**LDR 807-12: Leader Development: Transforming Self-Concept (Summer 2023**

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Professor

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Assignment #3 – Essay

1. Write a 5-page paper based on one (1) of the two (2) items below:

a. Option 1: Synthesize and integrate all that you have learned thus far to write an

essay on the following question: “Why are self-concept, spirituality, and moral

development so critical for leadership?”

b. Option 2: Choose a favorite historical figure as a leader and demonstrate in a 5-

page paper, that the chosen leader fits the criteria of the conceptual/theoretical

framework and is therefore truly demonstrable as a transformational leader.

2. Paper Outline

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. Use a minimum of eleven scholarly research sources (two books and the

remaining scholarly peer-reviewed journal articles).

**“Why are self-concept, spirituality, and moral development so critical for leadership?”**

**Introduction**

The three components of self-concept, spirituality, and moral virtues of leadership add up to one important conclusion which is moral leadership development. Moral leadership refers to a leader's conduct that exemplifies strong moral values, selflessness dignity, and integrity which are never being compromised by conditions, situations, or life circumstances to affect Decision-making the ultimate goal in moral leadership which is guided by an inherent ethical system and morals purpose to achieve a goal which is positive outcomes as a result of ethics. The combination of the three aspects makes a great leader with uncompromised morals, a leader must have self-awareness.

"***Self-concept*** has been shown to exert a moderating role on leader effectiveness, this effect has been mostly understood using the collective self-concept. "The self-concept is a self-regulatory mechanism that drives self-esteem and organizes self-relevant knowledge" This will eventually produce an ethical leader. 'Positive self-beliefs are a central construct in educational psychology, and self-concept and self-efficacy are the most widely used and theoretically important representations of positive self-beliefs. In Educational Psychology, much effort has been expended in trying to distinguish between self-concept and self-efficacy"' According to the researchers ~~researchers~~ (Marsh, Roche, Pajares & Miller, 1997) in their paper in this journal article their study extends the classic constructive dialogue/debate between self-concept and self-efficacy regarding the distinctions between these two constructs. Their study is a substantive-methodological synergy, bringing together new substantive, theoretical, and statistical models, and developing new tests of the classic jingle-jangle fallacy. Extending the discussion by Marsh they clarify distinctions between self-efficacy and self-concept; the role of evaluation, worthiness, and outcome expectancy in self-efficacy measures; and complications in generalized and global measures of self-efficacy

***Spirituality*** ***developing*** in the community is supported to be without proselytizing or pressuring individuals, however. In the case of effective leadership, we shall find that spirituality expresses itself not so much in words or preaching, but in the embodiment of spiritual values such as integrity, and in the demonstration of spiritual behavior such as expressing caring and concern. In his paper, Samul quoted "Giacalone & Jurkiewicz (2004) who define workplace spirituality as “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” (p. 13). Many leadership theories emphasize the need for the leader to articulate an inspiring vision, but what is important is not so many words but rather actions: the level of ethics demonstrated, the respect and compassion shown to others." Spirituality in leadership focuses on proceeding by universal values such as honesty, integrity, love, compassion, and gratefulness that have an impact on a leader’s traits, behaviors, attitudes, and abilities. Spiritual values are needed for taking responsible and ethical—meaning sustainable—activities. Following these values, it determines what we think, who we are, what we do, and how we manage this. Spiritual leaders are successful because they do not need to change themselves or other people, situations, and organizations." So it means they rather awaken themselves and other people by emphasizing spiritual values and, in this way, transform situations and organizations into more sustainable ones.

***Moral Formation*** in leadership is an ethical leadership that acts both as a “moral person,” maintaining fairness and honesty in relationships with subordinates, and as a “moral manager,” demonstrating and reinforcing desired and normatively appropriate behavior. Morally, a person who has achieved high levels of authenticity in that they know who they are, what they believe and value, and they act on those values and beliefs while transparently interacting with others to produce servant leadership which we see in our Lord Jesus Christ in the book of Mark 10:41-45 “Even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many…" Jesus says we are to be servants, following his example. He came not to be served but to serve and “to give his life as a ransom for many. His self-concept, spirituality, and morals produced servant leadership. Leaders are servants as opposed to the modern world where leaders lord it all to their followers or employee.

**Conclusion**

A leader’s morality can influence their leadership effectiveness in distinct ways. If leadership represents a relational process of influencing followers toward achieving collective goals, then moral forms of leadership suggest what those collective goals are and how they might best be reached. Followers can be inspired by a leader who advocates the highest common good for all and is motivated to contribute to that common good from an expectation of reciprocity (servant leadership; consequentialism). Followers can also be inspired by a leader who advocates adherence to a set of standards or rules and is motivated to contribute to the clarity and safety this structure imposes for an orderly society (ethical leadership; deontology). Followers can also be inspired by a leader who advocates for moral freedom and corresponding responsibility and is motivated to contribute to this system in the knowledge that others will afford them their moral autonomy (authentic leadership; virtue ethics). These benefits of spirituality in the workplace through spiritual leadership have an impact on employees’ organizational behavior, which is characterized by the awareness of a higher purpose and a sense of meaning in a job, being engaged in the job responsibilities and ethical decisions, and finally being a part of society. These characteristics affect individual behavior, then the operation of the organization, and as a result, the world. A belief that an individual’s current action will influence the future of society and future generations is the fundamental view of sustainability that flows from spirituality. Thus, spirituality can be understood as harmony with self and others, and with all that seems to be an external environment, although it is a part of us. Comparatively, sustainability can be understood as harmony with society and the environment. The creation and maintenance of the conditions under which humans and nature can exist in harmony is the aim of both spirituality and sustainability in the workplace and the organization. The roots of sustainability may be spirituality. Workplace spirituality contributes to sustainability by arousing a sense of meaning in life and work, a sense of community, and care for others, nature, and the planet. Long ago, it was noticed in the discussion on “land ethics” that the relationship between humans with each other and toward the environment needs to take a more spiritual stand.

Finally, as my focus is on elevating women to be self-reliant, independent and making society leaders out of them, I learned that teaching is the most important tool. Quoting Michael Ruhl Frank Ph.D. Amazon Books "Teaching someone to lead is like teaching someone to swim – you can show them a movie or give them a book to read, but if you throw them in a pool they drown anyway. You must get in the pool with them and support them while they flounder until they finally relax and float. What’s the difference between leadership and management? You need to do both, and, without good management skills, you are much less likely to become a good leader. This book is intended to be a companion for people learning to lead".

In his book *Ecclesial Leadership*; Chloe Lynch said in the introduction page that he realized that it is the discipline of practical theology that helped him recognize that the effort to integrate theology and ecclesial Leadership was an act of imagination arguing that exploration enriching and nurturing of imaginations should be seen as one of the main functions of practical theology which is also creative and illumination not just analytical. His statement affirms that spirituality as a way of theology should practically be a function of change and transformation.

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