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ROLE OF SPIRITUAL LEADERSHIP THEORY IN PERSONALITY SHAPING OF MODERN MANAGER

The article is devoted to actual problems of research on leadership. The essence and characteristics of identity formation of modern leader based on spiritual leadership theory has been analyzed. The problems of moral and value education of leaders who have to perform supervisory functions are viewed.

Among the many theories of leadership “theory of traits” has been selected as the subject of research. Special attention is paid to the analysis of the theory of spiritual leadership. Leadership is understood as a character trait. Formation of personality, strengthening of character education is carried out through education of moral habits, called ethical virtues. The essence of the main virtues necessary for a modern leader-manager is revealed: magnanimity, humility, prudence, courage, self-control and justice. The role of mind, will and heart in virtue growth is analyzed.

The influence of Christian ethics, supernatural virtues of faith, hope and love on the theory of spiritual leadership is viewed. The essence of Jesus Christ leadership that lies in service is the subject matter.

The theory of spiritual leadership provides axiological landmarks for a person, helps form the foundation of outlook for the realization of one’s mission in professional activities. Higher education institution should aim at shaping the worldview based on spiritual leadership theory, promote spiritual, moral and aesthetic culture of individual students, future leaders.

Keywords: *leadership, “theory of traits”, spiritual leadership theory, spiritual and moral education, spiritual and moral culture, virtues, magnanimity, humility, prudence, courage, self-control, justice, Christian ethics.*

Setting the problem and its connection with the scientific and practical tasks. Leadership can be called one of the unique phenomena of social life related to power functions. It is inevitable in any civilized society and permeates all spheres of life. Human existence takes place in a social context, a person lives and functions within diverse groups, therefore, is influenced by formal and informal leaders, who can be people of different personality traits and social status. Personality of the leader and style of his/her behavior in many ways determine the fate of each participant and the entire group as a whole. In other words, leaders influence the socialization of individuals.

There has been observed a dangerous tendency to transform modern education into the service sector, which directs its resources not on the development of highly moral personality, but on the formation of a successful person targeted primarily for their own benefit and not for the general good. Young people pay attention not to life values, the values of individual human existence, existential values, but the material benefits that have become the criteria for one’s success in life.

However, government regulations declare orientation of education on “providing opportunities for continuous spiritual self-identity, the formation of intellectual and cultural potential of the nation as the highest value” [1, p. 6]. Preparation of professional experts in various fields of knowledge and activity, future leaders can not be separated from the education of their moral, spiritual and cultural image.

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Analysis of recent publications and research. The importance of the problem of spirituality and morality education is confirmed by many studies in different fields of science and practice. Theoretical and methodological development of the spirituality essence and features of spiritual and moral values is reflected in academic statements of philosophers (V. Baranovsky, N. Berdyaev, L. Buyeva, S. Krinsky, A. Kuznetsova, H. Skovoroda, V. Soloviev etc.); psychologists (I. Bech, M. Boryshevskyy, T. Butkovskaya, A. Zelichenko, S. Rubinstein, A. Titarenko etc.); pedagogues (V. Bepalko, T. Vlasova, O. Oleksyuk, M. Roganova, H. Sagach, V. Serebryak, V. Shadrykov, H. Shevchenko etc.).

The problem of leadership is particularly relevant now. Leadership theories are found in the works of foreign and home scientists as E. Bogardus, A. Smith, R. Kruger, R. Stohdill, B. Jenkins and F. Selznick, G. Homans, M. Gregor, B. Bass, F. Fiedler, Z. Hollander and J. Julian; G. Ashin, I. Volkov, N. Zherebova, R. Krichevsky, B. Paryhin, L. Umansky; M. Szymanowski, R. Shakurov, E. Kuzmin, S. Kucha, A. Kirichuk, R. Solopova, A. Mudrik, N. Sedevanova, M. Feigin, B. Babenko, L. Turischeva, D. Krech, T. Malkovska, N. Maslov, V. Shpalinskyy, V. Zatsepin etc.

The idea of spiritual leadership is developed mainly by American experts. Main provision of this theory are systemized in works of A. Havard [2; 3].

Such scholars as O. Romanovsky, O. Ponomarev in his works emphasize the importance of value attitude to the profession, responsibility, integrity of the leader personality, humanitarian-technical elite representative, but the problem is far from comprehensive and systematic study. Further development is also required by a debatable, but extremely interesting question of using heritage of Christian ethics in shaping the personality of the leader.

Thus, **the purpose of the article** is to examine the essence and peculiarities of identity formation of the modern manager based on theory of spiritual leadership.

The main material. Authors of different theories, each in their own way, were trying to explain the nature of leadership and identify the factors that influence this phenomenon. Summing up, there are several groups of such theories: “theories of heroes”, “theories of traits”, theories of environment, interaction-expectation, exchange, personal-situational, “humanistic”, motivational theories of leadership.

In the context of the main idea of this article we will focus on the “theories of traits”. These theories tried to answer the question, what qualities should a leader have as a special subject of activities. Its supporters (L. Bernard, V. Binham, O. Ted, S. Kilbourn and others) believed that certain psychological characteristics and properties traits make a personality become a leader. The leader was considered by them in the light of a number of factors. First, his “abilities” – mental, verbal and so on were related to such factors. Second, “achievements” – education and physical development. Third, “responsibility” – dependence, initiative, dedication, desire. Fourth, “participation” – being active, cooperation. Fifth, “status” – socio-economic position, fame. Sixth, “situational traits” of personality were deemed important.

In short, it is possible to make a general list of the main qualities that proponents of this theory considered necessary for the leader:

- a strong commitment to accountability and finite result;
- energy and perseverance in target implementation, risk and originality in solving problems;
- initiative;
- self-confidence;

- ability to influence the behavior of others, to structure social relationships;
- willingness to assume all the consequences of actions and decisions;
- ability to withstand frustration and group collapse.

Theories of this kind continue to multiply the number of their supporters to create even more lists of necessary leadership traits. There are different ways to treat such views. But let's pay attention to the interesting results that were brought by a comprehensive study of leadership behavior conducted in applied purposes commissioned by the US State Department in 1979. It showed that the most important features of a modern leader are non-formalized organizational skills, avoidance of bureaucratic approaches, tolerance for frustration, directness of judgment, ability to hear someone else's opinion, energy, resource of growth and humor. We want to emphasize that intellectual abilities are still not mandatory for the leader. More than often moral traits of personality, ethical aspect of formal and informal leader activities end up not listed.

At the end of the twentieth century as opposed to the commercialization and leveling of spiritual and moral qualities of personality arose a theory of spiritual leadership that is gaining popularity and is spreading. According to this theory leaders should practise ethics based on virtues, including: magnanimity, humility, prudence, courage, self-control and justice [2].

Leaders practise ethics based on virtue rather than ethics based on rules (normative ethics). Ethics of virtue does not deny the necessity of rules, but insists that they can not serve as limiting justification of ethics. Rules must serve virtue. This is the proper order of things. Integrity always has original, creative and multifaceted character.

Virtues enable humans to achieve personal excellence and efficiency. Leadership and virtues are inseparable, because virtues become a dynamic force that contributes to the ability of the leader to act.

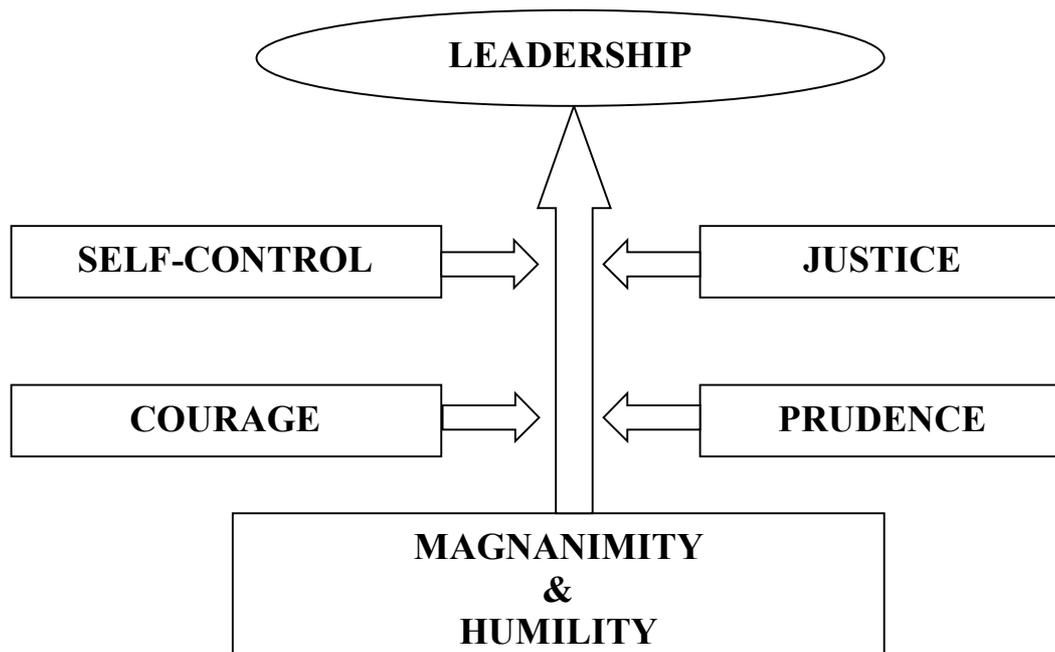
Leaders are either trying to grow in virtue of exactly the same necessity with which they breathe or they just do not become leaders. First, virtue itself is effective. Unlike traditional values, it is a dynamic force that increases our ability to act. Second, it generates trust, without which leadership is simply impossible. Moral leadership is for those who want to have a big goal in their life. But is there a goal more important than perfection of personality?

Leadership is a character trait (virtues, freedom, self-improvement), but not temperament (biology and genetics). Temperament can promote some virtues and hinder the development of others; but when virtues mature, they leave their character mark on the temperament, thus temperament no longer dominates the person. Temperament does not preclude leadership; true obstacle are faults in character that quickly leave people devoid of moral energy and will. "Leadership is carried out by means of character", – says Peter Drucker, a prominent theorist of modern management [4, p.155]. His colleagues Warren Bennis and Joan Goldsmith agree: "Leadership is a metaphor for concentration around the required center. For harmony and balance in life" [5, p.8]. Focused, character harmony and balance do not appear spontaneously or naturally. We acquire them through their our efforts. The intention of acquiring them is already an act of leadership. Leadership can only be character. Our character is not imposed on us by someone from outside. A character is something that we can build and strengthen, and by doing so we achieve focus, harmony and balance, which were mentioned by W. Bennis and J. Goldsmith. We strengthen your character using persistent moral education of healthy habits, called ethical or human virtues.

All people in the world are divided into leaders and those who follow the leader. And they both are equally important. Without subordinates the work of leaders would have no meaning; without a leader subordinates could not do anything. Where two or three are gathered together – there has to be a leader. The purpose of leadership is to bring order and to be able to organize. The purpose of leadership defines his/her responsibilities. To be responsible – especially for the procedure and the correct management – leaders should be given the power.

Leaders do not run through *potestas*, or *power* inherent in their position. Instead, they run through *autoritas* – *authority*, which is formed out of character. Those who lack genuine authority and who succumb to the constant temptation to make direct actions are leaders only by name. It is a vicious circle: low authority level leads to abuse of power, which leads to further destruction of authority – and a wall arises on the way to true leadership.

The generalization of the theory of spiritual leadership principles is contained in the A. Harvard “Virtuous Leadership” and “Created for Greatness” [2; 3]. Let’s consider the basic provisions of this concepts. What are the “traits of character” that constitute the essence of leadership according to the author? This is the series of classical human virtues – above all, magnanimity, humility, prudence, courage, self-control and justice.



The classical human virtues

Four basic human virtues by ancient Greek philosopher Plato are the following: prudence, justice, courage, and self-control. These are so-called cardinal virtues, from the Latin word *cardo*, or *hinge*. These virtues are the ones on which all other human virtues are mounted like a door on its hinges. Each of non-cardinal virtues depends on cardinal virtues.

In the Solomon Book of Wisdom it says that people have nothing more useful in life than self-control, prudence, justice and courage. The fact that the Old Testament mentions the

four cardinal virtues, shows that Jews appreciated the wisdom of the ancient Greeks. We must think of two virtues – generosity and humility. Both are fundamental, though traditionally are not considered as cardinal. For the ancient Greeks, humility depended on the cardinal virtues of restraint and generosity – on courage.

Virtues are dynamic forces; evidence of this is the Latin word *virtus* (*virtue*), whose original meaning is force or energy. Each of them, if it is exercised regularly, gradually increases the ability of a person to act:

- Prudence helps to make the right decisions;
- Courage helps keep the chosen course and not to be subjected to different pressures;
- Self-control helps conquer emotions and passions of the spirit and invest energy of passion into fulfillment of his/her mission;
- Justice allows everyone to give proper and enter the heart of every person;
- Magnanimity allows to realize their mission and set high challenges for themselves and others;
- Humility allows to overcome selfishness and to serve others.

Professional competence requires more than mere possession of academic or technical knowledge. It includes the ability to properly use this knowledge for productive purpose.

Virtues can not substitute professional competence, but they are its essential part. For example, a person might have a degree in psychology and consult clients, but if he/she has no prudence, it will be very difficult to give clients sound advice. Perhaps the person holds a Master of Business Administration and is the CEO of a large corporation, but if he/she lacks courage, this person will not accept or implement difficult and very necessary decisions. A person may have a degree in theology and may engage in pastoral ministry, but if that person is devoid of magnanimity, he/she will be doomed to stagnation both as a person and as a believer, and will bring the flock to the same condition.

Virtues are the qualities of mind, will and heart that provide strength of character and personal stability. They are acquired through repetition of certain actions.

Magnanimity and humility, which are basically the virtues of the heart are the pillars of leadership. Magnanimity (gr. *Megalopsychia*) is a habit to strive for great goals. Leaders are great in their dreams, vision and sense of mission; in their ability to challenge themselves and those around them. Humility is a habit to serve. Leaders attract, rather than push; teach rather than order; inspire, not boss around. Thus, leadership is not so much a manifestation of power over others, as the ability to give others the opportunity to express themselves. Magnanimity and humility together comprise one single ideal: the ideal of human dignity and grandeur. Magnanimity allows a person to realize their personal dignity and majesty; humility allows him/her to acknowledge the dignity and grandeur of another. Magnanimity and humility are the result of a correct assessment of the person. Cowardice that prevents a person to understand his/her self, and pride, which prevents understanding of others are the result of erroneous assessment. Leadership – this is the life ideal that recognizes and disseminates the truth about human being.

If magnanimity and humility – the pillars of leadership – are mostly virtues of the heart, then the cardinal virtues of prudence, justice, courage, and self-control – basic virtues of leadership – are the virtues of reason and will.

Prudence is the most important of the basic virtues, because in order to effectively manage other people, primarily requires the ability to make the right decisions. Virtues create a space in which leadership is carried out by building trust in others. Prudence and humility are vital here: trust begins where others know that the leader will serve them and ends when they discover that the leader is unable to make the right decisions. If one replaces humility by

communication techniques, then than person will not succeed as a leader. As Stephen Covey points out, “if I try to use strategy to influence people and tactics which are meant to encourage others to do what I want them to, for example, to work better, have more motivation to love me and each other, while my character has the fundamental flaws and is noted by duplicity and insincerity, then, in the end, I can not be successful. My duplicity will generate distrust, and everything that I do, even with the use of the best technology of human relationships, will be perceived as manipulation” [6, p.21-22].

As virtue is a habit that is acquired by exercise, it can be argued that leaders are not born – they arise through relentless training. Everyone can grow in virtue.

Leadership does not exclude anyone – it is available for everyone. Leaders reject a utilitarian approach to virtue. Virtue for them is not something they cultivate just to become effective leaders, although be willing to have it – that's also good. They cultivate virtue above all for themselves to become better. *Αρετή* – the greek word for virtue – suggests perfection first in being, and then in action. Efficiency is just one of the many fruits of virtue.

The mind, heart and will allow us to do three things essential for growth in virtue:

- 1) to contemplate virtue to learn to see its inner beauty and desire it very much (the function of the heart);
- 2) to bring up the habit to act virtuously (the function of the will);
- 3) to practise all the virtues simultaneously, focusing on prudence (the function of the mind).

By virtues leaders reach maturity in all its manifestations – in judgments, emotions and behavior. Unmistakable signs of maturity are self-confidence and consistency in actions, psychological balance, joy and optimism, naturalness, sense of freedom and responsibility, the state of inner peace. Leaders are not skeptical and cynical; they are realists, able to save precious soul desires, even if the person is burdened by own weaknesses. This means not to succumb to weaknesses, but to exceed them in exercising virtues.

Huge impact on the theory of spiritual leadership was made by Christian ethics as supernatural virtues of faith, hope and love strengthen and transform the natural virtues. That's why no study of leadership can not be complete without studying the influence of religious life on the natural virtues, which are the pillars and foundation of leadership.

The lesson of leadership that can be seen by looking at the life of Jesus is that he was a leader who has served people. He was God in the flesh, but He did not use His power to make people listen to Him and follow Him. Instead of this he, by his example showed how to serve. This approach of leader-servant defies global concept of leadership.

After reviewing the leadership style of Jesus, we can draw conclusions about how Jesus conducted his ministry. The principles useful for understanding the importance of effective leadership essence based on these findings, are the following:

1. Humble your heart. Jesus humbled Himself and allowed God to raise Him (Lk. 14: 7-11).
2. Find special grandeur in service. For Jesus the greatness was to be a servant, and being the first one meant for Him to be the last (Mk. 10:45).
3. Divide duties and responsibilities. Jesus shared responsibilities and obligations with those who He has called to be leaders. (Acts. 6: 1-6).
4. Form a team. Jesus created a team to spread His teachings throughout the world. (Mk. 6: 7).

Conclusions and prospects for further research in this area. To be a leader means not to be satisfied with the achieved results. Leaders are always on the move, they change, try to improve all their lives. Leadership does not exclude anyone. This calling is not for the

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ФОРМУВАННЯ ОСОБИСТОСТІ ЛІДЕРА ТА СЕРЕДОВИЩА ЙОГО РОЗВИТКУ*

chosen few, but the majority. It may be accompanied by fame or not, but it is always accompanied by virtues, otherwise it is not true leadership. Virtue should be interpreted as personal growth according to its nature. To be virtuous means “to be one’s own true self”. Two and a half thousand years ago, one of the greatest ancient Greek poet Pindar put it this way: “Be proud of who you are”. Only in practicing virtues, we can achieve the desired result. All that separates us from the virtues, alienates a person from his/her true self.

Formation of person, his/her best personal qualities and decent behavior in society is the eternal task of education, invariant to any social system and political realities.

The theory of spiritual leadership provides axiological landmarks for a person, helps form the foundation for the realization of world missions in professional activities. The leader in senior positions is responsible for the results of his/her work and people, for the consequences (environmental, technological, social) actions of own team, must base his work on eternal values. And it is a higher education institution, which young people enter, that will be the future “face” of the nation, can help in the formation of the world, to promote spiritual and moral and aesthetic culture of the individual students.

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**РОЛЬ ТЕОРІЇ ДУХОВНОГО ЛІДЕРСТВА У ФОРМУВАННІ ОСОБИСТОСТІ
СУЧАСНОГО КЕРІВНИКА**

Статтю присвячено актуальним проблемам дослідження питань лідерства. Проаналізовано сутність та особливості формування особистості сучасного керівника з позицій теорії духовного лідерства. Розглянуто проблеми морально-ціннісного виховання лідерів, яким доведеться виконувати керівні функції.

Серед багатьох теорій лідерства обрано як предмет дослідження “теорія рис”. Особливу увагу приділено аналізу теорії духовного лідерства. Лідерство розуміється як властивість характеру. Формування особистості, зміцнення характеру здійснюється за-

**СОЦІАЛЬНО-ПСИХОЛОГІЧНІ І ФІЛОСОФСЬКО-КУЛЬТУРОЛОГІЧНІ АСПЕКТИ
ФОРМУВАННЯ ОСОБИСТОСТІ ЛІДЕРА ТА СЕРЕДОВИЩА ЙОГО РОЗВИТКУ**

вдяки вихованню здорових моральних звичок, що називаються етичними чеснотами. Розкрито сутність основних чеснот, необхідних сучасному керівникові-лідеру: великодушність, смиренність, розсудливість, мужність, самовладання і справедливість. Аналізується роль розуму, волі й серця у вихованні чеснот.

Розглядається вплив християнської етики, надприродних чеснот віри, надії і любові на теорію духовного лідерства. Досліджується сутність лідерства Ісуса Христа, що полягає у служінні.

Теорія духовного лідерства дає ціннісні орієнтири особистості, допомагає сформувати фундамент світогляду для втілення місії у професійній діяльності. Вищий навчальний заклад має бути націлений на формування світогляду, що базується на теорії духовного лідерства, сприяти розвитку духовно-моральної та естетичної культури особистості студентів - майбутніх керівників.

Ключові слова: лідерство, "теорії рис", теорія духовного лідерства, духовно-моральне виховання, духовно-моральна культура, чесноти, великодушність, смиренність, розсудливість, мужність, самовладання, справедливість, християнська етика.

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Н.В. Серєда

**РОЛЬ ТЕОРИИ ДУХОВНОГО ЛИДЕРСТВА
В ФОРМИРОВАНИИ ЛИЧНОСТИ СОВРЕМЕННОГО РУКОВОДИТЕЛЯ**

Статья посвящена актуальным проблемам исследования вопросов лидерства. Проанализированы сущность и особенности формирования личности современного руководителя с позиций теории духовного лидерства. Рассматриваются проблемы морально-ценностного воспитания лидеров, которым придется выполнять руководящие функции.

Среди многих теорий лидерства избраны в качестве предмета исследования "теории черт". Особое внимание уделяется анализу теории духовного лидерства. Лидерство понимается как свойство характера. Формирование личности, укрепление характера осуществляется благодаря воспитанию здоровых нравственных привычек, называемых этическими добродетелями. Раскрывается сущность основных добродетелей, необходимых современному руководителю-лидеру: великодушие, смирение, благоразумие, мужество, самообладание и справедливость. Анализируется роль ума, воли и сердца в воспитании добродетелей.

Рассматривается влияние христианской этики, сверхъестественных добродетелей веры, надежды и любви на теорию духовного лидерства. Исследуется сущность лидерства Иисуса Христа, которое заключается в служении.

Теория духовного лидерства дает ценностные ориентиры личности, помогает сформировать фундамент мировоззрения для воплощения миссии в профессиональной деятельности. Высшее учебное заведение должно быть нацелено на формирование мировоззрения, основанного на теории духовного лидерства, способствовать развитию духовно-нравственной и эстетической культуры личности студентов - будущих руководителей.

Ключевые слова: лидерство, "теории черт", теория духовного лидерства, духовно-нравственное воспитание, духовно-нравственная культура, добродетели, великодушие, смирение, благоразумие, мужество, самообладание, справедливость, христианская этика.

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