Virtue: the Missing Piece in Spiritual Leadership

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Introduction

Today's world is changing rapidly. Globalisation, information technology and different stakeholder expectations are among the many developments bringing about tremendous pressure for organisational and societal change. To respond effectively to these changes, organisations need effective leadership. To lead effectively requires leaders to emphasise the importance of people in organisations. Viewing such persons instrumentally, however, is no longer a viable approach. Individuals bring their whole person to work (i.e. physical, mental, emotional and spiritual) and many interpret their labours in terms of transcendence, meaning making and membership of a work community. Good leaders must focus on the complete needs of their employees, including the spiritual, in order to draw the best out of them. What is required today's world are spiritual leaders, leaders who are able to tap into the deep-seated core of employees thereby enabling them to transcend their ego while connecting with others and their ultimate concern. Such leadership is likely to improve workplace outcomes.

This paper addresses such an approach to leadership, spiritual leadership theory (Fry, 2003, 2005, 2008), and offers an improvement that the authors believe is better reflection of spirituality. This addition results in transcendent ethical behaviour that is of significant benefits to all organisations but especially entities such as the police force. Prior to this, however, a review of the literature on spirituality in the workplace and spiritual leadership provides a foundation on which to discuss this model and its revision.

Spirituality in the Workplace

Modern business, due largely in part to ideas developed during the enlightenment and the industrial revolution, has tended to view individuals as impersonal instruments to achieve material ends. Casey (1995) succinctly states that "work as we now typically understand it is a modern invention, a product of industrialization and governed by the laws of economic rationality" (p. 28). In the bureaucratic and scientific management models of the workplace, this rationality provided the bounds for workplace behaviour. This paradigm views people as measurable and categorised based on their attributes and skills, and organisations as operating on rational laws that, once discovered, dictate the only correct method for economic success. Logical thinking holds sway and the use of emotions is discouraged. The 'scarce resources belief' means there is a focus on competition as opposed to cooperation, political manipulation, empire building and an overall lack of trust. Furthermore, because individuals (and by default the organisations they inhabit) are beings-for-themselves and not for the other, the preservation of the self (or organisation), even if it is at the expense of the other, is paramount to continued existence (Gladwin, Kennelly, & Krause, 1995). The spiritual dimension of human beings – that dimension concerned with finding and expressing meaning and purpose and living in relation to others and to something bigger than oneself – was not welcome in the workplace (Biberman & Whitty, 1997).

Organisations today, however, are increasingly recognising the spiritual nature of human beings as well as the possibilities such individuals embody. Evidence of this exists simultaneously in the expanding academic (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Kolodinsky, Giacalone, & Jurkiewicz, 2007; Mitroff & Denton, 1999; Smith & Rayment, 2007) and practitioner literature

(Benefiel, 2005b; Labbs, 1996; Marques, Dhiman, & King, 2007; Milliman, Ferguson, Trickett, & Condemi, 1999; Ouimet, 2002). Moreover, the introduction of courses on management and spirituality in universities, special issues of peer reviewed journals and the development of interest groups among the academy (e.g. Academy of Management's (AOM) Management, Spirituality and Religion (MSR) Group) are additional signs of awareness. Indeed, Neal & Biberman (2003) contend that AOM's endorsement has provided substantial "legitimacy and support for research and teaching in this newly emerging field" (p. 363).

While historically rooted in religion, spirituality's modern usage is often not associated with any specific religious tradition. Spirituality is a broader than any single formal or organised religion with its dogma, rites and rituals (Zellars & Perrewe, 2003). A recent review of the literature by McGhee & Grant (2008) contends that spirituality comprises several interrelated components including affirming the spirit and transcending the ego, being aware of and accepting the interconnectedness of all things, understanding the higher significance of one actions, and a belief in something beyond the material universe which ultimately gives value to all else. In this way, spirituality is cognitive (a set of beliefs), affective (a subjective state of mind evidenced in certain emotions and values) and behavioural (objective behaviours that can be observed).

Translating this notion to the workplace has individuals, according to Sheep (2006), desiring to connect with the self, with others and with their ultimate other both in and through their work. Their labours provide them with a sense of meaning and fulfilment, as they perceive work both as a calling and as a means to experience their spirituality. By interpreting work in terms of what they ultimately value, spiritual individuals transcend the egotistical self so common to modern organisations. Consequently, organizations need to see their employees as people who have both a mind and a spirit while believing that the development of both is equally important. Spiritual employees want to be involved in work that gives meaning to their lives and provides a living connection to other human beings (i.e. a community) and to the ultimate other. An organisation can permit, and indeed encourage, individual spirituality by developing

> *A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy* (Giacalone & Jurkiewicz, 2003, p. 13)

Supporting individuals in exercising their spirituality at work can reap significant benefits for an organisation. To date, a sizeable body of theory and research supports this notion. Cash & Gray (2000), for example, contend that spirituality assists individuals to expand the frontiers of their consciousness leading to increased intuition and creativity at work. Others have associated spirituality with personal fulfilment (Freshman, 1999), organizational commitment (Burack, 2000), enhanced teamwork (Mitroff & Denton, 1999; Neck & Milliman, 1994), work unit performance (Duchon & Plowman, 2005), employee motivation (Jurkiewicz & Giacalone, 2004), job satisfaction and organisational citizenship behaviour (Nur & Organ, 2006), and organisational based self-esteem (Milliman, Czaplewski, & Ferguson, 2003).

Spiritual leadership is a field of inquiry within the broader context of workplace spirituality. Fry (2005) has defined it as "the values, attitudes, and behaviours that are necessary to intrinsically motivate self and others so that they have a sense of spiritual survival through calling and membership" (p.17) and has developed an extensive causal model. Despite this, however, it is generally agreed that work in this area is at an early stage and that it lacks a strong body of theory and research findings (Dent, Higgins, & Wharff, 2005; Fry, 2008). The following section provides a brief overview of the literature on spiritual leadership to date.

Spiritual Leadership

There has been an increasing recognition of the importance of people within organisations in the last six decades years. Ever since such luminaries as Abraham Maslow (1954) and Douglas McGregor (1960) instigated the human relations approach, managers the world over have be heard touting the now familiar line "people are our most important asset". Corresponding with this development has been the changing paradigm of organisational leadership. In the early part of the 20th century, the traits and personalities of leaders were the research focus, the so-called "great man theory" (Fry, 2003). Unfortunately, neither of these aspects could tell us what an effective leader actually does. This limitation initiated a shift from behavioural to situational leadership with researchers contending that the effectiveness of a particular style of leader behaviour was dependent on the situation (Kreitner & Kinicki, 2007). The idea of one best leadership style no longer existed. More recently, the emphasis has been on how leadership addresses the conceptual distinction between management as control and leadership as motivation. Two theories in particular attempt to address this difference. Charismatic leadership theory focuses upon the element of charisma and its effect upon follower self-concepts, follower perceptions of the leader's identity and follower's higher order needs (Conger, 1989). Transformational leadership theory, on the other hand, is an intrinsically based motivation process where leaders connect with followers in a manner that raises the level of effort and moral aspiration in both (Tichy & Devanna, 1986). Transformational leaders are concerned with needs and motives of their followers and strive to inspire them to reach their potential while going beyond their self-interest for the good of others. More importantly, these leader types provide a future vision and encourage belief in that vision and its achievement.

While the above theories of leadership enhance our understanding of the leader-follower nexus, they are still chained, via the modern business organisation, to an economic model grounded in the worldview of individual rational self-interest (Thompson, 2004). What is required, according to Fairholm (1996), is a model of leadership that rejects values focussing on power, wealth and prestige and instead centres on transcendent values like integrity, charity and justice. For Fairholm, spiritual leaders

> *Clarify followers' moral identities and strengthen and deepen their commitments. Spiritual leaders make connections between other's interior worlds of moral reflection and the outer worlds of work and social relationships* (p. 12).

Among the earliest to emphasise a spiritual aspect of leadership in business was Robert Greenleaf and his servant leadership approach. Writing from a Quaker perspective, Greenleaf built his philosophy on the Gospel of Luke defining a leader as one who serves and who attracts followers by virtue of that selflessness (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002). Stephen Covey is another whose writings on leadership have been well received (his most recognised title, The Seven Habits of Highly Effective People, has sold over 15 million copies worldwide and been published in 38 languages). Covey (1989) advocated a model of leadership, built on his Mormon theology, that is a "principle-centred, character based, inside-out approach to personal and interpersonal effectiveness" (p. 42). The last of his so-called habits, "sharpening the saw", includes a spiritual renewal aspect. This process involves the continual clarification of one's values in light of transcendent ideals and a commitment to others. These two popular authors, however, are only the tip of the iceberg. In fact, the management literature is profuse with spiritual approaches to leadership (See e.g., Arnold & Plas, 1993; Benefiel, 2005b; Cavanagh, 1999; Delbecq, Liebert, Mostyn, Nutt, & Walter, 2004; Depree, 1993; Ferguson & Milliman, 2008; Heaton & Schmidt-Wilk, 2008; Miller, 2004; Pfeffer, 2003; Senge, Scharmer, Jaworski, & Flowers, 2004; Steingard & Fitzgibbons, 2007). Collectively, these authors, and others, argue that people want to respond to their work with their heart, mind and *soul* and that true leadership is about providing a compelling vision and

inspiring people's deep search for meaning and nourishment of their very being via their work. Indeed, Reave's (2005) review of 150 studies found a clear consistency between spiritual values and practices and spiritual leadership.

While certainly successful in promoting the concept of spiritual leadership in business, this body of literature is primarily theoretical, descriptive and lacking in empirical models. Of the several that have been developed (see e.g. Fairholm, 1998; Kriger & Seng, 2005; Parameshwar, 2005; Sanders, Hopkins, & Geroy, 2003), only Fry's (2003) model of spiritual leadership has been discussed in any great depth (see e.g. Benefiel, 2005a; Dent et al., 2005; Giacalone & Jurkiewicz, 2003; Reave, 2005). Consequently, given the popularity of this theory in the literature, its relevance to a variety of organisations (including the police), and its relevance to virtue ethics, it is to a detailed description of this model that we now turn.

Fry's Model of Spiritual Leadership

Fry (2003) begins his seminal article by noting the rapidly growing force for global society and organizational change in the 21st century. This paradigm shift has encouraged a call for more holistic leadership that integrates the physical, mental, emotional and spiritual aspects of humanity. According to Fry, a new type of organization paradigm, one that is radically different from existing bureaucratic models, is required. This new 'learning organisation' will be characterised by novel patterns of thinking and communal aspiration where individuals are empowered to achieve organizational visions. In such an entity, people "are continuingly learning to learn together to expand their capacity to create desired results" (p. 694). The central proposition of Fry's (2003) work is that spiritual leadership is necessary for the transformation and continuation of a learning organisation. Only spiritual leadership can integrate the four aspects (i.e. physical, mental, emotional and spiritual) that define a human being; only spiritual leadership taps into the core needs for meaning and shared purpose of both leaders and followers resulting in increased organisational commitment and productivity.

After reviewing the literature on motivational based theories of leadership (especially intrinsic motivation theory), spirituality and the notion of spiritual survival through calling and membership, and workplace spirituality and management practices, Fry (2003) defined spiritual leadership as

> *Comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership* (p. 695).

There are three essential components to this definition. The first involves creating a vision that gives organisational members a sense of meaning and purpose. This vision is motivational in that it provides a destination and a means to get there. It is also transcendental in that it calls organisational members beyond the individual towards a Higher Self. Such a vision appeals to a wide range of stakeholders and reflects high ideals and standards of excellence that, in turn, harvest organisational commitment. The second aspect has the leader establishing an organisational culture based on the value of altruistic love whereby leaders genuinely care for others and endeavour to create a sense of community where individuals feel understood and appreciated. Altruistic love comprises a set of values that demonstrate unconditional respect and benevolence for both self and others. Sourced from a wide-range of religious and ethical literature the underlying values of altruistic love are forgiveness/acceptance, kindness, integrity, empathy/compassion, honesty, patience, courage, humility, gratitude, and trust/loyalty. Finally, spiritual leadership encourages hope and faith. Faith, states Fry, is "the conviction that a thing unproved by physical evidence is true" (p. 713). Faith adds certainty to hope – the hope that what is desired and expected will happen. Individuals with

hope/faith are prepared to persevere in the face of hardships to achieve their goals. In an organisational context, hope/faith is the source of absolute belief that the vision articulated by the leader will happen as will reward/victories accompanying this outcome.

By summarising the hypothesised relationships between these components, Fry (2003) constructs a intrinsic motivational casual model of spiritual leadership (see Figure 1). In this model, the leader articulates a compelling vision that produces a sense of calling, that is, gives followers a feeling of making a difference and a life that has meaning beyond the self. Hope/faith adds conviction that the vision, and any corresponding rewards, is attainable regardless of setbacks and results in action/performance by followers to achieve the vision. Altruistic love, given from the organisation and received from followers pursuing a common vision removes fears, anger, a sense of failure, and pride and creates a culture where individuals have a sense of communal membership.
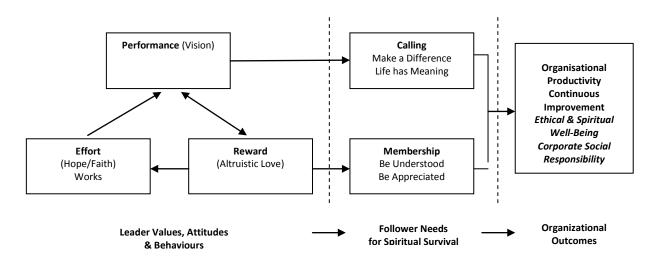

Figure 1: Fry's (2003, 2005) Causal Model of Spiritual Leadership

Ultimately, the purpose of spiritual leadership is to create vision and value congruence across the individual, empowered team and organizational levels to foster both higher levels of organizational commitment and productivity. Fry (2003) contends that spiritual leadership is a necessary but incomplete solution for organisations in today's changing world. Human beings, by very nature, seek to transcend the self (Frankl, 2000; Helminiak, 1996) while searching for and measuring value against an Ultimate Concern (Tillich, 1957). Such persons recognise authentic relationships with others and their Absolute Other as central to this process. Spiritual leadership provides the means within an organisational context to help individuals achieve this through their work, a consequence of which is their improved value to the organisation.

In a 2005 article, Fry advanced the notion that spiritual leadership is also a predictor of ethical/spiritual well-being and corporate social responsibility (CSR) (see italics in Figure 1). After exploring recent developments in the spiritual leadership, workplace spirituality, positive psychology and character ethics, Fry argued for a confluence of core values, attitudes and behaviours required for positive human health and well-being. He defined ethical well-being as "*authentically living one's values, attitudes, and behaviour from the inside out in creating a principled-centre congruent with the universal consensus values inherent in spiritual leadership theory*" (p. 68) and made the case for ethical well-being as an indispensable but not complete requirement for spiritual well-being. In addition to ethical fitness, spiritually healthy individuals incorporate the notion of transcending the self in pursuit of a vision or purpose that serves others thereby satisfying their need for spiritual survival. Consequently, Fry hypothesised that those practicing spiritual leadership at a personal level would experience greater psychological well-being and have few health related concerns. More

specifically, spiritual leaders and their followers would have high self-esteem, good-quality relationships with others, be self-determined and independent, and have mastery over their environment to achieve their purpose in life and a sense of continuing personal growth. Furthermore, since the spiritual leadership transformational process from formalised and standardised bureaucracy to learning organisation utilises a vision and values driven approach it should ultimately foster CSR. It facilitates this shift, states Fry (2005), by developing a vision whereby leaders and/or followers can initiate actions that serve key stakeholders all of whom have a legitimate strategic and moral stake in the organisation's performance. This is opposed to a "shareholder value" approach that measures outcomes based on share price alone. This enhanced model has proved popular in the organisational literature (see e.g. Fernando & Jackson, 2006; Milliman & Ferguson, 2008; Rego, Cunha, & Oliveira, 2008; Smith & Rayment, 2007). Perhaps more importantly, several empirical studies provide support for this approach (Duchon & Plowman, 2005; Fry & Matherly, 2006; Fry, Nisiewicz, & Cedillo, 2007; Fry, Vitucci, & Cedillo, 2005; Malone & Fry, 2003).

Of particular interest to this conference is a study on the Central Texas police department (CTPD) and its employees (Fry, Nisiewicz, & Vitucci, 2007) with the expressed intention of transforming the department into a learning organisation. The central issue for police organisations, states Fry, Nisiewicz, & Vitucci (2007), is that they "lag behind in their ability to change and advance leadership, yet many agencies are under the wire to stay ahead of their environment" (p. 4). While law enforcement has endeavoured to solve the issues surrounding this dilemma via such inventive ideas as professional bureaucracies and community policing they have consistently fallen short. Consequently, these organisations continue to face significant concerns including limited confidence in superiors, disillusionment and disaffection, less interest in supervisory roles, stress and burnout, poor communication with management, inadequate progressive training, increased public demand for police services combined with lowered interest in "getting involved", and minimal connection between evaluation and reward systems.

According to Fry et al. (2007), transforming police organisations into learning organisations characterised by a culture built on altruistic values that influences followers to desire, pursue and mobilise for a shared vision of meaningful work that gives one a sense of calling/transcendence and of membership with others and one's ultimate Other would result in place

> *Where people continually expand their capacity to create results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to learn together* (p. 8).

Furthermore, employees in such an organisation are characterised as being open, generous, teamwork oriented, and risk takers with an innate ability to motivate others. They view mistakes as an opportunity to learn while exhibiting a "can do" attitude as opposed to a "not my job attitude". Fry et al. believes that such an alteration would contribute positively in numerous ways to police work. The key to launching this process is, as mentioned earlier, spiritual leadership.

Survey data from 70 respondents at the CTPD (90% response rate) measuring the three dimensions of spiritual leadership (vision, hope/faith & altruistic love), two dimensions of spiritual survival (meaning/calling & membership) and organizational commitment and productivity (alpha coefficient for all scales was between .70 and .88) were subjected to structural equation modelling. In this, as in other research using this model, there was support for the causal hypothesising positive relationships between the qualities of spiritual leadership, spiritual survival and organisational commitment and productivity and employee well-being at the CTPD. The model and measures taken also established a baseline that provided input to a six-step action agenda for future training and development to increase intrinsic motivation, commitment and productivity, and well-being. While specific to CTPD, this action plan is implementable in other police organisations.

Most recently, citing a study by Duchon & Plowman (2005) on work unit performance and work unit spirituality, Fry (2008) noted that workplace spirituality was associated with the leader's ability to "personally incorporate as well as enable/support the unit worker's inner life or spiritual practice" (p. 111). Consequently, he offered a revised causal model of spiritual leadership (see Figure 2) where the source of spiritual leadership is an inner life or a spiritual practice that "positively influences the development of (1) hope/faith in a transcendent vision of service to key stakeholders and (2) the values of altruistic love" (p. 112). Such a leader is more likely to inspire a transcendent vision while generating the hope/faith that it will happen as well as developing a culture built on the values of altruistic love. The result being improved spiritual health of followers and the achievement of positive organisational outcomes. To date only a single theoretical paper applying this version has appeared in print (Fry & Cohen, 2009).

Without doubt, Fry is among the most important proponents of spiritual leadership in organisational contexts. He has developed and written a considerable body of work on the topic that has been, and continues to be, utilised extensively within the management literature. However, there are limits to his model and constituent parts need further development. It is with this in mind that the authors of this paper humbly offer the following critique and improvement.
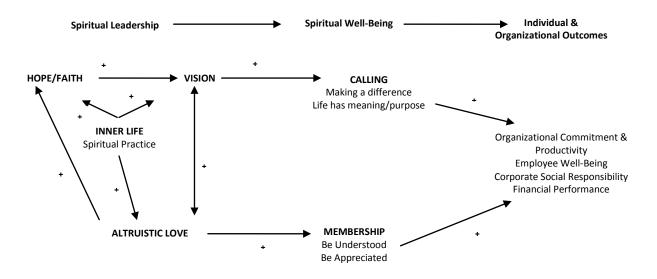

Figure 2: Fry's (2008) Revised Causal Model of Spiritual Leadership

A critique of Fry's Spiritual Leadership Model

Benefiel (2005a) notes that most studies in workplace spirituality are quantitative in nature. Such thinking appears to underpin all of Fry's (Fry, 2003, 2005, 2008) models yet they address concepts like "hope/faith", "one's inner life", and "altruistic love" that resist such classifications. Benefiel also highlights the instrumental focus of workplace spirituality as if it were panacea for all the organisation's problems and ultimately its profits. Indeed, she quotes several leading management scholars who contend that

> *Organizations need conclusive evidence connecting workplace spirituality with bottom line performance, anything less would bring into question their fiduciary responsibilities to stockholders* (Krahnke, Giacalone, & Jurkiewicz, 2003, p. 397)

This is true in the case of Fry. Even his (2008) model, despite its well thought out additions, still has an instrumental focus. Fry views spiritual leadership a means to improve organizational commitment and productivity, employee well-being, corporate social responsibility and ultimately financial performance. Others argue this approach to spirituality is counterintuitive (Lips-Wiersma, 2003) and view it as yet another attempt by business to control and exploit employees (Bell & Taylor, 2004).

Another considerable flaw with most models of spiritual leadership is their emphasis on the leadership as opposed to the spiritual aspect. Writing in 2005, and critiquing existing models at that time, Benefiel (2005a) states that Fry's (2003) model incorporates a naive understanding of spirituality since it focuses on a specific religious tradition, despite its claims to inclusiveness. Furthermore, it assumes that leaders are willing to undergo the process of spiritual transformation but offers no clue as how this occurs. Little has changed in the last five years. Although Fry (2008) has added the notions of ethical/spiritual well-being and inner life/spiritual practice, his model nevertheless provides little explanation of what spirituality is and how it relates to and results in actual virtuous behaviour.

Building on the Spiritual Leadership Model

The authors propose to incorporate Aristotle's theory of virtue into Fry's (2008) model of Spiritual Leadership. There are already several similarities between Aristotle and Fry's work. Moreover, this modification will provide scope for exploring in more depth the nature of spirituality and the process of spiritual transformation in organisations such as the police force.

Fry's original model (2003) is composed of three elements. First, the leader has a vision that work is linkable to ideals of excellence and making a difference thereby creating a sense of calling in followers. Second, the leader lives the altruistic values, thereby establishing an altruistic culture and so creating a sense of community in the organisation. Finally, the leader is convinced this is all possible. More recently, Fry (2008) has emphasised the importance of the leader's spiritual practices for achieving all of the above. In this way, Fry's leader is confident that work has a transcendent value; that work and the way it is done can a make a positive difference to the worker themselves and those around them. This is very similar to the outlook and behaviour of Aristotle's virtuous person. A virtuous person understands that their every action has a transcendental value if it is virtuous; they can also appreciate the resulting sense of fulfilment as something more valuable than mere bodily satisfaction or human success. A virtuous life leads to flourishing which is a holistic notion of 'success'; a person who masters themselves to achieve the good will not only achieve their human goals but they will be emotionally mature, ethical and spiritually fulfilled.

The values of altruistic love depicted in Fry's model reflect those in the character education literature heavily influenced by Aristotle. Moreover, Fry equates the 'inner life practices' of spiritual leaders and followers to the cultivation of the "inner voice" which is the starting point for developing virtue for Aristotle (Annas, 1993). Finally, spiritual leaders create communities and the virtues by definition foster others-centredness and a sense of community.

Fry's (2003, 2005) models assume the values contained in the vision and altruistic values influence behaviour but as Benefiel (2005a) has noted, how this occurs is not explained clearly. In later work, Fry (2008) does elaborate further on this point. He believes spiritual leaders who have an inner life practice will have a vision about what is a meaningful life, the role of work in such a life, and how one's work contributes to this. In turn, this "practice" generates the faith, hope and strength needed to inspire and support others. According to Fry, developing this inner life involves recognising and cultivating the 'inner voice' into our behaviour. However as noted above, Fry does not provide any more detail about this transformation process. Where does the vision come from? How do the values

contained in the vision become a part of one's life? Why does this lead to ethical and spiritual well being? Drawing on the theory of Aristotle, this paper attempts to answer these questions.

Before turning to this task, it should be noted that incorporating Aristotle's theory makes Fry's model more spiritual. Spiritual leadership for Fry is a means to achieve the goals of increased productivity, profit and employee life satisfaction. This latter notion consists in spiritual and ethical well-being. Not surprisingly, a utilitarian view of well-being underpins this approach. By incorporating the notion of virtue into the model, ethical well-being consists of a virtuous life, which is more appropriate for a model that seeks to foster and support spiritual behaviour (Lips-Wiersma, 2003). A virtues based theory encourages and guides leaders and followers to do good for its own sake rather than for personal or corporate gain. This, in turn, reflects the essence of spirituality. As Mitroff & Denton (1999) note, spiritual persons are not driven by their ego in the workplace. They seek wholesome relationships with others and a greater meaning in what they do.

In Figure 3, the dotted arrow represents how Fry's model of spiritual leadership makes the link between values (contained in the vision and altruistic values) and ethical well-being and behaviour (part of employee wellbeing). This paper seeks to make this link more explicit by explaining the process from knowing values to being and acting ethically.
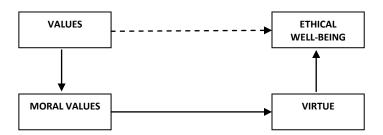

Figure 3: The link between values and ethical well-being in Fry's (2003, 2005) Causal Model of Spiritual Leadership & how this link could be made more explicit

Values generally have been defined as beliefs about how to act and as what goals are important to achieve (Rokeach, 1979; Sarros & Santora, 2001). Rokeach also describes values as standards used to guide actions, to judge ourselves but acknowledges that human beings differ in how they prioritise values. Values are desirable states, objects, goals or behaviours transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behaviour. They are enduring beliefs about preferred "end-states" (Urbany, Reynolds, & Phillips, 2008)**.** For Bond (2001), a value is that which is worth having, getting or doing. The potential link between individual values and behaviour has been recognised for many decades (Ferrell & Gresham, 1985; Hunt & Vitell, 1986). Several recent studies attest to this relationship in the workplace (Cohen & Keren, 2008; Fritzsche & Oz, 2007; Lord & Brown, 2001; Mayton, Ball-Rokeach, & Loges, 1994; Reave, 2005; Roe & Ester, 1999)**.**

While it is clear that values influence behaviour, the link to ethical behaviour is not as obvious. The literature is non-committal regarding the ethical content of the term 'value'; values can be individual preferences or normative concepts; and within the latter, there is debate as to whether values are absolute or relative. There are authors who clearly adhere to a normative meaning, however, within these normative theories there are both absolute and relative approaches. The Thomistic-Aristotelian perspective is an example of the former perspective (the Rokeach/Schwartz (1979; 1994) is an example of the latter). It sources values in human nature which it views as teleological and equates moral values with the good of human nature.

A number of authors adhere to the Thomistic-Aristotelian approach. Giblin & Amuso (1997)) state values are not mere preferences but are derived from a fundamental philosophy about what is good. Williams (1997) argues that values comprise all goods for the person based on a hierarchy rooted in human nature and include biological, moral, human, and spiritual. Mele (2005) distinguishes between moral values and values in general. Living according to moral values contributes to the good of the person whereas making decisions based on other (non-moral) values does not affect our character or our goodness. Moral values compel us always whereas other (non-moral) values drive us in certain moments or circumstances. Furthermore, as Argandona (2003) notes, moral values help us to understand that even though values can be objective, they have a subjective dimension showing how subjectivity and objectivity are not mutually exclusive:

> *Their meaning is objective-we want things that are good and valuable, but things are not good or valuable because we want them-but our valuations are subjective-things are valuable for us; we feel the value of things. We cannot be indifferent about them, they demand a response from us-this is what sets them apart from mere tastes or preferences* (p. 16).

Some authors assert that the contemporary notion of 'value' embodies a relativistic ethics (Bloom, 1987; Williams, 1997). They trace the origin of this relativistic interpretation to Nietzsche and Weber whose work led to the substitution of subjective values for objective goods. Himmelfarb (1995) concurs in stating that generally in contemporary literature, the term 'value' in the normative sense has become very subjective. A case in point would be the very influential work carried out by Schwartz (1994) based on the research of Rokeach (1979). The aim of Schwartz's research was to discover the content of human values and in particular the 'universal' aspect of that content. He derives the content of values from sociological (as opposed to philosophical) assumptions about the three universal needs of every person: biological; coordinated social interaction and the smooth functioning and survival of groups. To achieve the smooth functioning of groups for example, people value 'conformity' and more specifically politeness and obedience. Benevolence and more specifically, honesty, helpfulness and being forgiving, are valued if one wants a peaceful existence. Therefore, values in this model are based on achieving one's physical goals rather than becoming a better person, they are utility based as opposed to seeking the good for its own sake.

This is similar to Fry's (2003, 2005, 2008) treatment of values. While Fry uses the term value in a moral sense, and links it to individual ethical and spiritual well-being, it is clear he understands these values as being instrumental in achieving positive organisational outcomes such as organisational commitment, increased productivity and improved profit. From this perspective, it seems that fostering spirituality is just another way of making more money.

A utilitarian paradigm underpins enlightened self-interest. Such values provide no defence when a decision does not increase profits but is perceived as the moral thing to do. Utilitarian values by definition will not lead to ethical behaviour in the Aristotelian sense. Virtues are acquired by striving for what is noble not by maximising utility. As Aristotle (Trans. 1941) wrote

> *The wise do not see things in the same way as those who look for personal advantage. The practically wise are those who understand what is truly worthwhile, truly important, and thereby truly advantageous in life: who know in short, that is worthwhile to be virtuous* (NE Bk 6 chap 13; 1144b31)

As has been noted above spiritual persons are not driven by their ego in the workplace (Mitroff & Denton 1999) and spiritual well being includes ethical well being (Spohn, 1997). To enable the model to be more effective in improving the character of leaders and followers the authors suggest that moral values (or virtues) replace the utilitarian values contained in the vision of the spiritual leader.

As discussed above these are based on what is good for the human being and when cultivated lead to virtue.

In a virtuous person or a person of good character, the pursuit of external goods such as health and material prosperity cease to have a status competitive with that of virtuous activity and come to be regarded as merely the material of virtue. Consequently, such a person aims to achieve wealth in a virtuous way (Annas, 1995)**.** Since a virtuous person is motivated by the notion of the good (or moral value), a truly spiritual leader would have a vision that work is meaningful and impacts positively on society. Doing well for its own sake motivates such a vision not instrumental ends such profit maximisation.

Virtues develop from living according to objective moral values; values which when lived contribute to the good or flourishing of the human being. In Aristotle's view, a fulfilled life is "a life lived *kat areten* – in accordance with virtue. It is a life in which our human capabilities are put to their best use" (Flynn, 2008, p. 363). Flourishing denotes a state of human success and spiritual happiness and it is a consequence not a goal. Flourishing in an Aristotelian sense is a state of peace and strength. A virtuous person follows the voice of the spirit and consequently seeks to do good, does good and enjoys life because the good gives meaning. Accordingly, the ego is contained and the person becomes others-centred. This reflects the traits of spiritual persons outlined by McGhee & Grant (2008).

A crucial aspect of being human is rationality. Living in accordance with this capacity is to live a virtuous life and so flourish (Annas, 2006). In reasoning about what to do, one discovers a command to be good and avoid evil with good perceived specifically as virtue; following this command ultimately leads to flourishing. As will be discussed below it is within reason itself that one discovers that one is called to be virtuous. Moreover, according to Aristotle a virtuous life is a fulfilled life. Some may claim the pursuit of virtue is itself egotistical or utilitarian but this is a mistake. A person strives to be virtuous whether it benefits them or others. Courage, for example, is not a disposition that switches off when one's interests, as opposed to those of others, are at stake (Annas, 2006). So the vision and values lived by a leader in this model will not depend on the individual's personal goals. They will be the moral values inherent in human nature that give meaning and foster excellence and service.

A spiritual leader will find the inspiring vision within themselves. Every person can know these moral goods or values. Human nature contains a set of natural principles of practical reason. When a person uses their practical reason (i.e. turns their mind to action), they open themselves to understand that in general, good should be done and evil avoided (Rhonheimer, 2008)**.** The virtue of prudence or *phronesis* is the ability to know specifically what is good to do here and now. We develop prudence by acquiring virtue, or in the words of Fry, cultivating the inner voice through inner life practices (see Figure 4).

According to Rhonheimer (2008)**,** the whole person makes decisions. Consequently, the reasoning process, which is a spiritual function, depends on and works within the body. Like all animals, the human body has inclinations, or natural functional tendencies, that ensure survival of the individual and the species. For example, the inclination towards sensible pleasure, the inclination in relation to challenges or difficulties and the inclination in relation to the treatment of others. Pursuing the spontaneous ends of these inclinations is rarely beneficial for a person, and as such, they must be regulated by reason. The judgements of practical reason arise naturally when one thinks about what to do. These judgements express the good to be done and the evil to be avoided in the sphere of the ends indicated by the natural inclinations. If the prescriptions of reason are repeatedly heeded, virtues are formed. This is recognising and cultivating the inner voice. As Aristotle writes, "virtue, then, is a state involving rational choice, consisting in a mean relative to us and determined by

reason" (Aristotle, Trans. 1941, Bk II, chap 6, 1106b-1107a). Human nature provides ethical goals (Annas, 1993). Virtues are the order of reason sealed and imprinted on these inclinations; and we grow in virtue by practising virtue. The inclination towards pleasure is curbed by reason thereby forming the virtue of temperance; the inclination in the face of challenges is directed by reason to form the virtue of fortitude; the inclination in relation to the treatment of others is guided by reason to form the virtue of justice. These three cardinal virtues contribute to a person developing the cardinal virtue of prudence (see Figure 4). In fact, Fry (2005) refers to the cardinal virtues when discussing the sources of the altruistic values. Consequently, the virtues are marks produced by constant compliance with the natural law at the concrete level of choosing a good under the influence of this inclination. Acquiring the four cardinal virtues leads to the development of many other subordinate virtues (Fagothey, 2000; Rhonheimer, 2008)**.**
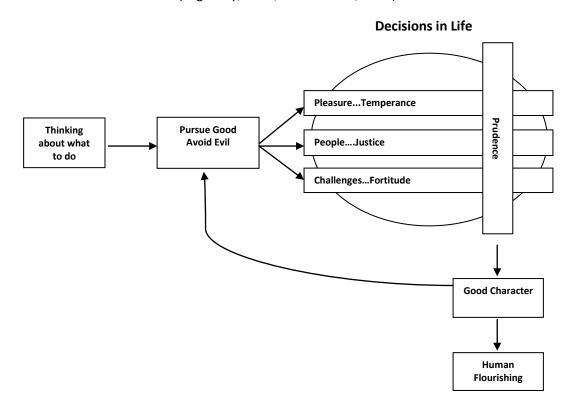
Decisions in Life

Figure 4: Suggested inner life spiritual practice for Fry's (2008) Causal Model of Spiritual Leadership

Prudence is important for ethical well-being as it guides ethical behaviour. Mere knowledge of values does not help a person make good judgements. As Mele (2005) has noted

> *Ethical perception depends on certain human capacities, related with character. This capacity to perceive the ethical dimension of the reality is no more than practical wisdom or prudence (in the moral sense), an intellectual virtue, which is the result of striving for virtue* (p. 102).

Mele asserts that by acting in accordance with moral goods, one acquires virtues and being virtuous enables a person to grasp how a particular value translates into action in a concrete situation. So striving for virtue increases one's capacity to know what virtue demands in a particular case. Having a good character is different from theoretically knowing all about moral values. Fry (2008) supports this idea to a certain extent when he states that values that are not lived are not true authentic values. However, as discussed above, only certain values have the potential to lead to a good character in the Aristotelian sense:

What Aristotle means by character encompasses not only principles and values but also the readiness to act on them and the ability to see how to do so in a particular situation, however complex or difficult it may be. Some people sincerely espouse a certain value – say, the importance of courage – but do not act on it because they do not recognize that speaking one's mind in this situation is what courage requires. They are sincere, but they are not courageous (Hartman, 2008, p. 323)

Fry's (2003, 2008) model has been modified using notions from Aristotle's theory of virtue. Spiritual Leadership in this model comprises the values, attitudes and behaviours that one must adopt to motivate intrinsically one's self and others so that both experience meaning in their lives, have a sense of making a difference and feel understood and appreciated. By replacing values with the Aristotelian notion of virtue, the authors have been able to show why many people have spiritual yearnings and how such a vision can actually change peoples' lives.

The inner voice from Fry's model finds resonance in the teleological human nature of Aristotle. Human rationality when employed in thinking about action, implores the actor to do good and avoid evil, and perceives the virtues as good. Repeated docility to this exhortation leads to the development of virtues and thus a good character. Such a person increases their ability to know what is good in specific situations as they grow in virtue. As the leader's character improves their appreciation for doing good and wanting others to do the same, increases and they become an inspirational role model for followers. By cultivating the inner voice, they develop virtues and virtues by definition place one in a relationship with others fostering a sense of membership. According to Solomon (2004), acting virtuously involves one respecting others in the community while at the same time perfecting oneself and living a meaningful existence.

The leader's own experience will confirm their hope that it is possible to be virtuous. For a virtuous person, every action takes on a transcendent meaning (sense of calling) since by carrying it out in a virtuous way they may become a good person, make a positive difference to others and as a consequence grow in spiritual well being. The gradual acquisition of prudence will ensure ethical well being. By introducing the notion of virtue, the model is more likely to create an ethical culture. Leaders and followers develop good characters, which leads them to be motivated by what is good to do as opposed to self-interest or improving the bottom line.

Conclusion

Fry's Spiritual Leadership model has proven to be of great benefit to organisations such as businesses and the police force. Recent research has shown that police employees who have faith/hope in a transcendent vision within a context of the values of altruistic love, have a higher sense of calling and membership and so are more motivated, committed to their organisation, and describe their work as more productive (Fry, Nisiewicz, & Vitucci, 2007). This paper has enhanced the model by explaining in detail how the transformation of both leaders and followers occurs; linking the model's values to the theory of virtue, with its well-developed philosophical anthropology, has given the model more depth and credibility. Moreover if the leader strives to acquire virtues, and inspires employees to do the same, an ethical organisational culture will develop. This is particularly important in business and such contexts as the army or the police force where often the benefits doing the right thing are negligible.

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