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***20 Day Exercise Submission***

1. For each of the following prompts, write a thorough response (2-3 well-developed paragraphs each with 4 to 5 sentences minimum per paragraph) and cite at least one scholarly source (per prompt) to support your answer. Answer the questions in the context of your own professional life, goals, and research interest.

1. What is a good working definition of “spirituality?” Explain its relationship to epistemology, philosophy, and moral development.
2. What are the different theories of moral development? How do you see them impacting leadership theory and practice?
3. Describe spirituality in the Christian tradition, identifying its major motifs and movements.
4. What are the main concepts of Spiritual Leadership Theory (STL)? Discuss why each concept is vital for leadership development.
5. **Structure (Assignment evaluation includes the following structure below).** 
   1. **Download the “OGS APA Course Assignments Template 7th Ed 2021” template from the General Helps folder in the AA-101 The Gathering Place Course on DIAL. Using the template create the following pages.**
   2. **Title Page (not included in page count).**
   3. **Copy and paste the assignment instructions from the syllabus starting on a new page after the title page, adhering to APA 7th edition style (APA 7 Workshop, Formatting, and Style Guide, APA 7 Quick Guide).**
   4. **Start the assignment on a new page after the copied assignment instructions.**
   5. **Document all sources in APA style, 7th edition (APA 7 Reference Example, APA 7 Quick Guide)**
   6. **Include a separate Works Cited page, formatted according to APA style, 7th edition (not included in page count).**
6. Submit through **DIAL** to the professor.

**A good working definition of “spirituality” and its relationship to epistemology, philosophy, and moral development.**

Spirituality is a process of the Spirit of God in a person who proclaims faith in Jesus, according to Omega Graduate School’s “Transforming Self-Concept for Leader Development.” God empowers the Christian’s life as he depends on Him (McClane, p. 14). This person continually is being transformed into Christ’s image as he lives and moves and has being (Acts 17:28). Every person is created by God with a spirit, soul (mind, will, emotions) and is housed in a physical body (1 Thessalonians 5:23). The believing person either lives from Christ Jesus’ life through him, or not (Galatians 5:16, 17). “Spirituality is also understood as divine and human reaction, the ground of human development and flowering of personhood,” (McClane, 2023).

Spirituality and epistemology are relational. Epistemology is the part of philosophy (study of wisdom) that deals with knowledge. It is necessary in the process of faith, understanding, and experience. It is also a starting point for integrating spirituality in one’s experience of God (McClane, p. 21). To know about God and to know God are very foundational to the Christian faith. Most people begin knowing about God, facts about Him. As they begin using spiritual disciplines to know more of Him, the Spirit continues the process of knowing Him or relating to Him. Many times, these experiences come in “aha” moments and they are precious and transformational.

Spirituality and philosophy are relational. Philosophy can assist in claiming scripture as truth. As was mentioned before, philosophy is the study of wisdom. Wisdom, using critical thinking and logic are key, from the Holy Spirit, in understanding scripture. Some others who do not read scriptures can understand biblical principles using reasoning when asked the right questions. At any rate, using wisdom and seeking Jesus Christ for direction in communicating with others for His kingdom leads to experiences of knowing Him through fresh revelation.

Spirituality and moral development are relational. Human growth, moral development and wellbeing are necessary for holistic life (McClane, p.21). These are the beginnings of relationship between God and human beings. When a person understands their spirituality and is in the process of knowing God, beliefs of faith can be processed. From beliefs, thinking is formed. From thinking actions are determined. For the Christian, continual transformation occurs by the renewing of the mind (Romans 12:1, 2) and are necessary to self-concept and leader transformation.

**The different theories of moral development and how they impact leadership theory and practice.**

Critical thinking and logical reasoning are integral areas of growth within stages of human development. It is of upmost importance for a Christian leader to understand what happens in areas of human development to best encourage their constituents through every phase of their life work (McClane, p. 102).. There are four stages of development that are critical to comprehend.

Kohlberg’s Moral Stage Theory

This theory studied by Kohlberg, states that “moral development must be guided by moral philosophy,” (McClane, p. 102). He further wrote six stages at three levels of development: Pre-conventional, Conventional, and Post Conventional. At the Pre-Conventional Level, Stage 1 is “*The Punishment and Obedience Orientation,”* where good and bad are determined. Stage 2 is *“The Instrumental Relevance Orientation”* where action satisfies one’s own needs and maybe others. At the Conventional Level, Stage 3, *“The Interpersonal concordance of Good Boy - Nice Girl Orientation.”* This concerns choices that make others approve of them. Stage 4, *“Law and Order Orientation”* means to follow the rules of authority and society. At the Post-Conventional Level, a person must separate their own identity from other support groups. Stage five is *“The Social Contract Legalistic Orientation.”* At this stage, rights and standards have been agreed upon by society. Stage 6: *“The Universal Ethical Principle Orientation.”* A person’s rights are defined by conscious decisions or rights that appeal to their logic of their own rights and ethics.

Concepts and Theories of Human Development

Kolhberg’s four quality stages were studied by others who believe these are true also.

*Stage Development is invariant.* It is from one stage to another, and no stage can be by-passed by another.

*In stage development, subjects cannot comprehend moral reasoning at a stage more than one stage beyond their own.* Each stage is important by itself and cannot be overlooked. Each stage has to be developed appropriately in order for higher stages’ comprehension.

*In stage development subjects are cognitively attracted to reasoning one level above their own predominant level.* Each stage has deeper cognitive reasoning that the stage below it does not. Each stage prepares one to think more deeply for the next stage.

*In stage development, movement through the stages is affected when cognitive disequilibrium is created.* This can cause great turmoil and the person wants to correct it with great motivation.

Emergence of Developmental Systems

Kohlberg continued to the process of moral development systems by adding that moral education is tied to moral development. He contributed six essays to show six stages in the making of human life and moral worth. Furthermore, “basic issues in the psychology of moral development are addressed such as value education, faith development, and the meta-ethical issues related to cognitive development. Additionally, basic issues in moral philosophy are taken up such as the philosophical difficulties associated with moral development, the fundamental theory of justice behind moral education, and how one treats moral dilemmas,” (McClane, p. 104). Cognitive, affective, and lifestyle are three developmental processes that continue to be working to effect moral development and will help to provide good results in personal development in the classroom, in religious roles, and in differences in reasoning between genders.

Moral Stage Framework

The following conclusions have been drawn from Kohlberg’s model of moral development.

Developmental sequence: individuals move from one stage to another. Cross-cultural inclusiveness: stages 1-4 are found in most social cultures. Stage 5: individuals are found where there is more education provided. Lack of communalism: Kolhberg’s work did not include community and mores. Gender inclusiveness: “There are no significant differences between males and females in moral development when measured by the current standardized scoring system.”

Moral behavior: Research has shown that moral reason predicts moral action. Moral education: Education does affect moral development.

**Describe spirituality in the Christian tradition, identifying its major motifs and movements.**

“One thing that is common to all dimensions of Christian spirituality—practice, dynamics, and study—is ongoing dialogue with the classical texts of the Christian faith.” Practically, it is a living relationship with God. Dynamically, it is spiritual formation and Christian spirituality with faith to continue understanding one’s own walk with God. And academically, an area of continual study. I love the above! Christianity can be defined, “the lived life in the spirit and the flesh before God in a material world,” (McClane, p.57).

“Major figures began with Iraneaus (early church father) and conclude with Mother Teresa, thus far, while major movements were with the martyrs of the second century and conclude with Pentecostalism. The Emerging movement was the latest contemporary one. Major issues began with Montanism, possible Gnosticism and it conclude with the Modernist Controversy. “The teachings of the Old Testament show spiritual leadership in the following: The Prophets, community, wise persons, and the priests,” (McClane, p. 57, 71).

**The main concepts of Spiritual Leadership Theory (STL) are discussed, along with each concept’s vitalness for leadership development.**

**“**SLT is a newly defined theory of leadership that attempts to bring together various dynamics of spirituality and leadership,” (McClane, p. 83). Spiritual Leadership Theory connects major concepts that are vital for leader development. But first, spiritual qualities of a leader are important to mention as they add to the concepts of SLT.

Hope/Faith (Effort) Endurance, Perseverance, doing what it takes, goals, expectations,

victory.

Vision (Performance) Broad appeal to stakeholders, defines destination and journey,

reflects high ideals, encourages hope and faith, establishes a standard of excellence

Altruistic Love (Reward) Forgiveness, integrity, honesty, courage, humility, kindness,

empathy/compassion, patience, trust, loyalty

The Five Inter-related Components of Spiritual Leadership Theory

Effort (Hope/Faith)

Performance (Vision)

Reward (Altruistic Love)

Calling (Make a difference, Life has Meaning)

Membership (Organizational Commitment, productivity, be understood, be appreciated

(Spiritual Well Being)

Why are these concepts vital for leaders?

Each of these characteristics is vital for leader development. To begin, hope and faith are necessary for every Christian, because being in daily spiritual war, faith and hope are necessary for victory. Leaders have opportunity to lead others, into joy, hope and dependence on Christ, that really works. A leader’s vision is important because the new creature in Jesus Christ possesses renewed spiritual senses. Some Christian leaders don’t operate in their spiritual listening to Him or clearly seethe indwelling life of Christ and the perfection of His word. Those who have actual spiritual vision are defined in the New Testament as being filled by and yielded to the Spirit of Christ in them (Acts 6:3). Altruistic love is not self-seeking but seeks the good of others. Leaders are not self-seeking and often need to show concern for others at their own expense. The leader’s calling to ministry is like a mantel that a person takes on for his identity. It constantly lifts him to the high calling of God in Christ Jesus according to the great aAostle Paul (Philippians 3:14, Romans 8:28).

WORKS CITED

McClane, C. (2019) *Transforming Self-Concept for Leader Development*. Omega Graduate

School. TN.

McClane, C., (2023). [Syllabus LDR 807 Leader Development: Transforming Self-Concept].

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*New American Standard Bible*. (1915). Eerdmans. MI.