Transforming Self-Concept for Leader Development

Kevin W. White

Omega Graduate School

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Professor

Dr. Curtis McClane

**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:**Apesin, A., & Gong, T. (2021). Investigating the predictors of leader self-efficacy (LSE) development among freshman in historically black institutions. *Journal of Leadership Education, 20(2)*, 80-94. <https://doi.org/10.12806/V20/I2/R6>.

**Comment 1:***(from LDR 807-12 Transforming Self-Concept for LD)*

**Quote/Paraphrase**: “Previous studies indicate that a college student’s leader self–efficacy (LSE) enhances the ability to be an effective leader. However, there is limited empirical evidence on the college experiential factors that develop students’ LSE in Historically Black Institutions” (Apesin et al., 2021, p. 80).

**Essential Element:** This comment is associated with self-efficacy.

**Additive/Variant Analysis:**This comment is a variant of the understanding of the concepts of self-efficacy. Bandura (1977) defines *self-efficacy* as the confidence an individual has in achieving positive outcomes. He initially defined self-efficacy and referred to perceived self-efficacy (also known as efficacy expectations) as ‘the conviction that one can successfully execute the behavior required to produce the outcomes’ (Botha et al., 2024, p. 3). Students’ LSE has been linked to their self-efficacy, coping skills, learning abilities, leadership behaviors, and competencies. Students’ LSE increases their potential to be productive citizens to become influential leaders who can implement positive organizational and societal changes (Apesin et al., 2021, p. 80).

**Contextualization:** The andragogical teaching method, as the professors demonstrate, equips adult learners with the tools to become successful leaders. Their journey of personal leader development imparts leadership skills through academic perspectives. In this journey with the OGS Community, the light bulb began to illuminate when the distinction between leadership and leadership development was introduced. The key takeaway from the article was the crucial role of confidence and self-belief in oneself. In the current matriculation context, my confidence grows as I progress, grasp concepts, and gain the tools to perform scholarly research and write more effectively.

**Source Two:** Hogue, M., Deborah, E. K., Peck, J. A., & Weems-Landingham, V. (2023). The

status of internalized prejudice in leader self-development.*Management Decision, 61(4)*, 944-958. <https://doi.org/10.1108/MD-06-2021-0779>.

**Comment 2:***(from LDR 807-12 Transforming Self-Concept for LD)*

**Quote/Paraphrase:** “Little research directly examines leader self-development among marginalized workers. The authors offer a framework to explain the role of internalized prejudice in limiting leader self-development. Too often, the untold story inside employees from marginalized groups is the story of leadership potential never realized. It can be agonizing for the workers whose promise is unmet, and it is regrettable for organizations unable to capitalize on the strengths of all workers. As organizations increasingly rely on employees to engage in their self-development to prepare themselves for leadership roles (Boyce *et al.*, 2010), understanding such self-development among marginalized workers is critical” (Hogue et al., 2023, p. 944).

**Essential Element:** This comment is associated with leader development.

**Additive/Variant Analysis:** This is additive to the current understanding of leader development as the self-directed building of one's leadership capacities. It prepares individuals to lead and signals a desire to lead, vital for attaining leadership positions and leading effectively. Preparing oneself to lead requires viewing oneself as suitable for leadership. However, even as awareness grows of the importance of diversity in leadership, views of who is suitable to lead are slow to change. Leader self-development, however, has the potential to break these cultural barriers and pave the way for a more diverse leadership landscape (Hogue et al., 2023, p. 945).

**Contextualization:** Marginalization causes disfranchisement. It can be paralyzing, injure self-esteem, cause a lack of self-confidence, and instill feelings of isolation and exclusion. Of the people groups that comprise the United States, historically, it has been Black Americans who have been marginalized, gentrified, and socially castrated. Discrimination on any level, egregious or otherwise, paralyzes individuals because it strikes them at the core of their confidence. There are prejudices or biases (conscious or unconscious) that have the potential to stymie leader development. We must be aware of these issues, as they can thrive in situations where equity may be absent or, if present, ignored. In any situation where discrimination is posed as a barrier to a leader’s development and progress, it is during those moments where the importance of self-efficacy and concept come into play—having that confidence and belief in oneself simultaneously holding those accountable that exemplify such actions.

**Source Three:**Fix, R. L., & Atnafou-Boyer, R. (2022). Assessing the impact and effectiveness

of a community leadership development program on black leaders. *Journal of Leadership Education, 21*(2), 32-50. <https://doi.org/10.12806/V21/I2/R3>.

**Comment 3:** *(from LDR 807-12 Transforming Self-Concept for LD)*

**Quote/Paraphrase:** Community leaders working in Black communities are faced with countless challenges yet require unique skills for which evidence-based training is often limited or difficult to find. **(**Fix et al., 2022, p. 32).

**Essential Element:** This comment is associated with leader development.

**Additive/Variant Analysis:** This comment is additive to leader development as it relates to Black community leaders whose constituencies experience structural racism through inequitable systemic care and resources from housing to employment to educational and justice systems. Structural racism – defined as policies, institutional practices, and cultural norms that perpetuate inequality – contributes to physical and mental health inequities and elevated mortality rates in the Black community (Fix et al., 2022, p. 32). In the more marginalized and distressed communities, the issues of racism and equality play an integral part in the development of a leader. In the theoretical framework of the phenomenology of the Nexus of Transformation, under its third construct, one of the key distinctions is resilience. Theory P – Deep Pain of Leader Development (Dr. Curtis McClane, OGS) suggests that the role of crisis in leader development catalyzes growth and transformation. Leadership requires resiliency from the leader. Despite generations of maltreatment, the succession of leaders from Richard Allen to Barack Obama exemplified resiliency that has inspired people of all races and social change, serving as a beacon of hope and motivation.

**Contextualization:** When looking retrospectively at leader development, experience as an attribute influenced my abilities despite its classifications (good or bad). In the words of Professor Dr. Curtis McClane, crisis puts one in the furnace of transformation. The best conversation a person can have is the one they have with themselves. Self-talk is the foundation for success. Although challenging, being a leader in the Black community, despite race, can give the most rewarding outcomes. In a former pastoral context, on two occasions in two different ministries, our family experienced overt racism, such as [specific incidents]. All the tangibles and intangibles acquired over the years were integral in facing these difficult circumstances.

**Source Four:** Steele, A. R., & Day, D. V. (2018). The role of self‐attention in leader

development. *Journal of Leadership Studies*, *12*(2), 17-32.

**Comment 4:** *(from LDR 807-12 Transforming Self-Concept for LD)*

**Quote/Paraphrase:** The ability to identify emerging leaders and facilitate their development is paramount for maintaining sound leadership within organizations. The current longitudinal study sought to broaden current perspectives on the role of self-attention in promoting leader development, namely growth in leader self-efficacy and self-reported emergence into leader roles (Steele, et al., 2018, p. 17).

**Essential Element:** This comment is associated with leader development.

**Additive/Variant Analysis:** This comment is a variant reading of my understanding regarding self-attention as a self-efficacy component. Making meaning from leadership experiences is proposed to occur through critical self-attention. The self-attention literature was born from studies into self-consciousness and internal state awareness (Silvia et al., 2005) and refers to an introspective and self-regulatory process involving analyzing one’s beliefs, experiences, and actions to bolster future functioning (Steele et al., 2018, p. 18). As a part of the self-attention process, the role that self-regulation plays is that it enables individuals to guide their goal-directed activities over time, encompassing self-monitoring and deducing the causes and effects of one’s behavior and judgment of one’s behavior about personal standards and environmental circumstances (Bandura, 1997; Carver & Scheier, 2013).

**Contextualization:** Two types of self-attention, reflective and ruminative, have been added to this adult learner's repertoire. Reflective self-attention is an adaptive and analytical process driven by a genuine interest in self-knowledge, characterized by openness, positivity, and a learning orientation toward self-discovery. This process plays a crucial role in leader emergence, as it can significantly influence how leader cognitions translate into leadership. In contrast, ruminative self-attention represents cyclic patterns of self-deprecating thoughts motivated by negative antecedents, such as perceived threats or potential losses. This maladaptive form of self-attention is characterized by self-doubt and destructive self-diagnostic. Thought patterns, repetitively examines failures each time with increasing levels of negative judgment toward oneself, and an inability to advance beyond these thoughts or develop action plans targeted toward improvement of future performance. (Steele et al., 2018, p. 19)

**Source Five:** Rabie-Boshoff, A., & Buitendag, J. (2021). Imago Dei: We are but dust and

shadow.*Hervormde Teologiese Studies, 77*(3)https://doi.org/10.4102/hts.v77i3.6766.

**Comment Five:** *(from LDR 807-12 Transforming Self-Concept for LD*

**Quote/Paraphrase:** *From* an eco-theological perspective, Imago Dei describes both the ‘image of God’ and the ‘likeness of God’ and examines them based on the understanding that God is a relational God. It approaches the question of the *imago Dei*in terms of God’s incorporeal nature, a key aspect that influences what human beings have in common with God apart from their capacity for personal and interpersonal relationships (Rabie-Boshoff et al., 2021, p. 1).

**Essential Element:** This comment is associated with self-concept.

**Additive/Variant Analysis:** This comment is variant to my understanding of Imago Dei as it relates to leader development.

**Contextualization:** Admittedly, I never thought of the phenomenology of Imago Dei beyond being the image or likeness of God. Though I am aware of his acts and interaction with humanity, the correlation never occurred to me. However, taking into consideration God’s omnipresence, it does makes perfect sense his activity in leader development. The imago Dei is the cornerstone of theological anthropology and is of prime importance to understanding human personhood. This concept is a foundational doctrine of mainstream religion, particularly Judaism and Christianity. Christian theologians continue to use it most frequently to articulate human uniqueness (Rabie-Boshoff, et al., 2021, p. 2).

**Source Six:** Clark,Thomas S., I.,II, & Bocarnea, M. C. (2023). The Effect of Moral

Development and Moral Identity on Integrity.*Revista De Management Comparat International, 24*(4), 513-538. <https://doi.org/10.24818/RMCI.2023.4.513>

**Comment Six:** *(from LDR 807-12 Transforming Self-Concept for LD)*

**Quote/Paraphrase:** This study, which assessed the influence of personal-level concepts such as development and moral identity on moral integrity, was conducted to illuminate organizational effectiveness in teaching integrity and developing honesty and integrity in emerging leaders. The findings highlight the positive impact of a leader's moral development and identity on the moral integrity they exhibit, thereby clarifying the study's purpose and relevance (Clark et al., 2023, p. 513).

**Essential Element:** This comment is associated with developmental stage theory.

**Additive/Variant Analysis:** This comment is a variant reading to my understanding of development stage theories. Two personal-level concepts, development, and moral identity, provide greater insight into how they influence moral integrity. The goal is to illuminate organizational effectiveness in teaching integrity and developing honesty and integrity in emerging leaders. Ultimately, the study addressed one of the most pressing leadership issues today: individual character development (Clark et al., 2023, p. 514).

**Contextualization:** With little to no academically in-depth research and study on developmental stage theory, an information breakthrough occurred after days of trying to find appropriate sources. It is not the end of the journey, but it is a significant milestone in an ongoing discovery process. There was a struggle during the research for this essential element, but it was worth undertaking. After diligently searching for sources of information and further reading verbiage such as integrity, ethical decision-making, moral dilemma, and dishonesty, it became apparent that these intangibles are the bedrock of character. Cross-disciplining developmental stage theory with morality and ethics might simplify or give better clarity. The intention is to set aside time to further enmesh oneself into the subject matter to understand the mechanics of developmental stage theory better.

**Source Seven:** Allen, S., & Fry, L. W. (2023). A framework for leader, spiritual, and moral

development: JBE.*Journal of Business Ethics, 184*(3), 649-663. <https://doi.org/10.1007/s10551-022-05116-y>.

**Comment Seven:** *(from LDR 807-12 Transforming Self-Concept for LD*

**Quote/Paraphrase:** Interest in workplace spirituality and leaders’ spirituality has grown in the last two decades, paralleled by the emergence of spiritual leadership theories and research. Despite evidence that spirituality is essential to many leaders, literature fails to adequately address the intersections of spiritual, leader, and moral development. However, a whole person and integrated approach to these three types of development seems beneficial, with the potential to significantly impact individual leaders, businesses, and society (Allen, et al., 2023, p. 649).

**Essential Element:** This comment is associated with developmental stage theory.

**Additive/Variant Analysis:** This comment, in the context of developmental stage theory, is variant reading in my understanding of the layers of theories and concepts related to it. An aspect of this theory presents a framework based on the idea of ‘being-centered’ leadership that addresses the parallel and intertwined nature of spiritual leadership and moral development. An individual’s psychological state, feelings, self-awareness, motivations, moral sensitivities, values, learning system, happiness, and personal theories of what constitutes leadership (including the leader’s self-identity and understanding of what it means to lead) are consistent with and appropriate to their level of being.

Fry and Kriger’s (2009) theory of being-centered leadership describes five levels of being (ontological levels, nature of existence) and their subsequent ways of knowing (epistemology; how leaders come to know reality) as a spiritual journey that provides the context for effective leadership (Allen, et al., 2023, p. 651).

**Contextualization:** Throughout my career and ministry placements, I have been in roles that demanded high levels of integrity, character, and trust. Over the years, I have seen ethical and moral dilemmas in leadership across various sectors. One area that I believe warrants further exploration is the tension between the power of sin and the reach of developmental stage theory, and how these factors influence decision-making.

**Works Cited**

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