Leader Development:

Transforming Self-Concept

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100 Day - Essay

Complete the following two essays.

Essay : Write an integrative essay incorporating the guidelines below (5 pages). Synthesise and integrate all that you have learned thus far to write an essay on the following question: Why are morality, self-concept, spirituality, and moral development so critical for leadership development?

Submit the complete 10 pages of content (not including cover pages and bibliographies) in one document via DIAL to your professor. Include the assignment on a second page followed by content starting on the third page of each paper.

1. Structure (Paper Evaluation includes the following structure below).

a. Download OGS APA Course Assignments Template 7th Ed from the General Helps folder in the AA-101 The Gathering Place Course on DIAL. Using the template create the following pages.

b. Title Page (Not included in page count).

c. 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).

d. Start the introduction on a new page after the copied assignment instructions.

2. Be sure to meet the following expectations.

a. Begin with an introductory paragraph that has a succinct thesis statement.

b. Address the topic of the paper with critical thought.

c. End with a conclusion that reaffirms your thesis.

d. Document all sources in APA style, 7th edition (APA 7 Reference Example, APA 7 Quick Guide)

e. Include a separate Works Cited page, formatted according to APA style, 7th edition (not included in page count).

The study of leadership is a discipline with many contextual definitions; the most common classification is that leadership is an influential process that assists groups of individuals toward some form of goal attainment [(Northouse, 2019)](https://www.zotero.org/google-docs/?C4OOYQ). Historically leadership was thought of as a trait that some in society possess; this view restricts leadership to those believed to have unique characteristics. However, leadership development is a process that can be learned and available to everyone, this can be applied to individuals in both assigned and emergent roles. The leadership development process involves interactions between an individual and a group of people he influences. It is a transactional event between the leader and followers, where a leader has an effect and is affected by followers; it is not a linear, one-way event, but rather an interactive one concerned with how the leader affects followers and the communication between leaders and followers [(Northouse, 2019)](https://www.zotero.org/google-docs/?EIyHch).

In leadership, one’s self-concept is essential because of its immediate and palpable influence; an unhealthy concept of self may allow a leader to be so full of ego that they abuse their followers. One’s personal egos and agendas should not be seen as more important or insightful than that of their followers [(Mc Clane, 2019)](https://www.zotero.org/google-docs/?yYQPQ9). Self-concept essentially is how one thinks of themself, which is malleable through self-examination and practice, one is able to change how they view themselves and improve their self-concept for the better. The best leaders tend to have a very positive self-concept; which may result from a naturally positive outlook on life or their family or cultural upbringing. However, it can also result from continued reinforcement from previous positive image successes. A person who has successfully overcome challenges is more likely to be confident in their ability to navigate challenges in the future. These favourable outcomes will be testament to their capacity; thus, the individual would have built a stronger self-concept in the process [(Mattone, 2019)](https://www.zotero.org/google-docs/?wLsmi0). Employees with a high level of identification with their leader are more likely to internalise and depend on the leader’s expectations to understand their work role. They hold in high regard the effectiveness of the leader’s beliefs, goals, and values, which is then incorporated into their self-concept.

Authentic leadership is as a pattern of leadership behaviour that promotes self-awareness, internalised moral perspective, balanced processing and relational transparency in the leader [(Sarkar, 2019)](https://www.zotero.org/google-docs/?rla0JO). Benevolent and moral leadership are associated positively with various follower outcomes, and organisations can benefit by promoting and training leaders on these particular leadership styles [(Bedi, 2020)](https://www.zotero.org/google-docs/?PVni23). Morality in this context is essential as it refers to individuals acting according to their values, preferences and authentic selves. No pretence is involved in merely pleasing others or impression management to determine their actions [(Sarkar, 2019)](https://www.zotero.org/google-docs/?jqsCNV). Self-awareness includes being conscious of and trusting one’s feelings, desires and motives, which is is closely related to self-concept, which is also defined as the interior psyche where self-awareness, reflection, and examination take place before autonomous actions with a sense of conscience and responsibility [(Mc Clane, 2019)](https://www.zotero.org/google-docs/?NjOJud).

Previously it was argued that leadership could not or should not be concerned with both issues of ethics and morality. However, the moral nature of leaders is now seen by many as not only necessary for the good of society but also essential for sustainable organisational success [(Lemoine et al., 2019)](https://www.zotero.org/google-docs/?hG6PFC). Ethical, authentic and servant leadership theories are proponents of morality in effective leadership. Although there is a view that these types of leadership have a homogeneous approach, their definitions reveal potentially meaningful distinctions in their conceptual emphases. Ethical leadership mainly focuses on compliance with normative standards, authentic leaders are concerned with self-awareness and self-concordance. In contrast, servant leadership is more encompassing as it focuses on benefiting multiple stakeholders [(Lemoine et al., 2019)](https://www.zotero.org/google-docs/?1SsX0D).

Leaders’ ethical behaviour displays ethical leadership and how they influence their followers’ actions. This is primarily accomplished by the follower modelling the leader’s appropriate conduct through personal actions and interpersonal relationships and encouraging through two-way communication, reinforcement, and decision-making [(O’Keefe et al., 2019)](https://www.zotero.org/google-docs/?5VRf3t). Effective, ethical leaders place as much emphasis on being credible moral role models as they do on having power and visibility. This claim is supported by Bandura`s social learning theory which postulates that followers observe their moral leaders’ behaviours because leaders are perceived as attractive and credible role models. Followers then emulate these positive behaviours because they expecte to be valued, rewarded, and supported in the workplace [(Lemoine et al., 2019)](https://www.zotero.org/google-docs/?pyLbK0). Moral forms of leadership give rise to positive relationships that develop followers’ positive affect and cognitions, resulting in followers engaging in positive behaviours that generate positive outcomes.

The perceptions of ethical leadership is linked to a wide array of positive work outcomes, such as favourable job attitudes and motivational and performance outcomes. On the other hand, there is strong evidence for the adverse effects of unethical leadership perceptions, such as reduced follower well-being and increased levels of counterproductive work behaviours.Ethical leaders facilitate ethical behaviours among followers by applying transactional means of management, such as clear communication of expectations, rewards, and punishments. This is considered role clarification, establishing expectations and responsibilities so employees know what is expected from them [(Egorov et al., 2020)](https://www.zotero.org/google-docs/?Mt2k2Y).

Moral development is that line of inquiry focused on human growth processes, which raises questions about two significant areas; how changes occur in moral judgment during a human’s life and the developing processes of ethical reasoning and the influences involved. The theory of moral development has six specific stages and their impact on growing moral judgment. The theory explores two components, social perspective-taking and justice operations, which are especially important in leadership development. Perspective-taking is the ability to put oneself in the shoes of another. In contrast, justice operations is concerned with how one understands equality, equity, and reciprocity or the give-and-take in a situation of moral conflict. The differences in these two components lead to very different ways of judging moral decisions [(Mc Clane, 2019)](https://www.zotero.org/google-docs/?48Gks3). These abilities are especially needed in leadership roles as one fairly navigates interactions with their subordinates.

Spirituality has been linked to beneficial outcomes, such as resilience and coping; there is also an observable link between spirituality and healthy human function [(Harris et al., 2019)](https://www.zotero.org/google-docs/?z6heGv). These findings underscore the importance of religiosity and spirituality in development of self-concept. Spiritual coping goes beyond the support that one gets from social coping; this is especially important for leaders facing very dire situations. In an organisational setting, spirituality has been theorised to improve the overall effectiveness of the workplace as it enhances employee attitudinal attributes [(Sharmaa & Singh, 2021)](https://www.zotero.org/google-docs/?N7Cx4a)

Some researchers do not consider spirituality a significant element of leadership, as some highly effective leaders show little or no personal spirituality, though they may have extrinsic religious practices. A spiritually oriented person who leads is more likely to find high-level sources of motivation to inspire and direct their followers than a secular leader. Transformational leaders, especially those trying to bring about sociological change, often have a solid spiritual component. Developmentally mature leaders may be highly effective in building an empire or achieving other impressive goals, but a spiritually mature person will lead in qualitatively different or transformational ways. They often achieve outcomes beyond their immediate interests [(Harris et al., 2019)](https://www.zotero.org/google-docs/?6JaDB5).

Leadership mainly concerned with showcasing the leader lacks integrity; which encompasses honesty, moral behaviour and a value-centered life.A wise leader with integrity serves his subordinates by valuing, caring for, and spending time with them, which encourages relationship building as encouragement is experienced [(Bailey, 2018)](https://www.zotero.org/google-docs/?Yaqpuf). This type of leadership inspires confidence in low self-esteem, hurt, broken person to move ahead and achieve more in life as their leader can provide strength and encourage to them.

Godly integrity begins with our inner life in God, for the Christian leader,our self-confidence must be founded in our faith in Christ and our desire to be like Him in every way [(Bailey, 2018)](https://www.zotero.org/google-docs/?5tht1s). For Christian leaders, it is imperative that the self be crucified and there is a more Christocentric awareness; emptying self ; pride, conceit, self-centeredness is a prerequisite for healthy spiritual leadership [(Mc Clane, 2019)](https://www.zotero.org/google-docs/?2ofzDT). Leaders with low self-esteem who have not mastered these positive traits associated with morality and ethics are more likely to inflict pain and injury on their followers. This is even more important in Christian settings as these damaging leaders are likely to spiritually abuse their followers instead of pointing them to Christ.

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