

Chapter 15 What is Y (power-theme) of leadership? Will to serve &/or Will to power

ABSTRACT

This chapter is about themes, the themes of Power, from will-to-serve to will-to-power. Bureaucrats are supposed to have that will-to-power. We all know that many develop a will-to-power. Will-to-poser can be power for good, or power that is used in quite an evil way. Augusto Boal's book, *Theatre of the Oppressed*, is all about how to put power on the theatre stage, and how put oppression on the stage that can accompany power (this is covered in a separate chapter). There is also an appendix C that contains quite a number of games of power, some we are using in the class as theatre of leadership training exercises.



Horse Island: Themes of Power (will to power and will to serve)

Once upon a time,

On Horse Island, WILL TO POWER was not considered such an evil ambition. McClelland saw power as a trait and a basic need, Machiavelli viewed it as a part of the strategy of Renaissance princes, and Nietzsche wrote a book called *WILL TO POWER*. Horses have a lot of power, but like princes they are trainable.

As those in search of leaderly theory set sail from the Pirate's Isle of Traits to the Isles of Fox Behavior and the Situation Isles of the Snail and Bear, power became less and less acceptable to the masses. Those who set sail for the Isle of Horse Power see understanding WILL TO POWER as integral to leadership. Without power is leadership possible?

Powerful leaders can fire, hire, promote and demote "at will." The horse can buck you off. There are trappings of power, as some leaders have more privileges from power such as company cars and planes, more staff, bigger offices and budgets. My horse Nahdion is king of the barn, the alpha-male. We all are trained to serve him. People applaud and emulate horsepower, comply with willing acceptance and some fear, or resist those in power.

Various cultures approach WILL TO POWER differently. Some Latin and Asian Pacific Rim cultures prefer lots of distance, respect, paternalism, and deference to those in power; authoritarian will is the way to lead. Some Anglo ones prefer low distance, with more participation and democratic counter-balance to leaderly power. French German and Italians are thought to prefer an Eiffel Tower cultural model and like to see the boss at the top of the Tower; leaderless, self-managed teams are not so popular there. Hofstede made a career pointing out country by country differences. That is, until people began to find cultural differences within countries that violated Hofstede's predictions, and now many see them as just stereotypes.

Among the inhabitants of Horse Power Island are those who debate the power of higher order and lower order participants. Secretaries often have the power over information. And then there are the social exchange theorists that see power as an aspect of everyday life, like borrowing something from a neighbor, knowing they will soon borrow from you.

We now have a dilemma. A contradiction between WILL TO POWER and WILL TO SERVE. The "Y" dimension of the IN THE BOX model of leadership, is settling upon an idea: that leaders learn to balance their will to power and their will to serve. It is not an either/or.

What are Five Types of Power? ([French and Raven](#)).

1. **Position power (legitimate status in hierarchy).**
2. **Coercive power (can punish people who resist; use of fear).**
3. **Reward power (give grades, money, punishment, better assignments).**
4. **Expert power (have competence or expertise).**
5. **Referent power (use attractiveness or friendship to get your way).**
6. in the conflict, they have not established a dialog.

DISCUSSION QUESTIONS - What kinds of power tactics were used in the scenes? (Position, reward, punishment, expert, referent, & coercive).

- Why does the problem have to be solved by them? Can the problem be resolved by the social system they are in? What is the systemic oppression in the situation? Is there a solution that would work? Or is this set of skits about the desires each person had? Is it about cops in the head or about solutions in the situation? What is the agent – scene ratio?
- If this becomes Forum Theatre – we can replace the storyteller character with a volunteer and try out different solutions to the problem. If it is an Image Theatre, then we want to explore the analysis of the images in the scene. If someone knows how to solve it as a Forum Theatre, let him or her take the stage and perform the solution. If it is more about Image Theatre, then let's try pilot and co-pilot, or another Image Theatre game.

French and Raven (1968)

We think that top executive hold all the power, but in reality, many lower participants can resist change, implement their own agendas and fight off boss-power. Power is a game of centrality in various resource and person networks.

On the formal side of the game table, French and Raven see five sources of power for those seated at higher level in the hierarchy; each has its tactical use according to Yukl and Falbe (1990, 1991).

POSITION POWER TYPES (have access based on formal position):

- **Legitimate Power** - leaders are conferred the formal right to demand compliance from subordinates. The tactic here is to stress the legitimacy of one's position and set role expectations.
- **Reward Power** - access and mediation of instrumental rewards others value. The tactic is to stress the instrumentalities that come from doing the tasks; Accumulate things of value to other or information of use to others.

MIXED TYPE (a bit of both though some place referent as a position type):

- **Referent power** - influence stemming from one's affective regard (attraction) for, or identification with, another person in power position. The tactic here is inspirational appeals and ingratiation attempts that build trust and common interest. Weber (1947) looked at charisma that is endowed by followers in the wisdom and infallibility of a leader with supernatural ability.

PERSONAL POWER TYPES (stem from personal talents and skills):

- **Expert Power** - based on expertise, competence and information (and knowledge). The tactic here is rational persuasion. Tactic is to build your credentials (as you are doing now by being in college or some training program).
- **Coercive Power**- based on fear and the ability to punish and others fear of punishment. The tactic here is to apply pressure; Accumulate punishments which could be levied on other or accumulate damaging information

Consult - [Theatrics of Power exercises and games](#) based on French and Raven classification.

OTHER RESOURCES: [Power Exercise - Health Organization](#) (link down)- based on Star Power Exercise Johnson, p. 229-270 in *Joining Together, Group Theory and Group Skills* (7th edition), David W. Johnson and Frank P. Johnson, Prentice-Hall, Inc.

Exercise - Write a paragraph on "How do you get your way?" This was an experiment by Falbo (1977).

Power of Lower Participants

David Mechanic (1962) found that people without formal position power, not seated at the top, but "lower participants" also exercise significant power. They control such instrumentalities as,

- (1) access to **resources** such as materials and budgets,
- (2) **people** needed to do a job, and
- (3) **information** or knowledge, including knowing the rules.

If you want to test the power of lower participants, watch what happens to your access to these instrumentalities when a secretary or clerk you offend tightens up all the rules on you. EPA and OSHA inspectors can mess with you if you give them a hard time. Lower participants can occupy central positions in the information and resource flow that give them significant sources of power to resist the power of those in formal positions of authority.

Mapping Power Exercise - Develop your own power map. At the center of this map is YOU, and as you move to the edges, the people who control resources (information, people, and information) you need to succeed in your goals. Draw maps of power in an organization you work in. Include both your opponents and allies. A power map is not the same as an organization chart, it is about the resources people have or do not have access to and how they use them. A power map depicts who and where the resources and power wielders are in your organization and who tends to ally with whom. Indicate: What are the different centers of power? What are the different levels of power (from most to least powerful)? Who has power over whom, and what kind of power? Use arrows or other symbols to indicate some of these relationships. Share the results of the activity during the class session.

There is a theory of power about leader behavior

Machiavelli

About the “Y” Dimension - In leadership theory of old, the Machiavellian Prince and Superman (Nietzsche) theories of leadership paid great attention to the WILL TO POWER, but in recent decades leadership has been locked in the prison house of the WILL TO SERVE.

George MacGregor Burns (1978) wrote an amazing book about the various types of Leaders. In Figure 1, he wrote of opinion leaders, revolutionary, reform, government, and heroic leaders. MacGregor wrote about the power of leaders, but wanted to limit leadership to a study of just the "Good Leaders" those who used their Power, with a definite Will to Serve. He wanted to limit leadership to the positive side of moral behavior. He was therefore not going to focus on Machiavelli or Nietzsche.

Somewhere along the line, WILL TO POWER became associated with the dark side of power, and the field of Leadership spent the next fifteen years focused on WILL TO SERVE aspects of leaderly power.

See [The Prince as Leader](#) and [Leadership Traits - Machiavelli](#) for more on the dark side of leaderly power.

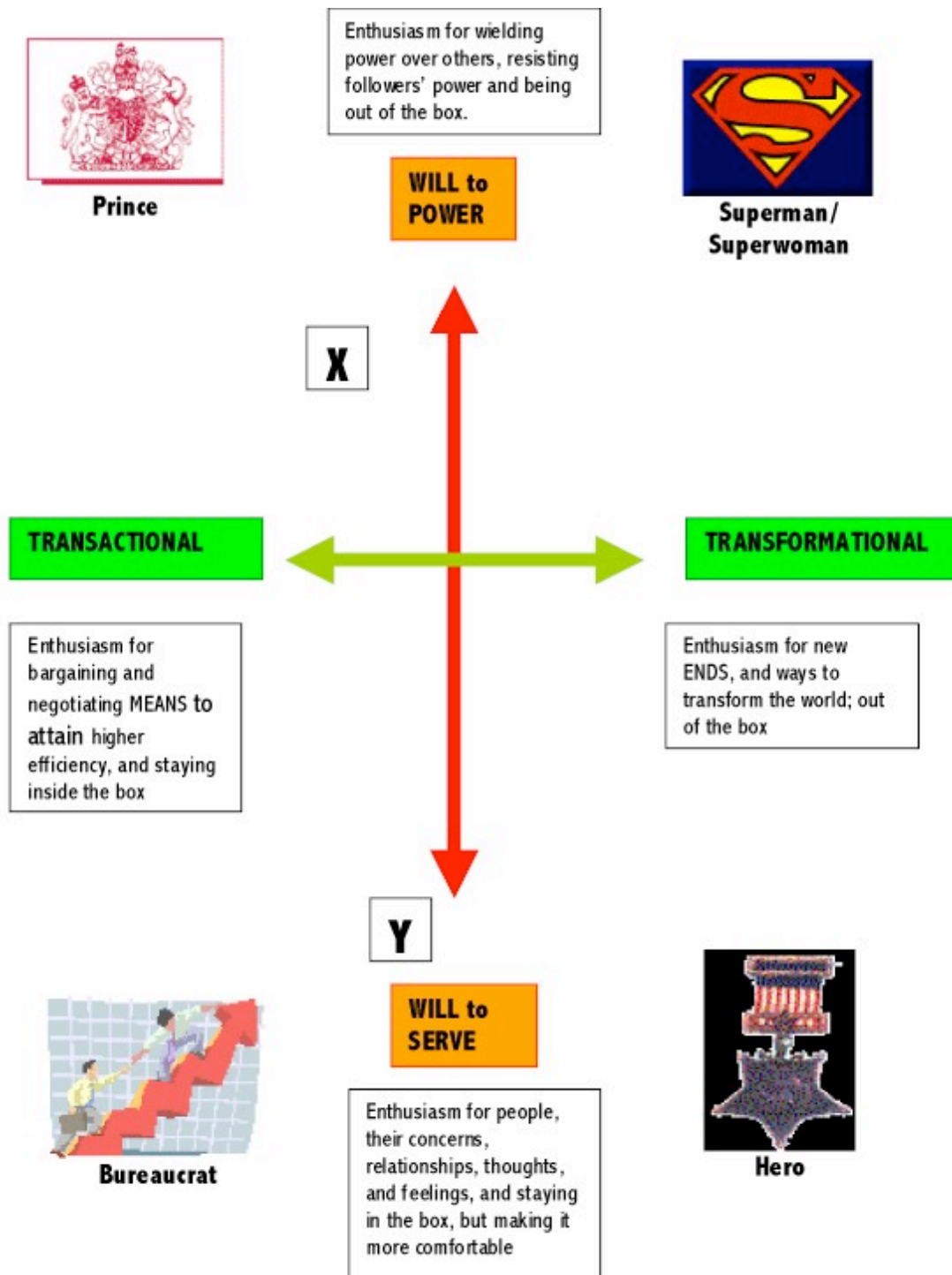





Figure One: The Prince, Superman/woman, Hero (with Charisma), and Bureaucrat


Nicoli Machiavelli (1469-1527) - Great Man - PRINCE Theory

Machiavelli (1469-1527), a diplomat and a bureaucrat with a will to power. He believed in the omnipotent great man, the Prince of the Italian Renaissance at the dawn of the mercantilist era (See Figure One). Machiavelli (1518) wrote a comedy for theater, titled *Mandragola* (2) that demonstrates the trait of a great pragmatic leader: will use fraud, trickery, hypocrisy, harshness, deceit, and ruthlessness in governance in order to secure a peaceful (harmonious) outcome.


 **Plot** of *Mandragola* - which character is shrewder than the next in tricking the others. The wealthy merchant Nicias and his beautiful wife Lucretia are without child. Callimaco overhears someone say there is the most beautiful woman living in Tuscany. He travels from Paris to seduce her, but her virtue is above reproach. Callimaco enlists Ligroin, a marriage broker who knows Lucretia and Nicias -- to come up with a scheme. Ligroin's plan is for Callimaco to impersonate a Doctor who will prescribe a special potent to help the childless couple conceive a child. Callimaco must tell Nicias he can mix a potion and give it to Lucretia to enable her to conceive. The problem is the first man to have sex with her will die from the side-effects of the potion. Callimaco proposes a crafty solution: he knows a young man who will gladly die to have sex with the beautiful Lucretia. Guess what? Callimaco changes his mask, and becomes that young man. But, Lucretia is virtuous and does not want to commit adultery. So using Nicias's money, Ligroin and Callimaco purchase the services of friar Frate Timoteo. The friar convinces the reluctant Lucretia to take the potion and sleep with the young man (Callimaco). The friar tells the biblical story of Lot's naive daughters to justify Lucretia's adultery. Lucretia is advised by the friar to capture a young man in the street at night, have sex, and have him die from the fatal effects of the potion. Callimaco just happens to be in the right street at the right time to be abducted by Lucretia. A twist in the plot is that Callimaco reveals to Ligroin that the potion will not kill him, it was his way of taking her as a lover. They agree to stay lovers, and keep deceiving Nicias.


 **Theme** - Use of fraud to accomplish a characters' objectives is acceptable if it will further their cause. Every character except Nicias uses fraud in this play. Fraud prevails over religion, force, and intelligence. The theme is it is acceptable to play on people's desires to get what you want. "Machiavelli proposed the liberation of man from all moral values" (Boal, 1991: 73).


 **Characters** - each expresses a moral quality (or anti-moral, i.e. free of any moral traits; free to be cold, efficient, and calculating, the new virtues). In this play, it is the Machiavelli's moral: that the ends justify (fraudulent) means. The characters Ligroin is Machiavelli's alter-ego: someone who does not trust to change and believes all problems can be solved with intelligence and trickery. This is also play with a happy ending. Nicias, though the victim of everyone's trickery will get an heir. Callimaco gets the beautiful Lucretia, whenever he wants; she gets her young lover whenever she wants. And friar Timoteo gets his money. Each has the enterprising spirit so important to Renaissance, whereas in feudal times, God anointed each character with moral purpose (e.g. feudal lord was God's representative on earth).


 **Dialog** - In a scene between Friar Timoteo and Lucretia, he uses the Bible in a Renaissance manner, "showing that the Scriptures had lost their normative function in the behavior of men" and had become "a holy repository of texts, deeds, and vesicles which, interpreted out of context, could justify *a posteriori* any attitude, thought, or act" or trait (Boal, 1991: 60). This is the dialog that prompted Pope Leo X to commend Machiavelli for expressing the new principles of the Church.

Will to Power:

 Powerful leaders are needed at the birth of an organization and at a time of crisis (Jennings, 1960: 5). They had what Nietzsche would call the Will to Power.

 In leadership theory of old, the Machiavellian Prince and Superman (Nietzsche) theories of leadership paid great attention to the WILL TO POWER, but in recent decades leadership has been locked in the prison house of the WILL TO SERVE. I have made this Dimension Y in Figure One and crossed it with the X dimension of TRANSACTION to TRANSFORMATION leadership which is now all the rage. My point is to show that the top half of the figure is being neglected and marginalized in current leader theory.

 The Prince shifts masks "from persuasion to cajolery, flattery to intrigue, diplomacy to promises or horse trading, or to concoct just the formula to provide his escape from disaster" (Jennings, 1960: 5). The point for Figure One is that the leader can be many persona and exhibit all four of the masks of Figure One.

 Examples of Jennings' (1960) great PRINCELY men: Frederick the Great, Napoleon, Mussolini, Rockefeller, Sr., Roosevelt, Henry Ford, and Fidel Castro. Where are the Princesses? Women do lead.

Jennings' thesis was that there are fewer and fewer leaders of the hero type and more and more of the Prince type (1960: 5). And with modern bureaucracy, Princes are more subtle in maneuvering and manipulation people and with much less innovative impact than in the Italian Renaissance.

Carlyle studied great men (the Heroes in Figure One) who would provide regimentation and organization, to move from feudal to modern society.

Herbert Spencer thought that great men were the fittest, chosen by God to survive (Social Darwinism). Definitely was conflicted over the WILL TO POWER while masking it as a WILL TO SERVE the evolution of the human race; of course the rich would be the survivors in his storyline. The poor were unfit to survive and should not be helped; conservative revulsion to social welfare was quite popular in Spencer's Victorian capitalism days.

On the other hand, John Stuart Mill preferred great men who would restore independence and originality, even independent thought; using powers of persuasion to enlighten the people.

William James disliked Social Darwinism (Spencer). James argued that there are situations and moments in history that call forth the genius of great leaders to form special relations with followers, and without these extraordinary situations they remain unknown.

Mill and James lost this race to Carlyle and Spencer.

As we shall soon see, leadership science developed a dislike for "Great Men Theory." Scientists tried to isolate traits that differentiated Great and Lesser leaders. They could find few traits that differentiated leaders and followers, so they gave up the search for some 50 years. But now, society is demanding leaders with particular traits: spirit, ethics, trust, etc. And the antiheroic bias of leadership science is being severely challenged.

And so, Machiavelli is now being rediscovered. Any with him we are able to see that many leaders are hoarding power, behaving with stealth and deception to become great, for greatness sake. And with this discover, we see that there is a dark side to leadership, the great leaders can mimic and even be charismatic in order to create hell on earth. There are despots, petit fascists, and tyrants in the executive suite. There are more princes now than in the Italian Renaissance, but they are cloaked with the mask of the hero, the transforming, charismatic leader.

Princely executives like Phil Knight and Michael Eisner use propaganda to establish and perpetuate their reputation as hero (Phil with Tiger; Eisner with Mickey) while sacking the Third World of its sweat labor. As is Nietzsche and the Superman Theory of Leadership. Leaders are not just the good guys with the White Hats, some supermen have iron will and become Hitler, Mussolini, and Stalin.

Popular culture books that teach the Art of Success are disguise will to power as will to serve. How much difference is there between Dale Carnegie and Nicoli Machiavelli? As with Friar Timoteo, spirituality becomes commercialized. Both speak in most mystifying spiritual tones about the most material financial matters; both preach "where there's a will, there's a way" (Boal, 1991: 69, 78).

In sum, from *great man* theory, trait theory evolved into *no-man* theory and into an *antihero* science of leadership, and the theory of (horse) power. The *natural leader* was dead, replaced by ghostly traits; feudal power traits gave way to bourgeois trait-virtues of rational ability, industry, and entrepreneurship.