

THE HOMOGENIZATION OF SERVANT LEADERSHIP TOWARDS NATION-BUILDING AND SOCIAL DEVELOPMENT

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Servant Leadership is one among all the essences of the concept of Leadership. The function of a leader and the vision of a certain company can all be rooted through servant leadership thus makes its homogenous. This analysis can be defined through the leadership philosophy of the leader is the same as the vision/mission of the company that he is leading/handling. This will lead towards the attainment of Nation-Building and Social Development.

Servant leiderschap is een van de essences van het concept leiderschap. De functie van een leider en de visie van een bepaald bedrijf kunnen allemaal geworteld zijn door het leiderschap van het bedrijf, waardoor het homogeen wordt. Deze analyse kan worden bepaald door de leidende filosofie van de leider is hetzelfde als de visie/opdracht van het bedrijf dat hij leidt/behandelt. Dit zal leiden tot de verwezenlijking van natieopbouw en sociale ontwikkeling.

Servant Leadership ist eine der Essenzen des Konzepts von Leadership. Die Funktion eines Anführers und die Vision eines bestimmten Unternehmens können alle durch die Diener-Führung verwurzelt sein, wodurch es homogen wird. Diese Analyse lässt sich durch die Führungsphilosophie des Führers definieren ist die gleiche Vision/Mission des Unternehmens, das er führt/umgeht. Dies wird zur Verwirklichung von Nationenbildung und sozialer Entwicklung führen.



RATIONALE/BACKGROUND

There are many factors in building a nation. Others may say that being nationalistic would be enough to contribute to the *nationhood* of a country. But there are still many ways to bolster the sense of nationalism in people. The Filipino way of aggrandizing history may be reflected on how they deal with their own culture and history and that may define how they understand and annihilate the fulfillment of citizenship. History and culture coincide with one another to attain a common perspective in reaching nation's identity. Joaquin notes:

“By the middle of the 19th Century, American nationhood had achieved that *indivisible* state of history as culture, of form as substance, when the secession of any part from the whole had become impossible: hence the Civil War. By the 1890's, Philippine nationhood had achieved a similar condition: hence the Revolution by only two tribes that could involve the entire nation”¹

Each country may find their worthiness as a nation because of their experience through their rich history and each country may find their authenticity of nationhood because of the significant culture instilled in them.

Nationhood is not the same as state building. Dinnen defines nation building as: “Nation building refers to more abstract process of developing a shared sense of identity or community among the various groups making up the population of a particular state. State building focuses on the practical task of building or strengthening state institutions. Nation building is more concerned with the character of relations between citizens and their state. State building has long been a focus of international development assistance with

a wide range of capacity-building programs directed at strengthening key institutions. Nation building has often been viewed as a more nebulous process with a limited role for external assistance”² the sole responsibility of a citizen is to contribute to the welfare of his nation. It is his obligation. It is his main function being part of the country where he resides. But being a good citizen should be based upon the direction of a leader that governs the nation. Their connection must be mutual. The direction must be straight and the effect must be circular. It is true that nationhood congeals the country's quest for independence but without the citizen's guided action by a leader who has a sense of direction and keen mindset of service and apostleship, nation building cannot be attained. Nation Building is part of servant-leadership.

In the Philippine setting, there are many leaders of corporations or conglomerates who prove that they are not only a profit earning company but also, an institution in the society aiming to contribute to the nation. One example is Geny Lopez of the Lopez Group of companies. His major company, the broadcasting arm, ABS-CBN through its slogan, “*In the Service of the Filipino Worldwide*” entails his clear vision that through media, he wants to formulate a concept of media service i.e., public service to every Filipino family. He has other companies that have the same vision of public service. Until now, ABS-CBN is among the leading media companies that serve the Filipino people with various endeavors including feeding programs, hospitalization aid, rehabilitations, education, housing and the likes.

Another servant leader is Manny V. Pangilinan (MVP), who has gained respect in his field being a public servant/servant leader and a

¹ Joaquin, Nick. History and Culture (Quezon City: Anvil Publishing, 2004), 2-4.

² Dinnen, Sinclair. Nation Building Concept Paper (AUSAID, 2006).





philanthropist. From telecommunications to transportations, MVP envisions a society that will be catered by the result of his innovative mind, clear perspectives and nationalistic approach. Presently, MVP is one of those contributors of the present generations who enlighten the lives of the Filipino people.

This paper will focus on the ideals of San Miguel Corporation (SMC). The primary objective of this paper is to understand how the leader of SMC aids in the nation building of the Philippines through servant-leadership as manifested in his words and actions.

SMC was established in 1890 as the first brewery in Southeast Asia^[3] Since its formation, SMC has served as an icon to all beer drinkers. It is not only an iconic brand, it has been cited by local newspaper, Business World, as the top conglomerate in the Philippines for 2017³ Because of the changing times, SMC has expanded its goods and services from its brewery to other basic needs such as ice cream (Magnolia), frozen meat (Monterey), processed food (Purefoods) and other products and services such as banking (Bank of Commerce), packaging (San Miguel Yamamura Packaging Corporation), properties, (San Miguel Properties), oil refining and marketing (Petron Corporation), power and energy (SMC Global Power Holdings Corporation), and infrastructure (South Luzon Tollway Corporation). SMC is a picture of how it contributes and serves the country touching everything that a Filipino needs from commodities to services.

SMC has a big responsibility to its people and nation, and its leader, its chairman and chief executive officer (CEO), Eduardo “Danding”

M. Cojuangco Jr. will lead the way for its sustainability and stability.

This paper looks at Danding Coujuangco through the lens of discourse analysis. Various news articles and opinion pieces that reported or mentioned Cojuangco and his actions that relate to servant leadership will be discussed below.

NATION-BUILDING IN SERVANT-LEADERSHIP

Leading an organization, corporation or institution needs a specific goal that will be for the common good. Part of that common goodness is how it contributes to the society where that organization, corporation or institution is part of. Nation building is part of this goal tantamount to a genuine service for the sake of the majority or the people. Page & Wong describe servant leaders as follows:

“Servant-Leaders walk the talk. They achieve institutional objectives by fostering a community spirit, seeking the common good as a prime motivation, seeing work as a partnership of service and exercising good stewardship of resources”⁴

There is such thing as leadership bounded in Servant-Leadership. The leader or the CEO must set the right direction or path for his constituents. He should have a clear vision and mindset according to the principles and essence of the very nature of the company. The vision of the leader/CEO is the same as that of the company. They are intertwined and one in principle and implementation. Greenleaf recognizes that there is an ultimate common ground between the ideals of the company and the goals of its leader. He clarified that the emblem of the function of the corporate leader as a leader himself and to

³ Our History (San Miguel Corporation) from <http://www.sanmiguel.com.ph/>.

⁴ Page, Don & Wong, Paul P. T. “A Conceptual Framework For Measuring Servant.”





his company as an institution is considered as one, thus saying:

“Organizations as well as individuals could be servant-leaders. Indeed, he had great faith that servant-leader organizations could change the world. In his second major essay, *The Institution as Servant*, Greenleaf articulated what is often called the “credo.” There he said: “This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions – often large, complex, powerful, impersonal; not always competent; sometimes corrupt. 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 servant of existing major institutions by new regenerative forces operating within them.”⁵

Greenleaf has listed ten (10) characteristics of a servant leader. They are as follows; listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community.⁶

This leads to the framework that servant leadership may be understood on the notion that being a good leader of a company is manifested also on being a good contributor to the advantage and welfare of his society or nation. The contribution and objective of a leader to his company is as the same as his objective to the nation that he is serving.

The leader’s personal vision for the nation is also the same as his company. He is the driver or the anchorman that initiates the sailing going to the right direction of the corporation. Therefore, like what he is doing for the corporation, it is the same as what the corporation is doing for the

nation - all in the name of service. Serving the corporation is same as serving the nation provided that the corporation is primarily contributing to the benefit of the nation. Ideally, servant-leaders listen to the needs and the heart of the people they are serving. It is more on offering the entire or holistic purpose of service. Initiative must start from the leader. The idea must be generic and everyone must benefit to the advantage of serving, earning and living according to the very principle of servant hood. Covey was quoted:

“If you really want to get servant-leadership, then you’ve got to have institutionalization of the principles at the organizational level and foster trust through individual character and competence at the personal level. Once you have trust, then you lead people by coaching, empowerment, persuasion, example and modeling. That is servant-leadership”⁷

This proves that serving must be in accordance to the genuine mindset of the corporation who drives *i.e.*, the leader himself. This further asserts that the leader himself must consider benefitting the people and the structure under his directive. This is a clear indication that in and through servant-leadership comes the common good ideally of the corporation or company then its people and eventually the nation.

A strong company or corporation aims not only its own benefits but also the welfare of its people and the nation that it is serving. This leads to the idea that in servant leadership, there is the objective of building a nation.

Nation building is a vision for an individual or citizen who wants to be of service to his country. It is easy to achieve though it entails a long process of dedication and loyalty. It deepens the purpose of being a productive citizen and an effective leader. Thus, commitment is one major keyword in attaining nation building.

⁵ Greenleaf, Robert K. *The Servant Leader as Leader*. (Cambridge: 2016, Cambridge MA School of Applied Studies), 16.

⁶ Spears, Larry C. *Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders*. *The Journal of Virtues & Leadership*, 1 from <http://www.regent.edu/acad/gobal> 25-30.

⁷ Page & Wong. *A Conceptual Framework For Measuring Servant leadership*.



Dinnen emphasizes the importance of commitment as follows:

“Commitment to the common good and to a shared community are essential because effective collective decision-making often entails imposing on various participants sacrifices for the common good. If these sacrifices are not backed up by shared values and bonds, the key elements of community, they will not be treated as legitimate and hence will either have to be brought about through force or will not be effectively achieved”⁸

HOMOGENEITY AND SERVANT LEADERSHIP

A leader must be mindful once assuming his post that his objective is to help build a nation. It is not only his sole responsibility or obligation, it should coincide with his people. The collective projection of dealing with the nation is one great step in building it. In nation building vocabulary, it is called homogenization. A homogenous population is described below:

“A more homogenous population may communicate better and develop common goals, which may increase the likelihood of coordination in an insurrection attempt. The effect works against the other incentives of the ruler to homogenize”⁹

Homogeneity is coordination between the leader himself and his people towards serving and fulfilling the nation. It is the bridge from vision to service. It is the first act of servant leadership and the very essence of a genuine service. In this regard, the company and the vision of the leader is one and in one direction, into the path of helping to have a nation. It is the way to achieve common goodness and dream of fulfilling the service to the nation. The leader and his people will also benefit in nation building. Stephenson

pointed out that various versions of nation building affect different groups, saying:

“Different versions of nation building benefit different groups. Some appear to benefit more the outside countries and/or the international government and non-governmental organizations, which are involved. Some benefits elites in the nation being built or rebuilt. Some spread benefits widely in the society, some do not. Nation building that will be likely to contribute to stable international peace will need to emphasize the democratic participation of people within the nation to demand rights. It will need to build the society, economy and politics, which will meet the basic needs of the people”¹⁰

This may clearly be interpreted through the following diagram below:

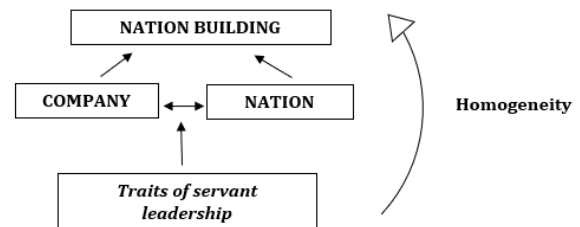


Fig.1: The relationship of homogeneity and servant leadership

The diagram emphasizes that there is one homogenous direction in servant leadership. In this framework, nation-building and service extend to its company, the nation and servant leadership. Following the concept of homogeneity in the context of servant leadership, these variables form two-way relationships.

There is an intelligence and at the same time, heart behind the full meaning of nation building in the fulcrum of servant leadership. The ideals of service are wide in scope, generic and institutional or communal. It touches other factors of development and resources.

⁸ Dinnen, Sinclair. Nation Building.

⁹ Alesina, Antonio & Reich, Bryony. Nation Building (2015) www.harvard.edu.

¹⁰ Stephenson, Carolyn. Nation Building (January 2015) www.beyondinteractivity.org.



The company or corporation is being challenged not only to manufacture goods, products or outputs but also because it may be viewed in an authentic form of leadership and genuine service. As listed above, Spears mentioned ten characteristics that make up a servant-leader:

*“Listening to one’s voice, Empathy or deep acceptance and understanding of co-workers, Healing or a force of transformation, Awareness or understanding the situation in the holistic way and knowing it’s limitations, Persuasion or convincing others that do not use positional authority to coerce compliance, Conceptualization or demonstration that provides a visionary concept for an institution, Foresight or understanding lesson from the past and the realities of the present, Stewardship or holding the institution in trust for the greater good of society, Commitment to the Growth of the People or active interest in the growth and well-being of everyone and Building Community (Nation-Building) which builds a sense of community among those who work within an institution but also people in the large society“*¹¹

These characteristics are the definition of a leader in the context of servant-leadership. In this part that we cannot disconnect servant leadership to the attainment of nation building. It is part and parcel of the constitution that makes a nation. Nation Building may not be attained if there is no element of service and this genuine leadership can be attained through servant leadership.

It is evident that service in the purpose of nation building might be a key factor in running a company or corporation. Nation building must be a strong point that must be part of the commitment of a leader in administering his company or corporation and must be part of one of his primary visions. It is in this way that realizing servant leadership entails various considerations but as soon as it is used as a form of management technique in handling people

and the operation of its products and services, then it will form a sense of commitment to its people and to the nation.

The concept of nation building goes across all three other elements in the framework above. It is an action key to service. Following the concept of homogeneity, the leader and the company he represents achieve nationhood through the act of servant leadership.

DANDING COJUANGCO AS A LEADER

An opinion piece written by the Manila Times discussed Cojuangco’s management style. At his 78th birthday party, then SMC Chief Financial Officer and Director Ferdinand Constantino talked about Cojuangco and his leadership. He described Danding Cojuangco’s management style as:

*“Always he never fails to ask whether what we’re doing will have some greater benefit to the country, to our country... Makakabuti ba ’yan sa ekonomiya?... That’s been his personal stamp and a huge influence on all of us who work for him... At San Miguel, we’ve been the beneficiaries of his guidance, his counsel and his vision. ECJ has been behind the effort to transform our company, bringing both passion and a plan to diversify our businesses and infuse in our corporate DNA a new relevance to the larger goal of developing our country”*¹²

Looking at this description of Cojuangco that came from a colleague, it is evident that he demonstrated nearly all the traits of a servant leader - listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community. This is a testimony delivered by a key executive to the

¹¹ Spears, Larry. Nation Building, cited in Page & Wong, Framework for Measurement of Servant Leadership.

¹² The Management Style of Danding Cojuangco (Manila Times, 2013) www.manilatimes.net.





employees of the company and guests who were present to celebrate Cojuangco's birthday.

The article further points this out by saying "Danding Cojuangco is a genuine nationalist and a true patriot. His love of country, of course, didn't endear him to his business rivals, many of whom were multinationals or local companies with foreign joint venture partners" Cojuangco's efforts in organizing the local coconut industry were also recognized which is further reflection of himself as a servant leader.¹³

Another opinion piece penned by Roquero (2015) for the newspaper, *Business Mirror*, highlighted Cojuangco's efforts for the Philippine basketball team, Gilas. Back in the 1980s, Cojuangco funded a national farm team and his own farm team whom he both send out to compete internationally. Not only did he send these teams out (with them returning as winners), he also introduced the now common practice of bringing in naturalized players from other countries to boost team performance. Roquero went on to note that Cojuangco built a vision in doing so. In this case, Cojuangco exemplified foresight, persuasion and commitment. He had the foresight to see the potential of bringing in foreigners to improve the playing field and in doing so had the power to persuade Filipinos to accept them.

A 2017 article by news site, *Rappler*, reported that Cojuangco planned to return as head of a political party, the Nationalist People's Coalition, as there had been disagreements with the direction that the party wanted to move in for the 2019 midterm elections. In this move, it shows Cojuangco's initiative to healing and uniting the party.¹⁴

¹³ Roquero, Ray. "Missing Danding Cojuangco". *Business Mirror*. (Manila: August 2015) 18-20.

¹⁴ Elemia, Camille. "Cojuangco Leads Political Party". (*Rappler*, 2017), 35.

PROFILING SAN MIGUEL CORPORATION UNDER THE LEADERSHIP OF DANDING COJUANGCO

Eduardo "Danding" Cojuangco, has been the front-runner of this Philippine publicly listed conglomerate holding company, San Miguel Corporation since July 1998. Though it was headed by Ramon S. Ang as Vice-Chairman and chief operating officer (COO) of the Executive Committee up until now, true to its word to help build a nation, the company is honest in emphasizing the ideals of a *nation* that builds a transparent and genuine form of servant leadership. As reflected in the company's dictum, it wants to provide solutions that make businesses full of sense and deliver quality products and goods at the same time. In their very own language, this kind of service can be coined as shared value or corporate social responsibility (CSR)¹⁵

Corporate social responsibility must be the extension of the services given by a company or corporation to the society and to the nation. The company's vision, mission and service must be actualized by their commitment not only to the society but also to the nation. It is not only their corporate obligation, but it is their moral role to help lift the standard of living of a nation. However, this instance must not compromise the quality of its products and services. They have a business to sustain and a nation to build. Therefore, the company is indeed more of a service and for the service of the nation.¹⁶

SMC has valued the sense of nation building as part of its servant leadership. Corporate social responsibility is the core of their ideal service not only to their target consumers but to the entire nation as well. *Social responsibility* is the term they use for their *social service* that is an integral part of their corporate values. Just like any

¹⁵ Corporate Social Responsibility (San Miguel Corporation).

¹⁶ Corporate Social Responsibility (San Miguel Corporation).





other serving corporation, service is the primary motivation that makes this company exist and service would be the main reason that despite all the challenges that they may face, it remains resilient and firm for its stakeholders and for the Filipino people.

Cojuangco's leadership and responsibility evolves not only through his company but also to the other avenues of service that he can give or render. "The Eduardo Cojuangco Foundation" provides various educational scholarships to the province of Tarlac including a 2010 initiative where public school teachers were funded to pursue further studies His pursuance to help the education sector is evident since he is one of the pioneers of De La Salle University's scholarship programs and remains as one of the main benefactors for its athletics programs particularly the men's basketball team. These endeavors in helping the education sector reflect some servant leader characteristics – awareness, stewardship, commitment to the growth of people, and building community. Cojuangco's dedication to contributing to educating people is an awareness that there is a need to address the education gap. In supporting different activities, he has also built trust that these philanthropic causes will be developed and utilized in a positive manner.¹⁷

This is further proof that we cannot separate the willingness of a corporation and its leader to maintain its integrity aside from being an income-generated corporation and one of the finest institutions in nation building. The strength of a corporation should be a harmonized equilibrium for the benefit of the general public. The involvement and incorporation of social responsibility by a conglomerate is its other business. SMC has elaborated on the enrichment of public service in its actions:

"We are proud to report that for 2012, our spending for social development breached the P1-billion mark, the biggest by far, by any company in Philippine history. Of this, P550 million went towards constructing 5,000 new homes in Cagayan de Oro, Iligan, and Negros Oriental for the victims of typhoon Sendong, the single-largest corporate social responsibility initiative in the country. We also continued to invest on important social causes that are closely tied to our country's development: education, health and nutrition, environmental preservation, community-building, and disaster management"¹⁸

SMC goes beyond the nature of an income-generating corporation. It is its principle. It is its cycle and its main role being a company of service to others. In the case of SMC, under Cojuangco's leadership, this can be really felt after it changed its company philosophy to "Your World Made Better" which is more realistic, more pragmatic and more in touch with the majority of people they are serving. It is more of acting as a caretaker to the people. It is extending its hand and lending to the needy which is the basic principle of service. This was reflected in Cojuangco's message of as posted in its website:

"With a renewed sense of purpose, we, together with our employees, stand ready as ever to do the work we're so passionate about: engineering growth and creating opportunities where they are most needed, enabling people by investing in industries that will make the biggest difference in their lives, and always—in everything we do—leading by example"¹⁹

It is more of saying that San Miguel Corporation and its service are already a way of life. It is part of Philippine history, culture and Filipino ideology. An article Remo narrated how SMC became an integral part of Filipino history and culture. The article states:

"For over a century, the happy unspoken language of beer has hatched many significant bonds among Filipino families and their loved ones, among partners

¹⁷ Message of the Chairman (San Miguel Corporation).

¹⁸ Message of the Chairman (San Miguel Corporation).
¹⁹ Message of the Chairman (San Miguel Corporation).





and spouses and even friends and colleagues as this flagship product of the San Miguel Brewery has always been perennially present in scores of occasions both here and abroad. For many Filipinos, San Miguel Pale Pilsen has since been a constant companion, whether in celebrating triumphs and milestones during birthdays, weddings or even community gatherings as a fiesta or in sharing grief over common struggle and hardships”²⁰

The article tried to establish that SMC is already part of the Filipino’s struggle. It is the epitome of shared moments and worldview. It is the extension of one’s ups and downs. San Miguel, preferably the beer or its other beverages and products symbolized every generations’ quench for victory over trial and feasts after defeats. This may put this corporation as one of the ultimate institutions in providing the Filipino people a taste of pleasure, life, culture and home.

This leads us to conceptualize the very core of corporate social responsibility. This very principle is the mechanistic tool of San Miguel Corporation upon the leadership of Cojuangco in attaining a corporation that is fully responsible not only in terms of its operation and existence as an earning entity but rather an outlet to contribute to the welfare of the people and its community. Niccolo Machiavelli as cited in Marks & Miller, 2010, talked about the importance of said responsibility to the nation being served. It is discussed in detail below:

“Machiavelli’s THE PRINCE provides one paradigm for rulers. For Machiavelli, the chief focus of the ruler is to ensure the survival of the state, which is done best by ensuring his own survival. CSR’s usefulness to a corporate prince is that it allows him to let his corporation appear to be virtuous, but gives him the freedom to act in the best interests of the corporation and himself. In the REPUBLIC, Plato proposed that rulers owe citizens more than survival; they must protect citizens from injustice. The wise ruler, the philosopher king, recognizes that virtue is

not only a means of doing good; it is a better means of ensuring survival. Applying this rationale to the corporation as a ruler would seem to support the progressive proponents of CSR. However, applying Plato’s paradigm to the CEO and officers may actually support a shareholder primacy norm if the corporation’s citizens are equated to the shareholders. On the other hand a Machiavellian approach to CSR in particular and business actions in general could strongly support a shareholder primacy viewpoint of business law”²¹

It was emphasized that the state (or the community or society) must be served by the ideals of a leader. On one hand, these ideals are the basis of a community to become effective, ideal and be an exemplar for the people. On the other hand, this leader must be a visionary, knows how to listen and must exercise empathy. Greenleaf thus says:

“When one is a leader, this disposition causes one to be seen as servant first. This suggests that a non-servant who wants to be a servant might become a natural servant through a long arduous discipline of learning to listen, a discipline sufficiently sustained that the automatic response to any problem is to listen first. I have seen enough remarkable transformations in people who have been trained to listen to have some confidence in this approach. It is because true listening builds strength in other people”²²

This brings us to the idea that listening is a good indicator that makes a servant leader. Listening skills must be a connecting factor to touch and to blend with the people. It is a bridge for understanding. It is a means to know what will execute goodness and truth. Listening entails empathy. The leader should be part of the inner circle of the people that he is serving. That should be the scenario because being a servant, one will deal with the people and engaging and knowing them are clear extension of giving them your hand to be with them.²³

²⁰ Remo, Amy. *Rich History, Shared Legacy*. Philipin Daily Inquirer. (June 2018).

²¹ Marks, Collin P. & Miller Paul. *The Prince and Corporate Virtue: Philosophical Approaches to Corporate Social Responsibility*. (University of San Francisco Law Review, May 2010), 60-65.

²² Greenleaf, Robert K. *The Servant as Leader*.

²³ Greenleaf, Robert K. *The Servant as Leader*.





The direction should be extended from the leader himself, to his ears, to his heart to his people. Saint Benedict taught how it is to have a fervent way of listening. In his rule, he emphasized that people have to “listen carefully and incline the ear of your heart” Cojuangco made a decision when he listened to the plea of his people as well of those who surrounded him to join the 1992 presidential election going against former Vice-President Doy Laurel, former Bureau of Customs Secretary Miriam Defensor-Santiago and former defense secretary Fidel V. Ramos. Cojuangco lost the election and Ramos assumed the presidency (n.a., n.d.). Following this loss, Cojuangco continued his service to SMC and to the Filipino people. He engaged himself in various projects from livelihood to other civic-oriented actions.

A leader who knows how to listen must be an emphatic leader who knows how to foresee the outcomes. This leader may direct his ways towards something that is visionary. Being a visionary entails a clear objective of its self and the community. The visions are clear pathways that will serve as the guiding principles to make a community whole and solid. Visionaries are persons who are competent and open lighted for everybody's sake. The common good must be given an importance because they are the priority of the direction of the projection of a leader. The direction is in accordance to the purpose of the servant leaders for greatness and improvement of the quality of living for the common good. In the corporate setting, a leader should have the vision for the people and to the nation where it is rooted.

It is always the responsibility of a company or corporation to protect the needs and necessities of the people they are serving. It is their primary motivation to live according to the principle of service equated to leadership. Cojuangco's way

of directing SMC is like applying the concept of its service for the majority. The complimentary principle of the services given by SMC and Cojuangco's aspiration, not only to his company and to his company's people and to the nation is homogenous and one towards giving this nation something that can be contributed to build it and make it a better place to live.

The homogeneity of Cojuangco's call to actualize the vision of SMC's corporate social responsibility and his mission in serving the people are a full application of servant leadership. The intention lies not only in earning but in being sensitive to the needs of the majority of the people that being served. It is in this context, like any other Filipino businessman, Cojuangco is a quintessence of servant leadership that aims for the total development of a nation that helps build its identity and its nationhood.

CONCLUSION

Servant leadership may be a principle rooted into the basic idea of servant hood. A leader with a clear vision to his constituents (a company or the society) is a leader candidate for servant leadership. There are many entrepreneurs and philanthropists still have time to extend their services outside of work. The purpose of extending services is not personal but to contribute in their own way to the welfare of the nation where they came from. In the Philippines, San Miguel Corporation under Eduardo Cojuangco's leadership, has made it part of their corporate responsibility to extend their services to the nation that makes development for the society. The company has extensive social projects that help certain groups, minorities and communities. Along with the company's corporate social responsibility, the chairman has his own projects, which is considered another





part of the company's vision in helping the nation. This contribution of both the company and the chairman to the nation is considered as homogeneity meaning both the company and its chairman/leader have the same intention in building the nation. This is the true essence of servant leadership wherein nation building is part.

Therefore, Servant leadership is indeed more of extending one's self, expanding the vision and helping build a nation towards social development.²⁴

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²⁴ Maxwell, John. The Twelve Irrefutable Laws of Leadership. (Los Angeles: Thomas Nelson 1998). 109.

