guides your behavior.

The second is humility. Collins never anticipated humility being a major characteristic of an effective leader, and yet that is what he found. Some people think people who are humble are weak. I wrote a book with Norman Vincent Peale called *The Power of Ethical Management* and we defined humility as people with humility didn't think less of themselves, they just think about themselves less, which is a wonderful way to think it. People who are humble feel good about themselves but they don't think that they've got to raise their hands and make themselves important. The second definition I love of humility comes from Fred Smith who wrote a wonderful book called *You and Your Network*. He said that people with humility don't deny their power, they don't deny their skills, they don't deny their traits, but they recognize that they pass through them, not from them, and that their skills are on loan. Any skill that you have is on loan. It's not all about you.

Those two things are so powerful when you look at it. The people that I so admire have such low ego-needs. I spent some time with Bill Bright, who founded Campus Crusade for Christ, and whenever I was with Bill Bright you'd think that I was the most important person in the world. He wasn't looking to see who else he could talk to, he wasn't looking for who was on the phone, whoever was in front of him—and I found this with Norman Vincent Peale and I found this with Bill Pollard and I found this



with Herb Kelleher and Truett Cathy—when you’re in front of them, you are important. They want to hear you. They want to know what you’re thinking. That’s just an amazing thing. It doesn’t come from not feeling good about themselves. It comes from their desire to develop you.

One of the ways you can tell self-serving leaders, they don’t want anybody around them to look good because they think that if they look good somebody will think they ought to be leaders. Servant-leaders want people to develop. If a leader rises up, they’re willing to partner with them, maybe even move and take another role than them because to them it’s what it’s all about, the development of people.

I think servant-leaders don’t fire people; I think they fire themselves. I wrote a book with Garry Ridge, president of WD-40, called, *Don’t Mark My Paper—Help Me Get an A*. What they really do [at WD-40] is at the beginning of the year they sit with each of their people, each manager, and go over the job requirements and then come up with three to five observable, measurable goals. If they accomplish that, they’ll get an A. It’s the job of the manager to help them get an A. A lot of people say, “You’re going to be soft markers.” No, you can’t be soft markers; it’s got to be observable and measurable. But a lot of organizations, they rate people on stupid stuff that nobody knows what it is, like initiative, willingness to take responsibility, promotability. Nobody knows that that is. So what do they do? They suck up to the hierarchy.

What they do at WD-40, and what a servant-leader does, is “Here’s what we’re trying to accomplish. Now that that’s clear, I work with you to help you to win.” No matter how you work with somebody, it’s obvious if it’s not in their sweet spot. Then you and they are both going to know that that’s not the job for them. What they do at WD-40 when that happens is if the person is a good value player—in other words, they’re consistent and good citizens—then they’ll try to find another position in the organization for them. If they’re not a real good values player, then they will “share them with the competition.” That’s the term they use, not “you’re fired.” I’ve looked at a lot of the records and data, and the people that are separated from WD-40 are not angry; in many cases they know that that’s the best thing for them because it’s not the right spot for them.

It just drives me crazy when I see people who think their main job as a manager is just to judge and evaluate their people. There are three parts of managing people’s performance. First is performance planning, when you set the goals and objectives. That’s the leadership part of servant-leadership. If there’s a disagreement between you and your people over goals and you’re



the manager, you win, because you represent the goals of the organization. Now, once those goals are set, the second part of managing people's performance is day-to-day coaching. Now you turn the pyramid upside down and you're there to praise progress, redirect, work with them. Then the last part of managing people's performance is evaluation. If you've really done a great job of goal-setting, and now you've done a great job of day-to-day coaching, when you get to evaluation there's no new news, both leader and follower know where they stand.

What happens in most organizations when you ask them, "Where is more time spent? In planning—goal setting, day-to-day coaching—or performance evaluation and review?" people say, "Evaluation and review." Why? Some companies do a good job of goal setting but after the goals are set, they file them. They don't look at them again until the end of the year and somebody's getting their annual performance review and everyone's running around, bumping into each other trying to find the goals. To me, the most important part of managing people's performance is the servant part of servant-leadership, which is, "Now that you're clear on what's being asked of you and what good performance looks like"—which we call one-minute goal setting—"now my job is there to praise progress, redirect, once in a while reprimand if you aren't doing what you already know you're to do. I'm there to help you win, and if we both work closely together as partners, we're both going to know if we've given it a good shot and if this should be a job for you or not."

Spears: I'm going to ask you a pair of "bookish" questions. You've published forty books. I'm curious to know, what two books that you have written mean the most to you and why?

Blanchard: You could look at that in a number of different perspectives. My favorite is always the one I've just finished. If I answer on which impacted my life the most, I would say, *Management of Organizational Behavior*, the textbook I wrote with Paul Hersey. I never thought I could write and I never even thought of myself as a teacher. When Hersey had made me take his course—which in retrospect was a fabulous thing, he was teaching a great leadership course—he said to me, "You can't audit my course. Everybody takes it for credit, and you're welcome." And later as I knew Paul, he said, "People who audit courses, they don't do anything." He said, "You've got to have some skin in the game. Then I know you're going to learn." In that process I wrote some papers for Paul. He wanted to write



a textbook and he had some self-doubts about his own writing ability, and he wanted a “good writer” like me to work with him, which was kind of an unbelievable thought. But that book showed me that all the perceptions that people had given me in the past were wrong. I say to everybody, “Don’t let somebody stomp on your dreams and beliefs because it might not be true.” I would look at that one.

The second one that impacted my life the most probably had to be the book I wrote with Norman Vincent Peale, *The Power of Ethical Management*, just because Norman and Ruth had such an incredible impact on my wife, Margie, and I, in our spiritual journey. They were just such caring and loving people. Norman was eighty-six when I met him and Ruth was something like seventy-eight, and Margie and I were in our forties. It was a mutual admiration society because they were so amazed that “young people” like us would be “interested in what we thought” and we were blown away that two people as accomplished as they would care what we thought. That was a really powerful one.

Another one that I would put up there would be my opportunity to work with Don Shula on a book called *Everyone’s a Coach*, just because he was such an incredible, high-integrity but intense human being, a perfect example of a servant-leader who doesn’t have to be a two-shoes, a “goodie two-shoes.” He was hardnosed but everybody knew that he cared. It wasn’t about him, it was really about achieving excellence. He said to me one time—it really impacted me—he said, “Ken, if you’re going to aim for a target, go for the bull’s eye, because if you miss the bull’s eye, you’re still on the target. But if you just aim for the target and miss the target, you’re nowhere.” He told his players from the beginning, “I want to win every single game.” Now, is that possible? No. But he won more games than anybody ever in the history of the game, and the only undefeated season. He had this resolve, the determination to be the best, but he also was there for the people. This thing with Vick from Atlanta, I think the ownership is as big a problem with that as anybody. How can they sit around and say, “We didn’t know what he was doing?” Don Shula hired an old ex-FBI guy to be on staff and he told the players, “We’re going to know where you are and what you’re doing. Why? Because we want to interfere in your life. We care about you. We don’t want temptations and things out there to get you off of focus so you can be the best you can be.” It was very straightforward; everybody knew why he was there. It’s like the shepherd, every sheep is important!



He also shared with me—and I think it’s important for a servant-leader—“Ken, respect is much more important than popularity.” I think sometimes I had erred on the [side of] popularity because I want to be liked. That’s probably one of my Achilles’ heels. Don said, “I want to be respected, not necessarily liked. Not that I want to be disliked, but if I’ve got to choose between the two...” I think that’s what a real servant-leader is, because sometimes they have to make a hard intervention. Jesus was willing to throw the moneylenders out of the Temple and make hard interventions with the Pharisees and people whose thinking was off base. And so popularity is not as important as maybe we all think.

Spears: Are there particular titles, essays, books by Robert Greenleaf, or particular ideas that have stayed with you from your reading of Greenleaf’s writings?

Blanchard: The book that my wife and I use when we teach all over the place is *Insights in Leadership*. I think that’s just a fabulous book. And the reason we love it so is it applies servant-leadership to all kinds of organizations: profit, nonprofit, and all. It also has a very powerful article about followership. What’s the role of the follower? If both leader and follower have a servant heart then something’s going to happen, but if the follower is just waiting around for the leader to do everything, then that’s not coming from the servant heart, and I think the servant-leader’s going to get a little impatient with that. Some people think servant-leadership’s for the church, or it’s for this-and-that. No, it’s for all organizations because, as I said, it’s both vision and direction and implementation.

My son, Scott, and Drea Zigarmi who heads up our research in our company, did a study. They call it “The Leadership-Profit Chain.” They reviewed two hundred studies of leadership and its relationship to what they call organizational vitality or success. They wanted to see the relationship between leadership and organizational vitality or success, and they took into consideration employee passion and customer loyalty. They looked at two parts of leadership. One was strategic leadership, which to me is the leadership part of servant-leadership—vision and direction and values and all. Then the second was operational leadership, which is the servant part of servant-leadership.

Very interestingly, they found only an indirect relationship between strategic leadership and organizational vitality and success. What they found was, the reason why it’s an indirect relationship is that your people



and your customers, they don't know what the strategy is. They don't know where you're heading. All they know is how they're treated by the leaders throughout the organization. See, a servant-leader wants to build leadership capacity throughout the organization. If you have an organization where the vision and values and the direction are clear and then the philosophy is to turn the pyramid upside down and empower all the front-line people and the supervisors and the middle managers to make it happen, then all of the sudden, what they start to do is empower their people. What happens when people get appreciated and empowered? They get passionate about their work! And what do passionate people at work do? They go out of their way to serve customers. Then they make their customers loyal. The customers start bragging on them, which reinforces them. It's this interaction between passionate employees and loyal customers that really has the biggest impact on organizational vitality. It's driven by operational leadership, by the servant part of servant-leadership.

Now I don't want to say that strategic leadership isn't important, because it is, but it only accounts for ten to fifteen percent of the impact on performance. The people that apply Skinnerian psychology to organizations talk about the ABCs of performance. A stands for Activator, which [means] something happens before people can perform. That's goal setting, training, establishing values and visions and all. Then B is Behavior. People start now to do things. And C is Consequences, which is what happens after people start to do things. And you ask people, "What is the biggest impact on performance: what we call activators or consequences?" And a lot of people say, "It's got to be goal setting, it's got to be..." No! Ten to fifteen percent of the impact on performance comes from activators, antecedents. Eighty-five to ninety percent comes from what comes after people start to perform. The behavior is controlled by its consequences. It's the praising progress, the redirection, all those kinds of things, that, if they're done from a servant heart, drive the organization.

My whole goal is to say to people, "Servant-leadership is not the inmates running the prison. It's not about pleasing people. It's not some religious movement. It's the only kind of leadership that makes sense, that takes into consideration, in Jim Collins's word, both people and results." It's not either-or; it's both-and. And that's where the action is.

Ferch: A lot of people say servant leadership is "Kum-Bi-Yah," it's soft. What's your answer to that?



Blanchard: Well, I think I just answered that. I said that's crazy. Why is it all the companies led by servant-leaders happen to be high-performing organizations? That's why I can't quite understand how people don't get it. That's why I'm doing this series following up on the *Leading at a Higher Level* book, first with Garry Ridge, president of WD-40, and now Colleen Barrett. I just want to show people how powerful this stuff is and if they read it coming from successful organizations, they're going to get it. So it's not soft management; it's management that's smart because it creates both great results and great human satisfaction.

Spears: I love where Greenleaf talked about the Latin root of religion, *religio*, meaning "to rebind." Through this center for Faithwalk Leadership and now through "Lead Like Jesus" you've brought a powerful expression to servant leadership through the meaning of Christ in your life. I've met people of many different faiths and philosophies who are sincere, humble, practicing servant-leaders. And one of the great challenges of life and the history of humankind has been the way in which our faith and beliefs sometimes seem to set us at odds when perhaps there are more things linking us together if we spend time looking at it—bridges rather than walls. I wanted to get your sense of where you view servant-leadership in relation to different faiths and philosophies of the world. I guess the question really comes down to, from your perspective is it possible for someone of any faith or belief to be a sincere servant-leader?

Blanchard: I think it's an interesting question, can somebody be a true servant-leader and not be a person of faith. I think they can be if they have it in their heart. I think if they have it in their heart, God's already there; they just haven't picked it up yet. It really comes from the heart. One of the things that excites me again about Jesus is that he didn't want people to be loving; he wanted them to be loving human beings. He didn't want them to be kind; he wanted them to be kind human beings. I think that he wanted to give people a heart attack.

When I was working with Bill Hybels, the Willow Creek pastor, on *Leadership By the Book*, he said to me, "Ken, what's your biggest disappointment in your work?" And I said, "The biggest disappointment is that more people don't use it. I get people coming up to me all the time, 'Oh, Ken, I just love your books. I've read them all.' And I try to be polite, but I really want to say, 'Have you ever used any of it?' I still go around the world and I ask people, 'How do you know whether you're doing a good



job?’ and the number one response, eighty to ninety percent of the time, is ‘Nobody’s yelled at me lately. You know, no news is good news.’ So I know that people aren’t being caught doing things right. A lot of the things that I preach aren’t...”

So Bill said to me an interesting thing. He said, “Ken, I think you’re making the same mistake I did. You’re trying to change people from the outside in. I used to do that. I used to preach the Golden Rule, the Ten Commandments, until I realized that what Jesus wanted is to give us a heart attack. He wanted to really get inside of us.” And I think the people that are servant-leaders, whether they recognize the Spirit in them, have some unique energy in them that says to them, “I’m here to serve, not to be served. That’s my belief, that’s who I am.”

I got interested when the Pharisees essentially said to Jesus, “Ten commandments are too many. What are the biggies?” and he said, “Love God with all your heart and all your mind, and love your neighbor as yourself.” If you have those as your values, then you don’t need a commandment, “Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal.” If somebody really has in their heart that I’m here to serve and not be served, that’s who they are, I don’t think we need to teach them a lot about listening. I don’t think we need to teach them a lot about empathy. I don’t think we need to teach them a lot. I think that’s who they are and they’re going to come off as that’s who they are. Where the people are in trouble as servant-leaders is that they’re trying to become servant-leaders from their head, not from their heart. But I want to tell you, when push comes to shove, under pressure, if it’s not who you are it’s hard for you to do even what you think is right because your ego is going to get in the way, your false pride, your self-doubt. But if it’s who you are then that’s who you’re going to be on a day-to-day basis.

We think that being a great servant-leader has four aspects. One is the heart, which is your character and where you ask the questions [who you are and whose you are]. Second is the head, which is where your beliefs about leading and motivating people [are]. The third is your hands which is how you behave. Unfortunately, the heart and the head nobody can see, but they can see your behavior. If your heart and your head are in the right place it’s going to come out in your behavior. But even if it’s in your heart and all, there are temptations and pressures in life that are going to get you off of track, so the fourth thing we look at is habits. I had never studied habits before, just like I’d never studied art before. I mainly was a head and hands



guy—what’s your theory about leadership and what’s your leader behavior. Through Hybels I really started to look at the heart and the intentions and the character and all. And then the habits thing, I had never thought about.

Jesus had five habits. One was solitude. He wasn’t afraid to get off by himself. It’s really interesting if you trace when he went off by himself. After he was baptized he went off for forty days. You know, that’s a long period of time. How many of you have taken that time away? So Satan made a mistake to tempt him then because he might have been hungry, but man, he knew who he was and whose he was. He went off by himself after he found out John the Baptist was killed, I think to deal with grief. He went off by himself after he fed the five thousand, I think to deal with his ego. Remember he was both human as well as God, and they wanted to make them king. The one I got the biggest kick out of, he was healing one day and the disciples were getting excited: “You know, this could be a really good business!” And that night I think he healed Peter’s mother-in-law. The next day there’s big crowds there and the next line of the Bible is, “Early the next morning Jesus went to a solitary place to pray.” [This] is the second habit, prayer, a conversation, something more powerful than yourself. And when the disciples woke up, the crowd is there and he’s not there and they’re moving around and they find him and they say, “Come, they’re waiting for you.” Now, did Jesus care about these people? Sure he did. I don’t think there’s a more empathetic person. You are going to be tempted by stuff that seems attractive. You will get tempted by lousy options. You’ll get tempted by attractive options. And so Jesus said, “No, let’s go to the next village so I can preach, for that is why I’ve come.” He didn’t come to be the greatest healer of all time; he came to spread the Good News and the Gospel.

So he had solitude, he had prayer, he was constantly in prayer, even at the end, sort of saying, “Do I have to do this?” Third, he understood Scripture. I always say to people, “What do you read? Are you reading junk or good stuff?” [When] Satan tempted him, he could’ve blown Satan off and said, “Hey, Baby, I’m number two, man. You’d best get out of here.” But what did he do? He said, “It is written.” How many times did he quote Scriptures? And boy, you need those sometimes.

My friend Bob Buford, his son Ross, they got a call that his son was missing. He was camping out on the Rio Grande River with a couple of buddies and they got this stupid idea of what would it be like to be an illegal alien and so they swam across the Rio Grande River, except it was January, and only one of them made it. Bob got everything that money could buy:



helicopters and trackers and all. That afternoon he's on a bluff with an old guy that tracked illegal aliens for over thirty years and he said, "What's the chances I'll ever see my son again?" He says, "Not good." And he said, "I was thinking of jumping off the cliff." Ross is his only child, he loved that kid more than anybody could love anybody. And all of the sudden he remembered Proverbs 3:5, "Trust in God with all your heart and lean not on your own understanding," because it doesn't make any sense for a twenty-three-year-old kid to die. And so Bob suddenly said, "That saved my life because I thought, well, I just missed out on thirty years with Ross but what's that compared to eternity? There's important things to be done." Charlie "Tremendous" Jones used to say, "You're going to be the same person year after year except for the books you read and the people you meet."

A fourth habit he had was he had a small group that he could be more vulnerable with. He took Peter and John and James away. We all need a small group that we can be more vulnerable with, a group that maybe can be more honest with us. Do you have a small accountability group?

And then finally, unconditional love. You trust in the unconditional love of God. I say to parents all the time, "How many of you love your kids?" And they all laugh and put their hands up. "How many of you love your kids only if they're successful, if they're good athletes, good students." People don't put their hands up. And so I say, "So you mean you love your kids unconditionally? What if you accept that unconditional love for yourself? What if you realized that you can't earn enough, you can't perform well enough, you can't sell enough, you can't do anything to get any more love. You've got all the love there is." Then you're going to have a different perspective on life.

One of the things that I think is so important for people who [want] to be servant leaders, is they've got to find a way to enter their day more slowly. Norman and I said, and I think it's really true, we all have two selves. We have an external, task-oriented self that's used to getting jobs done and then we have an inner, thoughtful, reflective self. Which of those two selves wakes up quicker in the morning? It's the external, task-oriented. What happens? The alarm goes off. Has anybody ever told you what a stupid term that is? I mean, why isn't it the "opportunity clock" or "it's going to be a great day"? ALARM!!! Boom, bang, you jump out of bed in your task-oriented self, you're trying to eat while you're washing and you jump in the car. You've got yourself running to this meeting, that meeting, here, there, and all, and finally you get home, 8:00, 9:00, 10:00 at night, absolutely



exhausted, fall into bed, don't even have enough energy to say, "Goodnight" to somebody lying next to you and the next day, BOOM, you're out of there again. I find that a lot of good-intentioned people are caught in a rat race. Lily Tomlin, the great philosopher from Hollywood, once said that the problem with rat races is that even if you win it, you're still a rat. That's why I think we need to enter our day more slowly so we can recalibrate who we want to be in the world, so we have a higher chance of maybe doing that. But if we don't, then we're just going to race around.

I met a president one time...it just blew my mind. Whenever he had a problem, he'd gather information on the problem, and once he had all the information, he'd say, "OK, we're going to go to solution now. But before we do that, I want you to spread out around the building, go take a walk and all, for about a half an hour, and I want you to quiet yourself. No telephone, nothing to read. And I want you to look for the answer within." And he said it blows his mind the clarity and the decision-making capacity coming back when people have a chance to quiet themselves and think through something without all kinds of distractions. I think half our problem of not behaving on our good intentions is that we don't give ourselves any space to recalibrate who we want to be so that at the end of the day...

You know, I never was a journal writer, I have friends who do journal writing in four colors and write poetry, and I'm competitive enough that if I'm going to write a journal I want one of the best journals around, but Bill Hybels, he said he was the same until he was a chaplain for the Chicago Bears when Singletary was there. Singletary's a great faith-based guy. And so Bill would lead a Bible Study on Monday morning and after Bible Study they would watch the game films from the weekend. They would identify what went well, what they thought was good, and what they thought didn't go, what they needed to change. Bill's driving home and he said, "Man, that's a journal."

I tell you, if you would write a journal at the end of the day that starts off with praisings—what did you do today that's consistent with who you wanted to be—and pat yourself on the back. Then put "redirections"—what did you do today that you'd love it if you had another shot at it to redo, and maybe it's something that you ought to apologize for and maybe ask forgiveness or something. But if you kept track and you started your day slowly and got a chance to really set a vision of who you wanted to be and then you give yourself a score at the end of the day, that's a powerful thing to run your life.



The thing about servant-leadership is it's so powerful for everybody around you, but it's so powerful for you, too. I mean, it's win-win, because I see people who are servant-leaders with inner peace, with a quiet joy in them, and I think "Why?" It's that they're doing good things. But they're also constantly examining themselves. They want to behave on their good intentions. I think that's so key. And that gets back to the heart. I think the heart and the habits are just two pieces that I wasn't into before, but man, are they powerful for people who want to be servant-leaders.

ABOUT KEN BLANCHARD

Ken Blanchard is the co-founder and chief spiritual officer of The Ken Blanchard Companies, an international management training and consulting firm that he and his wife, Margie Blanchard, began in 1979 in San Diego, California. In addition to being a renowned speaker and consultant, Ken also spends time as a visiting lecturer at his alma mater, Cornell University, where he is a trustee emeritus of the board of trustees. Starting with his phenomenal best-selling book, *The One Minute Manager*, coauthored with Spencer Johnson, which has sold more than thirteen million copies and remains on best-seller lists, to *Raving Fans*®, *Gung Ho!*®, and *Whale Done!*, Ken's impact as a writer is far-reaching. His books have combined sales of more than eighteen million copies in more than twenty-five languages. Ken has received many awards and honors for his contributions in the fields of management, leadership, and speaking. The National Speakers Association awarded him its highest honor, the "Council of Peers Award of Excellence." He was inducted into the HRD Hall of Fame by *Training* magazine and Lakewood Conferences, and he received the Golden Gavel Award from Toastmasters International. Ken also received The Thought Leadership Award for continued support of work-related learning and performance by ISA—The Association of Learning Providers.