Transforming Self Concept for Leader Development

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Source One:** Rosenberg, M. (1979) Conceiving the self. Basic Books, Inc.

by Morris Rosenberghttps://www.amazon.com/Conceiving-Self-Morris-Rosenberg/dp/046501352X/ref=sr\_1\_1?crid=1USAWRRVG9QHF&keywords=

**Comment 1:**

**Quote/Paraphrase:**

“The self-concept is not the “real self” but, rather, the picture of self” (p.7)

**Essential Element:**

This quote addresses the essential element of Self-Concept.

**Additive/Variant Analysis:**

This quote is additive and variant. According to Rosenberg (1979), individuals' self-concept is shaped by how they perceive themselves, an object detached from oneself that persons visualize -self objectification (p8). Whether people envision themselves highly accomplished in their financial endeavors, devout followers of God, internally and externally beautiful, promising athletes, or possessing the wisdom of King Solomon, these ideals form the imagery of their self-concept. It is important to recognize that these images are not necessarily a reflection of their true selves.

Only God sees individuals as he created them. “Man’s body is from the earth and his soul is of heavenly origin, breathed into him by God” (Young, p.84, 1958). Even King Solomon, whom God deemed the wisest (1 King 4:29), yet Solomon acknowledged his own limitations in comparison to godly wisdom (Pro. 2:6). Wisdom as all other praiseworthy endeavors is vanity if it does not glorify God (Young, 1958).

On the other hand, self-concept imagery demonstrates accuracy if individuals who see themselves as financial mogul represent financial success, such as Mark Zuckerberg and Warren Buffet (Karakas, 2023)

Their expectations of themselves aligned with their success. In other words, Zuckerberg and Buffet successfully achieved their extant selves--how others perceived them--and their present selves. However, according to Rosenberg, the desired self--how they want to see themselves--may not be a success from their perspective. (p.9).

**Contextualization:**

The influence of extant self-concept has a profound impact on individuals’ already sensitive to negative self-images. People with depression may perceive themselves without hope. This newfound understanding of self-concept urges me to maintain the reflection of who God sees in me, a reminder I wish to convey to those suffering from the hopelessness of depression.

 In my younger years, I was convinced that my passion for dancing and singing would lead me into the entertainment world. However, despite envisioning myself in that light, my father had a different vision for me, which ultimately came to fruition - he saw me as an academic. While I did not wholly abandon my father's perception of me, I experienced a progressive refinement.

Despite gaps in my educational goals, I continued progressing through life, engaging in andragogy. My goal is to successfully complete a doctoral leadership program to focus on the leadership of youth’s mental wellness. I am also still in pursuit of a PhD in Naturopathy with an emphasis on Christianity. Moreover, I have a deep passion for writing and researching, and I am currently working on two book projects. I surpassed my expectations and achieved more than I could have imagined. Rosenberg called this action refining the appraisals of a significant other- my father, who influenced my self-concept.

**Comment 2:**

**Quote/Paraphrase**

“A child’s opinion of himself may be strongly influenced by what he believes his teacher thinks of him, not necessarily because he wants his teacher to like him but because he attributes to the teacher’s superior knowledge” (p.84).

**Essential Element:**

This quote entails the essential element of Self-concept.

**Additive/Variant Analysis:**

This quote is additive and variant. The quote explores the impact of self-concept on children, highlighting the influential role that teachers play in their lives. Children are particularly vulnerable to the words of authority figures, especially those they spend a significant amount of time with - such as teachers. Children often regard their teachers as wiser than their families.

When students believe that their teachers recognize their inherent potential, they are inclined to exert more significant effort, even in the face of criticism. Consequently, once the child achieves the goals set by their teacher, their self-evaluation improves (p.54).

Conversely, if children already perceive themselves as having a limited capacity for learning, their self-concept will reflect a sense of failure. Given their impressionable minds, they may internalize this negative self-image as their true identity. Consequently, an unsupportive attitude from a teacher may have a detrimental effect on these children, further eroding their self-esteem. Furthermore, these children may lack the motivation to put in the effort, and instead, they collapse under the influence of their significant other.

**Contextualization:**

During my high school years in Trinidad, I gained valuable insights as a student. The education system revolved around the teacher's expertise. We looked up to our teachers as the sages on stage (Morrison, 2014)). I spent hours diligently taking notes while teachers read aloud from textbooks. Although my handwriting improved, there was a lack of engagement and critical thinking in this system.

 The concept of the andragogical “guide by our side” was absent during education in Trinidad (Morrison,2014). Instead, teachers encouraged us to independently tackle challenges, which, in hindsight, fostered a solid work ethic.

In her book, *Beautiful in God's* *Eyes* (George,1998), emphasizes the importance of rising early in the morning and maintaining diligence. According to George, Christians must gird themselves with the strength of God with difficult task that lies ahead.

**Comment 3:**

**Quote/Paraphrase:**

“The moral image is thus a set of standard, a system of should’s and of course, should nots). The content of this system of shoulds derives partly from social indoctrination, partly from idiosyncratic selections” (p.42).

**Essential Element:**

This quote revolves around the essential elements of moral Development Leader theory and Self-concept

**Additive/Variant Analysis:**

This quote is additive and variant. Morals are fundamental to our ability to discern right from wrong. Lying, hurting others or stealing, cultures universally understood indicate as morally reprehensible actions. Further, morality for Christians goes beyond societal norms and individual fulfillment. Instead, it is deeply rooted in the teachings of scriptures. Scripture is the divine guide for Christians. The text represents a moral compass which aligns with the supremacy of God.

Conversely, humanity often bases its moral standards on relativity, subjective biases, or cultural acceptance. As a result, moral leaders define their morals based on what is relative to them. Now, it is important to note that Christians follow the guidance of God revealed through the mosaic law. However, through Christ's redemptive work, he granted believers freedom from the constraints of the law (Gal. 5).

Therefore, morality acts as a compass for both Christians and non-Christians, but the foundation and sources of moral standards differs. Christians anchor their morals in the divine, whereas others rely on subjective relativism. Subjective relativism holds that the truth is contingent upon an individual's character. (Mandelbaum, 1979).

**Contextualization:**

A Christian leader’s moral obligation is to abide by the ethical principles that govern society, guided by our belief in God. However, the book of Galatians reminds us of the inner conflict between our natural inclinations and our spiritual journey (Gal 5: 16-22). Despite our efforts to remain calm and patient, moments of anger can unexpectedly arise. Recently, I felt compelled to delve into the topic of meditation, drawing inspiration from the scriptures. This exploration led me to embark on authoring a book that aims to help fellow Christians contemplate their walk-in spirit.

Influenced by the principles of spiritual formation, it is the opportune time to focus on this endeavor. Hence, societal indoctrination alone does not shape our morals, but God’s authority influences our moral compass.

**Source Two:** Letterman, R. Muto, S. (2017). Understanding our Story: The life’s work and legacy of Adrian van Kaam in the field of Formative Spirituality. Wipf & Stock, an Imprint of Wipf and Stock Publishers. [https://www.amazon.com/Understanding-Our-Story-Formative-Spirituality-ebook/dp/B06XGVJ89J/ref=sr\_1\_1?crid=30PTAXSF0MY1V&ke](https://www.amazon.com/Understanding-Our-Story-Formative-Spirituality-ebook/dp/B06XGVJ89J/ref%3Dsr_1_1?crid=30PTAXSF0MY1V&ke)

**Comment 4:**

**Quote/Paraphrase**

“According to van Kaam, the Mystery of formation is not an indifferent force that sets the universe in motion and subsequently has nothing to do with it. Rather, in keeping with his location of the Mystery at the center of our formation field, he said that the Mystery is always in relation to us and truly cares about us. In form theological terms, the loving and caring nature of the Mystery is revealed to us most clearly in Jesus Christ” (p.293-306).

**Essential Element:**

The quote is based on the essential element of Formation Science.

**Additive/Variant Analysis:**

This quote is additive and variant. God is actively present in the world. He serves as a personal deity that connects and sustains believers from earth into eternity. For Christians, God’s enduring love brings comfort, especially in times of despair (Psalm 23). Christian leaders understand that their formation in the imago Dei begins in the womb (Psalms 139:13-18). A Christian leader’s character embraces this embedded mystery within their souls. Furthermore, this mystery not only encompasses attributes of the triune God his actions of sending of his Son to save undeserving sinners.

**Contextualization:**

It is comforting to know that at the core of our existence lies the mystery of the Holy Spirit that Christ has bestowed upon us. When (Letterman &Muto, (2014) referenced mystery, it invoked my thoughts on Catholicism and the seven glorious mysteries. Initially, I was skeptical until I delved deeper into the text and realized that the true essence of this formation revolves around Christ.
Moreover, for the longest time, I had reservations about using the term "spirituality" as it seemed to be associated with spiritualism or the concept of the spirit, devoid of acknowledging the presence of God. However, as a professor at OGS once encouraged me to reclaim what is rightfully ours. After reading Galatians, I can confidently affirm that "spirit" refers to the Holy Spirit. Therefore, we can proudly proclaim that the spirit of God dwells within our formation, and Christ exemplifies the attributes of the spirit and obedience to God. These characteristics of Christ serve as a model for Christian leaders, whose role is to influence followers and make God's presence known to all.

**Comment 5:**

**Quote/Paraphrase**

Though present in all persons, the dimensions and their related strivings develop at different times with varying degrees of intensity. That is, one dimension or the other may be emphasized at any particular time of life’ (p.728).

**Essential Element:**

**Additive/Variant Analysis:**

This quote is additive. Van Kaam's model of dimensions explores dynamics and expressions within the Church, highlighting the role of the Holy Spirit in nurturing Christian life. The author emphasizes the human yearning for a realm beyond morals and values. and the importance of functional skills, physical attributes, and sociohistorical contexts in shaping human experiences.

The model encompasses three facets that define the human experience. First, the Transcendent facet which represents an innate yearning for something beyond humanity, a desire for aspirations and ideals that elevate a person’s life. Second, the Functional facet emphasizes developing skills, honing talents, and cultivating a leadership ability - all necessary to achieve ambitious projects. Lastly, the Vital facet encompasses human genes, physicality, and temperament, which shape one’s drives, instincts, and behaviors.

**Contextualization:**

These facets encapsulate the intricate and captivating nature of the human experience. In Genesis 1:31, it is written: "And God saw everything that he had made, and behold, it was very good." This creation narrative serves as a reminder that we are called to embody God's character and cherish his exquisite handiwork. Young (1958) asserted that all from the vastness of the universe to the tiniest particles came into existence by the creative work of God.

Formation science extends this truth further by asserting that our existence a myriad of factors shapes us - our genetic makeup, physical composition, goals, talents, and aspirations. But scripture delves deeper, revealing that our unique formation begins even before we take our first breath (Gal 1:15). It is evident that our human journey commences with God because he knew us before we entered this earth.

I believe that formation science compels Christians to embrace the reality that we are destined to embrace these qualities as God's ideal. Once we establish a profound connection with through salvation, our human experience and aspirations become clearer. It defines the very essence of our humanity - to know and honor the Creator who intricately designed us, and to live our lives in obedience to Christ and the indwelling Holy Spirit. Although our self-perception may stray from the truth, but God sees us in all our uniqueness.

**Comment 6:**

**Quote/Paraphrase**

According to van Kaam, what makes us distinctively human is our spirit, our openness to the Trinity, in what he called our transcendence dynamic” (p.367)

**Essential Element:**

**Additive/Variant Analysis:**

This quote is additive. Christian leaders possess a transcendent essence that embodies profound qualities and values bestowed through God's grace. The monotheistic belief in one God yet characterized by a three-in-one manifestation, may perplex those who have yet to embrace this divine mystery.

Scriptures clearly reveal the concept of the Trinity, from the creation account of Genesis to its continuous presence throughout the New Testament (Gen 1:26, Matt 28:18-20). The Holy Spirit serves as the guiding force, leading believers towards Christlikeness.

Therefore, incorporating the Holy Spirit as an integral attribute of a leader reflects the example set by Christ. The overflow of the Holy Spirit attribute empowered Christ in his humanity to overcome temptation (Luke 4:1).

In the life of a Christian leader, one of the defining characteristics lies in yielding oneself to the transformative power of the Holy Spirit, enabling the attainment of moral stature ordained by God. The transcendent nature of a Christian leader resonates profoundly, exemplifying the potential to become change agents in the world.

**Contextualization:**

One of my favorite hymnals is a song that references the Trinity as "one in three, three in one"(Hymnary.org, N.D) Naturalists dismiss the concept of an afterlife, as they believe in the absence of a transcendent realm. On the other hand, New Age proponents embrace the idea of reincarnation as a means of progressing towards godhood (Cote, 2020).

In the past, I spent time with a friend and member of the Unity Church. At that time, as a Catholic with limited knowledge of biblical text, I participated in her prayers, meditations, and affirmations, believing they would help manipulate my circumstances for the better. Now, with a deeper understanding of Scripture, I realize that the philosophy of unity, along with the influences of New Age and humanist culture, aligns with the Apostle's warning against following those who preach a different gospel (Gal 1: 18-12).

As a leader who has the potential to influence others through my platform, I am committed to staying true to the Gospel message. This message can truly bring others into a Christlike life, highlighting his redemptive actions and our obedience to God through a sanctified life. Cote (2020) eloquently asserts that Christian theism is the worldview that affirms the existence of an omnipotent God who transcends the universe. God created the universe into existence ex nihilo and continues to uphold the existence.

**Source Three:** Van Kaam. (2017). *The Life Journey of a Joyful Man of God: The Autobiographical Memoirs of* Adrian van Kaam. Resource Publications

<https://www.amazon.com/Life-Journey-Joyful-Man-Autobiographical-ebook/dp/B01N>

**Comment 7:**

**Quote/Paraphrase:**

His death led to the promise that he would be with me in spirit, protecting my endeavors on earth and awaiting my coming to our eternal home” (626).

**Essential Element:**

**Additive/Variant Analysis:**

This quote is variant. Many believe that their departed loved ones connect with their spirits after passing away. Some even talk about spirits that travel from the afterlife to visit their living relatives. Van Kaam's quote conveys a deep sense of connection he had with his friend, but the notion of a spiritual connection between the dead and the living is not supported by biblical teachings. In other words, the spiritual connection does not serve as a protective agent or involve the deceased waiting for the living to join them.

Scripture clearly states that the eternal presence with believers lies in the Holy Spirit, not a spirit that Van Kaam describes with a protective nature resembling that of an angelic being. Peloubet (1884) define angels as celestial beings who serve as messengers of God. They hold a spiritual essence that surpasses that of humans and are appointed to conduct God's work both in heaven and on earth. Further, scripture recounts the restorative work of Christ through the Holy Spirit and the anticipation of God for the souls of all believers.

 When cousin passed away, her daughter found solace in believing that her mom became her guardian angel in heaven, watching over and protecting her. It's a common practice for people to seek comfort in the angelic presence of their departed loved ones during times of grief. According to Christian beliefs, those who have embraced salvation through Christ will be reunited with their loved ones in heaven, although the Bible doesn't provide specific details on the nature of this reunion. Nevertheless, our hope in Christ allows us to grieve with the assurance of God's merciful plan.

When my father died, my husband claimed to have sensed his distinct scent in our apartment moments before we received the news of his death. While I appreciated the idea of my dad making a final visit before his transition into the afterlife, I cannot confirm the event. As a Christian, I find guidance and comfort in the biblical concept of God's triune presence, believing that it is through his omnipresence that he can be spiritually present with us and within the spirits of others.

**Source Four:** Price, L. (2019). Faith, Loss and Meaning: Frameworks of Meaning as a Practical Approach to Spirituality in the Therapy Room. *Consensus*, *40*(1), 9. <https://scholars.wlu.ca/consensus/vol40/iss1/9>

**Comment 8:**

**Quote/Paraphrase:**

When I lost my mother, I lost my sense of safety in the world. I suddenly felt very vulnerable, as though death could come for me at any moment. The world felt unpredictable, and I felt as though I had lost my one, strong connection to my history - my earliest sense of self, and to the one person who would always care for me” (p.6)

**Essential Element:**

Leader development spirituality.

**Additive/Variant Analysis:**

This quote is additive and variant. The loss of one's parents can lead to a profound sense of disconnection and personal identity crisis. Feelings of guilt may arise if the individual believes they have failed to meet their parents' expectations. Additionally, the absence of parental protection, comfort, and support can leave a void that makes one feel incomplete.

However, scripture teaches us that God's strength remains with believers who faithfully follow His teachings. God's attributes encompass everything He has given us, including a sense of self. Therefore, leaders must align themselves with God's teachings to make a meaningful impact on the lives of others, particularly those who are grieving. In scripture, God reassures us that he serves as the father to the orphaned, and he encourages followers to represent Christ by offering comfort and care to those who lost their loved ones. Paradoxically, experiencing the loss of a loved one can result in believers gaining a stronger sense of self.

**Contextualization:**

Growing up in Trinidad, I lived near an orphanage, and as a young person, I believed that the children who grew up there became well-known stable individuals. Some became renowned musicians, while others were honored for their work in the ministry. Although these young men and women never knew their birth parents, they adopted a sense of self from their peers in the institution and the influence of the overseeing Catholic church.

I believe that relying solely on a parent for social, moral, and financial support can lead to a loss of a sense of self. When my father passed away, I was devastated, and it took a toll on my own identity to the point where I temporarily quit college. Without my father to witness and appreciate my accomplishments, I felt a void.

However, when my mother passed away, my sense of self shifted towards seeking strength from my faith in God. As a Protestant, I no longer felt the need to physically cling to the casket or touch her face with compassion as I did with my father.

In fact, at her funeral, I delivered a eulogy emphasizing a Gospel delivery. I realized that God's strength empowered me. As I continue to speak and navigate life's challenges, my mother life influenced my sense of self. I inherited her admirable and not so admirable qualities, while I strive to embody the imago deo. Although I am orphaned in the earthly sense, I am guided by my heavenly Father, who cares for the fatherless (Psalm 68:5).

**Source Five:** Joseph-Richard, P., & McCray, J. (2023). Evaluating leadership development in a changing world? Alternative models and approaches for healthcare organizations. *Human Resource Development International*, *26*(2), 114-150.

 <https://doi.org/10.1080/13678868.2022.2043085>

**Comment 9:**

**Quote/Paraphrase:**

“However, there is a paucity of rigorous evaluations of LDPs. Existing evaluations often focus on individual-level outcomes, with limited attention to long-term outcomes that might emerge across team and organizational levels” (p.2).

**Essential Element:**

**Additive/Variant Analysis:**

This quote is additive. To prioritize long-term outcomes, organizations must place the responsibility on their leadership development plans. Firstly, leaders must delve into the minds of individuals who highly value their accomplishments and align their values with the company's objectives. Secondly, they must recognize the inherent power of effective leadership development, which profoundly impacts an organization's long-term success and growth through the cultivation of essential leadership skills.

By equipping their workforce with the tools of team building, effective communication, and fostering an environment for innovative thinking, organizations not only foster exceptional performance but also forge stronger relationships and cultivate a supportive organizational culture.

A true leader should empower individuals with the necessary skills, ideas, and tools to navigate challenging situations, foster creativity, and teamwork to inspire them to surpass their perceived limits.

**Contextualization:**

When I was running a small business, my budget for a leadership development program was limited. As a result, I faced the challenges of shouldering all responsibilities by myself. Thankfully, the Virginia Employment Commission came to my aid by providing access to qualified and pre-screened childcare providers, aligning with my referral program for family clients. This opportunity, in turn, allowed me to foster better relationships with my employees through effective leadership development.

This quote fueled my pursuit for better ideas in implementing a successful leadership development program that places the necessity of cultivating Christian minded leaders. Seeking guidance, I reached out to the John Maxwell leadership program, which teaches the significance of creating a company culture that encourages effective communication between leaders and employees. This fosters not only employee engagement but also innovative thinking.

My passion for as a business leader remains unwavering, and I firmly believe that this research will enhance my understanding of the crucial need for effective leadership communication. Furthermore, it will equip me with the knowledge required to formulate an actionable plan for the leadership development program, while providing me with access to appropriate resources.

**Source Six:** Xu, Q., Li, S., & Yang, L. (2019). Perceived social support and mental health for college students in mainland China: the mediating effects of self-concept. *Psychology, health & medicine*, *24*(5), 595-604. <https://doi.org/10.1080/13548506.2018.1549744>

**Comment 10:**

**Quote/Paraphrase:**

“The first, known as the stress buffering model, proposes that stress buffering occurs when social support protects (i.e. buffers) people from the harmful effects of stress – adequate social support will offset or moderate the impact of stress on health” (p.3)

**Essential Element:**

This quote entails the essential element of leader development.

**Additive/Variant Analysis:**

This quote is additive. The stress buffering model is particularly beneficial for young people who are coping with depression by resorting to self-medication with illicit drugs. By serving as a support system, this model helps adolescents minimize the stress arising from anxiety, which can lead to depression, suicide ideation, and tragically, suicide itself. Implementing positive mechanisms that not only encourage our youth to grasp the significance of their lives but also recognize the inherent value they hold in the eyes of God, regardless of their present hopelessness, can contribute to their journey of recovery and healing.

**Contextualization:**

During my graduate work, I developed a program that I hope to integrate into a mental health community support group or church-based initiative called CHRIST. CHRIST is an acrostic representing the commitment and culture that leaders must cultivate to become effective stress buffers. As leaders, it is our responsibility to provide life support and embrace individuals who are struggling, particularly young people battling depression. Unfortunately, many of them lack optimism about their future and may even consider ending their lives to escape the pain they endure.

The cultural aspect of CHRIST holds leaders accountable for acknowledging and respecting the needs of individuals who face challenges such as language barriers, gender dysphoria, and immigration status issues in the United States.

Recently, I came across an article in the newspaper that highlighted the urgent need for mental health support within the county sheriff's department and police forces. The sheriff expressed his concern that due to the lack of available services in the mental health community, law enforcement has no choice but to incarcerate individuals with mental illness who commit crimes.

Deeply moved by this news, I immediately reached out to the sheriff and volunteered to assist in any way possible, as mental health support is currently the focus of my research. I believe, by enhancing our commitment to mental health and collaborating with community and law enforcement agencies, we can strive towards a more compassionate and inclusive society.

**Source Seven**: Davis, E. B., Day, J. M., Lindia, P. A., & Lemke, A. W. (2023). Religious/spiritual development and positive psychology: Toward an integrative theory. *EB, Davis, EL, Worthington, JrS. A. Schnitker,(Eds.), Handbook of positive psychology, religion, and spirituality*, 279-295.

**Comment 11:**

**Quote/Paraphrase:**

In the throes of their own suffering and grief, members of Emanuel AME church were called upon to issue public statements of forgiveness. Many community members rejected calls to forgive Roof, noting that African Americans have too often been asked to forgive people who have harmed them” (p.256).

**Essential Element:**

This quote addresses essential element of leader development.

**Additive/Variant Analysis:**

The quote is additive and variant. In complex this scenario, Christian leaders’ multiple factors confront Christian leaders that necessitate careful consideration. It is crucial to acknowledge that the perpetrator of this incident may potentially be grappling with mental health challenges, which may have obscured their ability to think rationally. Moreover, the presence of sin in this context serves as a poignant reminder of the enduring impact of humanity's fall from grace. As the families of the victims’ grapple with the tragic aftermath of this heinous crime, the church community must seize the opportunity to exemplify the transformative power of forgiveness. Drawing inspiration from Christ's leadership, which advocates turning the other cheek, forgiving even seventy times seven, and emphasizes the arduous nature of loving one's enemies, Christian leaders can navigate this delicate situation with compassion, empathy, and a commitment to promoting healing and reconciliation.

**Contextualization:**

It is all too easy to fall victim to racial discrimination in our country, considering the historical struggles endured by African Americans, ranging from the era of slavery to tragic deaths like that of Michael Warren. However, it is time we shift our focus from dwelling on discrimination and instead channel our efforts toward supporting those who suffer from mental health issues. George Floyd, for instance, grappled with addiction and mental instability, yet neither the community, the mental health society, nor the local church provided the necessary resources for his recovery (Collin, 2022). I am convinced that to address crimes, whether committed through gun violence, attacks on police officers, or store robberies, we must delve into the root causes behind why these young men resort to acts of violence. We must investigate their adverse childhood experiences and what coping mechanisms are they employ to endure their anguish. These are the questions that deeply resonate with me as I feel compelled to bring about positive change in the world. It is imperative that we, as a society, and particularly within the African American community, strive to put an end to this cycle of harm within our own families.

**Source Eight**: Snarey, J. R., Reimer, J., & Kohlberg, L. (1985). Development of social-moral reasoning among Kibbutz adolescents: A longitudinal cross-cultural study. *Developmental Psychology*, *21*(1), 3.

**Comment 12:**

**Quote/Paraphrase:**

“The classic Heinz dilemma, for instance, requires a choice between life versus” law (p.11).

**Essential Element:**

This quote entails the essential element of moral Leader development.

**Additive/Variant Analysis:**

According to Kohlberg (1971), Heinz's illness gives an individual the choice between breaking the law and stealing expensive medication to preserve the life of a spouse. The challenge revolves around what is right and the potential benefits to the individual. the hero saving a life and reunited with their spouse. However, this situation, God makes intentional for anguish and suffering a part of a sinful life, to bring about glory to God. It is important to note that Job experienced significant restoration after losing everything, even though God allowed his suffering without providing an explanation (Job 7:5).

Where does one draw the line and decide that there is no need for a cure or immediate relief from suffering? What if the pain becomes so unbearable that it aligns with the message referenced in (Phil 4:19)? By relying on the abundance found in the glory of Christ, God promises to meet our needs. Choosing not to break the law is not an easy decision, but the Bible affirms its truth. As beings created in God's image, human life is sacred, imbued with dignity and guided by an inherent moral law (Cote, 2020).

**Contextualization:**

In certain situations, I find myself operating at Kolberg's post-conventional level of moral development, particularly when societal laws encroach upon my religious rights. During these moments, I believe it is necessary to distance myself from societal laws and instead rely on God's guidance. For example, if schools prohibit prayer, I choose not to enroll my children in the public school system since it contradicts my commitment to principles rooted in learning. By choosing the social contract, I acknowledge that my individual morals, derived from scripture, take precedence over societal laws.

Furthermore, in the final stage of post-conventionalism, I strive to uphold universal ethical principles. I believe in demonstrating compassion towards fellow Christians who may have been marginalized or cast aside by society. This resonates with the scriptural injunction to encourage and uplift one another. In the book of Romans, Paul's message to the Corinthian church serves as a reminder for gentile Christians to remain steadfast in the gospel, even in the face of opposition. The interplay between conventional and post-conventional stages allows me to recognize that societal laws are not absolute; it is only the laws of God that hold that distinction.

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