Leader Development: Transforming Self-Concept

Instructor Assigned Essay

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Professor

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Assignment

1. Write a 5-page paper based on the question below: a. 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?”

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).

Top of Form

Bottom of Form

In the context of personal and community coalition strategic events planning, for leader & participant engagement teaching occupational integrity: proactive motivation, no neglect or refusal skills development; a thinker knowledge learner leader successes must draw from self-concept, spirituality, and moral development which are so critical for leadership due in part for many reasons but here are a few (1) recovery of Christian grace, (2) neighborhood social cohesion roles for making a difference - mentorship, and (3) refusal skills for occupational integrity (volunteer or compensated) proactive constructive living in our built environments zoning-stigma areas. This measure of leadership is for learning-oriented human-capital flourishing and I will explore and contrast no more poor community organizing from adult learners who are not yet transformed leaders knowing what personal self-concept accomplishes have to be for meaningful leadership will be explored for this essay content. When self-concept is authentic then I know from my own experiences, leader development will continue to thrive in our communities, I believe neighborhood and community will reframe the core functions of what has been given to all of us, the ‘gift’. The volunteer event participation accomplished in coalition meetings can unite society, while establishing participants into a community collective and historical abundance for sustainability.

Let’s start with the basic definitions of self-concept, spirituality, moral development. Then look into the correlation of how each sustain into personal & coalition community teaming participants development based training for communication response and transformative engagement for leader development which is so very much critical for my solid-worth level leadership that I teach in community. When self-concept, spirituality, and moral development are conquered with lessons learned authentically by the adult transformed leader, refusal skills and the ‘*gift*’ of response is immediately shared with volunteer participants despite the personal impacts from social determinants in the built-environment through gratitude and human-flourishing, no longer zoning-stigmas, stress or tensions.

Self-concept theory has been conceptualized and applied within a built-environment volunteer context, and the views of faith-based community service stakeholders, such as volunteers, all, triangulated with new guest to form an understanding of the attitudes and behaviors with volunteer leaders, gratitude. The two cited, propose that leaders are differentiated from others by how they view their roles in the organization, and their ability to make a difference in these roles. This interpretation informs self-concept theory because each individual’s notion of self-concept influences how employees see themselves, how we react to experiences and how we allow experiences to shape motivation. A study profiles a volunteer leader self-concept that includes a proactive, learning-oriented attitude, capitalizing on significant prior work experience to fulfill a sense of obligation to the institution and its patients, and demands a high level of respect from paid employees [McPhee, D.M.](https://www.emerald.com/insight/search?q=Deborah%20M.%20McPhee) and [Schlosser, F.K.](https://www.emerald.com/insight/search?q=Francine%20K.%20Schlosser) (2022) Vol No.3, pp. 325-342.

Spirituality is the ‘gift’ from the Holy Spirit and is the one unified goal from the Comforter , when we truly believe we are gifted this diverse gift and become Servant to live the Fruit o the Spirit. In the Kings James Version of the Bible in Galatians 5:22-23 we see the one fruit with many characteristics … love, joy, peace, longsuffering, genteelness, goodness, faith, meekness, temperance; against such there is no law. The test of accepting the ‘gift’ to being a follower of disciple is not our gift but our response through the fruit of the spirit, with love for each other (John 13:34-25); When we have the ‘gift’ then in Christian graces, we must learn as adult learner leader developers to speak to crisis or in trauma living individuals. We must stop bickering and start to kingdom build. We must preserve our commitment to Jesus by fighting to uphold the faith. Regardless of the new believers ethnicity, race, culture, we must embrace the fact that the work of Jesus alone is the solution to avoidance and stigmas or stress. The one living spiritually must have authentic engagement and transparent leveraging momentum in our congregations and neighborhoods. The authentic teaching, building trust and improving community relations and display of learning and listening to give empathy will naturally weave threads for successful teams, participants and leaders.

Adult leaders must receive the ‘gift’ and live them in an effort to gain realistic living, end division, 1Cor. 12:3, be one spirit 1Cor. 12:4-11 and willingly serve others and heal. All this requires the fruit of spirit ‘gift’ to correspond with our giftedness but we must be serving for the same goal. These levels of serving demonstrate unity, empowers those around and for the good 1Cor.12:7, for we are all many members of one body 1Cor 12:12.

Sadly, the overwhelming talk regarding the topic of Biblical gifts and the fruit among believers in Christ is laden with tension and spite. Verbal arguments, and fights break out about which of the fruit if the spirit gift are ours. In this response , we experience to see pride, jealousy, or even spiritual triggered trauma. This is opposite to all we read in the New Testament around the subject of fruit of the spirit. Correct understanding of spirituality, through the ‘gift’ of the spirit living according to the Bible will actually lead to caring leadership, empathizing leadership and a reclaim of authentic love and a people resourceful, low mental imaging, decreasing stigmas in social determinants of the built-environment and hate.

Moral development is developed from our humility for human kind. The leader transformation is to promote occupational integrity as opposed to promoting pride and selfishness or covetousness. Lets look at moral development from many angles, first our clear conscious confirmation that the fruit is a ‘gift’ 1Cor. 12:11-18. Secondly, we see that transformed leadership must flow with many parts that are one fruit. The fruit for Paul is a metaphor, Paul shows that the foot is not the hand, and the ear is not the eye, and the head is not the hand. Without all the various parts of the body, and with all the life’s circumstance and bending events, the leader’s individual contributions and giftedness, would not limit the leader from functioning properly. Thirdly, 1Cor 12:21 Paul exhorts the church in Rome to have ‘sober judgment’ with regard to their fruit of spirit gift and not think high of self (Romans 12:3). God has offered usually the guide of how to respond to tensions or stigmas in life or community. From fruit of spirit or other gifts. We are to live with a cheerful heart. With leader development and transformed living leadership, we can take time to identify our gift. No one person has every fruit of the spirit at the time of need, but we can accept the fruit of the spirit, the ‘gift’. Let us not pretended we are able to do everything and be all to everyone, authentically. The yielding to the Holy Spirit Godhead, will allow our fruit of the spirit gift to be seen in the area of service, sober judgment and being humble enough to recognize the other resources are needed.

Spirituality must become the way Christian grace is seen as the ‘gift’ is seen as people who are Creator Gods hands and feet serve community. Just like with spiritual gifts the fruit of the spirit when we surrender our will to Christ, we are then His people who are anointed to do his work. God choose this course of action for reasons only the Godhead knows and has divinely planned for our role in the redemption plan. God could have chosen angles but He choose everyone on this sin cursed earth with a surrendered will, to be His humble transformed leaders in leader development. For leader development and leadership while in community we must respond with character of pneumatology, the theology of the ‘gifts’ of Holy Spirit. Promote Empathy and compassion, how must we examine the principles of the fruit of the divine nature as outlined in the New Testament. How the role of empathy and compassion are key to responding to health disparities and societal tensions. When we serve the community and consensus build from a knowledge base then we explore the need for tailored interventions to meet unique needs of diverse populations often under served. Volunteer helping behavior and communication in the everyday life is often spontaneous however for the faith based organization it is awaited. Author Paul R. Amato, writes in his Journal Article titled Personality and Social Network Involvement as Predictors of helping behaviors in everyday life, shares “that in Study 3, finds that characteristics of individuals, in general, are related more strongly to planned forms of helping than to spontaneous forms of helping.”

Human-capital and self-concept, for transformed leadership now seems not so vibrant. Especially when the workforce is lacking motivation to progress. In Arkansas has high obesity rates and second in the nation for over-prescribing opioid medications, with ruddy-tint women highest number to early retire from labor force federal career participation rates, and 58.8% not to achieve equal pay until the year 2082 or beyond. According to Status of Women in the States, Fact Sheet, IWPR #R484, March 2018 (Arkansas Department of Health Committee, 2020). The racial and ethnic composition among Christians in Arkansas is 13% Black African American with Arkansas having more churches , per capita, than any other state in the Union, (2020 Census). Scholarly publications on workforce state, health and mental concept and hygiene are the world's biggest public health threats, forging self-concept identity and creative capital agency for the cultural production of constructive healthful-living activism. Germain and Bloom, (1999) and Frederick, M. (2003).

I believe the faith community maintains the best response to tensions and stressors surfacing from health disease disparities spiling from occupation response, most often cohoborated from the design of the built-environment by stakeholders in leadership. The lack of refusal skills response by adolescent youth develops limited self-concept to devalue solid-worth on into adult life. Individuals must not gain more than performance or transactional self-concept considerations but more of transformational leadership character. Moral value is seen in other facets of life other than occupational labor, identity, or self-concept but how we facilitate gratitude to God for the ‘gifts’.

The solution to low self-concept and leader development leading to greater health disparities for under-resourced populations, and volunteer labor identity ecosystems should consecrate themselves prior to pivot and be in position and not neutral during the occupation journey. Author’s Bong and Clark, share, self-concept impacts leader development, especially at the middle adulthood journeywoman level. Within Bandura’s framework for social learning, self-efficacy plays a pivotal role Bandura, (1961).

In leader development seminal author Kohlberg’s defining issues test (DIT) measures is when moral judgment happens. Self-concept and transformation of leadership happening in community. So how does this happen? Kegan & Lahey (1984) suggest that development is the ability to make meaning of experiences – regardless of age. How individuals interpret a situation or an event is dependent upon their developmental level. According to Day (2004), “Individuals at higher levels of development are able to use a greater number of knowledge among these principles to construct their experiences (differentiation) and to make more interconnections among these principles (integration). This results in a broader perspective on how things are interrelated (inclusiveness)” (p. 43). Therefore, individuals’ ways of knowing guide their lives and actions. According to Kegan & Lahey (1984) this does not link to age, because three different adults could experience the same event and interpret the happenings in three different ways. Development is “a process of outgrowing one system of meaning by integrating it (as a subsystem) into a new system of meaning. What was ‘the whole’ becomes ‘part’ of a new whole” (1984,p. 203). Kegan (1994) caoos this the “subject-object” relationship. According to Kegan Allen, S.J., & J., & Wergin, J.F. (Winter, 2009). Leadership and adult development theories: Overviews and overlaps. Kravis Leadership Institute, Leadership Review 9, 3-19.

Along with self-concept, spirituality, and moral development for leadership skill-building the transforming leader with the gifts, needs also mentorship, personal growth, or perspective building to gain high priority with authenticity with strangers to avoid becoming a scapegoat with the community center or hall of faith. Personal growth and self-awareness permeate the literature on leadership development. Personal growth programs are “based, generally, on the assumption that leaders are individuals who are deeply in touch with their self-concept, personal dreams and talents and who will act to fulfill them” (Conger, 1992, pp. 45-46). Essentially, the purpose of these programs is to increase self-awareness and emphasize self-exploration and perspective transformation. Avolio & Gibbons (1989) assert that, “after getting their own personal shops in order, charismatic/transformational leaders are free to look outward and beyond the time period in which they operate to solve significant problems” (p. 285). The theory is that the self-aware leader will be better prepared to work with others. Allen, S. J., & Wergin, J. F. (Winter, 2009). Leadership and adult development theories: Overviews and overlaps. Kravis Leadership Institute, Leadership Review 9, 3-19.

All achieve if they remain steadfast believing in capacity to achieve that outcome. With Shavelson et al. (1976) posit that self-concept plays a crucial role when decision making choices. The primary gift for me a knowledge learner is gratitude especially when I reflect on learning failures, with each processes my future strengthens. I believe that after the untimely death of my father during the pandemic year, it is death that truly has afforded me a clear lesson on acceptance of grace and gratitude. The human race which is ‘one kind,’ is a sum total of one’s self-concept and for me it is the determinants from within environment with fruit of the spirit Holy Spirit as my convictions of consciousness is everything and this is why personal and community coalition strategic events planning, for leader & participant engagement teaching occupational integrity: proactive motivation, no neglect or refusal skills development is essential for volunteer or compensated labor force. While Jesus walked the earth, and shown the Light of the Lord, men praised Him for His unspeakable **Gift**, *Immanuel, “God is with us.”*

Theologian Tozer, said, “The greatest need of the human personality (self-concept) is to experience God Himself, with (guileless) candor.” Tozer, A.W. (2013).

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