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Ignatian Leadership in Action: Student Tested, St. Ignatius Approved

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Cover Page Footnote

C. Casey Ozaki & Anne M. Hornak, "Excellence Within Student Affairs: Understanding the Practice of Integrating Academic and Student Affairs," *New Directions for Community Colleges* 2014, no. 166 (2014): 79-84. Creighton University. (2020, July 5). Jesuit gardens: Finding God in all things. <https://www.creighton.edu/creightonmagazine/2019fallnewsjesuitgardens/> Creighton University. (2020 July 5). What is a jesuit education? <https://www.creighton.edu/about/what-jesuit-education>. John G. Miller. *QBQ! The Question Behind the Question*. (New York: Penguin Random House, 2004). Simon Sinek. *Start With Why: How Great Leaders Inspire Everyone To Take Action*. (New York: Portfolio, 2009). Sarah Chobot Hokanson, Sharisse Grannan, Robin Greenler, Donald L. Gillian-Daniel, Henry Campa III, & Bennett B. Goldberg. "A Study of Synchronous, Online Professional Development Workshops for Graduate Students and Postdocs Reveals the Value of Reflection and Community Building," *Innovative High Education* 44, (2019): 385–398. Loyola Press. (July 5, 2020). The daily examen. <https://www.ignatianspirituality.com/ignatian-prayer/the-examen/> Morten Asfeldt, Glen Hvenegaard, & Rebecca Purc-Stephenson. "Group Writing, Reflection, and Discovery: A Mode for Enhancing Learning on Wilderness Educational Expeditions," *Journal of Experiential Education* 41, no. 3 (2017): 241-260. Mary Ryan. "The Pedagogical Balancing Act: Teaching Reflection in Higher Education," *Teaching in Higher Education* 18, no. 2 (2013): 144-155. George D. Kuh. "How to Help Students Achieve," *Chronicle of Higher Education* 53, no. 41 (2007): B12. Vincent Tinto. "Classroom As Communities: Exploring the Educational Character of Student Persistence," *Journal of Higher Education* 68, no. 6 (1997): 599–623. Donald O. Clifton, Edward Anderson, & Laurie Schreiner. *StrengthsQuest*. (Washington, DC: Gallup, 2002). Donald O. Clifton & K. J. Harter. *Investing in Strengths*. In A. K. S. Cameron, B. J. E. Dutton, & C. R. E. Quinn (Eds.), *Positive Organizational Scholarship: Foundations of a New Discipline* (pp. 111-121). (San Francisco: Berrett-Koehler Publishers, Inc, 2003). Amy Edmondson & Kathryn S. Roloff. "Leveraging Diversity Through Psychological Safety," *Rotman Management Magazine*, (2009): 47-51. Creighton University. (2020, June 28). Creighton comprehensive student record: Educating the whole person. <https://studentlife.creighton.edu/engagement/creighton-comprehensive-student-record-ccsr> Justine A. Wood. "Enhancing the Learning Experience: The Benefits of Applying Jesuit Pedagogy to Business and Economics Modules," *Jesuit Higher Education: A Journal* 5, no.2 (2016):27-35. Creighton University. (2020, June 28). Creighton comprehensive student record: Educating the whole person. <https://studentlife.creighton.edu/engagement/creighton-comprehensive-student-record-ccsr> Scott Wurdinger, & Mariam Qureshi. "Enhancing College Student's Life Skills Through Project Based Learning," *Innovative Higher Education* 40 (2014):279-286. Adnan Ahmed Sheikh, Qurat-ul-Ain Ishaq, & Aneeq Inam. "Fostering Creativity Through Servant Leadership: Mediating Role of Knowledge Sharing, Thriving at Work and Burnout," *Abasyn Journal of Social Sciences* 1, no. 2 (2019): 198-212. Loyola Press. (2020, July 5). *Ad majorem dei gloriam*. <https://www.loyolapress.com/catholic-resources/ignatian-spirituality/introduction-to-ignatian-spirituality/ignatian-inspiration-ad-majorem-dei-gloriam/> Adnan Ahmed Sheikh, Qurat-ul-Ain Ishaq, & Aneeq Inam. "Fostering Creativity Through Servant Leadership: Mediating Role of Knowledge Sharing, Thriving at Work and Burnout," *Abasyn Journal of Social Sciences* 1, no. 2 (2019): 198-212. Sharon Daloz Parks. *Mentoring Big Questions and Worthy Dreams from Young Adults*. (San Francisco: Jossey-Bass Inc., 2000). *God In All Things*. (2020, July 5.) *Companionship and Ignatian Spirituality*. <https://godinallthings.com/2013/11/07/companionship-ignatian-spirituality/> Adrianna Kezar. "Enhancing Innovative Partnerships: Creating a Change Model for Academic and Student Affairs Collaboration," *Innovative Higher Education* 28, no. 2 (2003): 137-156.

Ignatian Leadership Collection

Ignatian Leadership in Action: Student Tested, St. Ignatius Approved

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Abstract

Institutions of higher learning are challenged and encouraged to guide students in finding their vocation while developing well-rounded, informed, and engaged citizens. Outside the traditional classroom, students explore a myriad of real-life co-curricular opportunities that nurture their gifts in leadership. Rather than leave student leadership development to happen “organically,” student life educators, informed by Ignatian pedagogy, can intentionally call students to deeper levels self-discovery. Co-curricular engagements can be a place where students discover their passions, develop their skills and talents, and understand the ways to integrate these experiences into the world in meaningful ways by identifying their unique gifts as leaders. This article reflects upon lessons learned at Creighton University over the course of several years of offering an Ignatian Student Leadership Training (ISLT) seminar designed for students who take on (or aspire to take on) leadership roles in student organizations. The ISLT provides a model for ways that student life can inform and complement other curricular leadership programs (such as the one described by Erika Kirby in this issue). The essay explores how to translate Ignatian pedagogy and Ignatian spirituality in the formation of student leaders.

Ignatian-inspired leadership provides a structure and context for leaders to learn more about themselves and those they serve. It provides language to help leaders understand their successes and challenges within the greater context of their lives, our world, and a higher purpose. Additionally, Ignatian principles provide tangible skills that encourage leaders to continually reflect on their own actions (or inactions), and to lead from a place of humility and compassion for themselves and for others. Furthermore, Ignatian-inspired leadership is an opportunity given to us to act in accordance with our beliefs, supports our vocation and encourages us to serve others.¹

In this essay, I reflect upon years of engagement as an educator in Creighton’s Division of Student Life, and in particular, upon my work with the Ignatian Leadership Student Training program, which has evolved over the last six years thanks to the help of many colleagues at Creighton. A full overview of the program, outlining its purpose, describing all of its components, and detailing its implementation and assessment can be found online. I am grateful to Joey Kimes and Jack Robertson for their efforts in preparing the

document, entitled [“Facilitator and Partner Guide.”](#) That is because the ISLT program requires as much from the educator as it does of the students enrolled in the program. Indeed, nurturing Ignatian leadership in students requires the instructor to continually reflect on her own practices and to adapt these to the unique gifts of each student she works with. This training was initially created as a means to train student leaders in a common space, with a unified language, and with the foundational components of Ignatian-inspired leadership practices. Over time, it evolved into a way for student leaders to reflect upon the leadership role and begin to think intentionally about how our university’s Jesuit mission and values are an integral part of the experience for them and those they serve. Departments such as Residential Life, Campus Ministry, and the Schlegel Center for Service and Justice partnered with the Student Leadership & Involvement Center to create the content of this collaborative training and then facilitate the three-hour program twice a year. The training itself is broken into five sections: Introduction to St. Ignatius, Ignatian-Inspired Leadership Overview, Vocation and Discernment, Creighton Jesuit

Charisms, and Reflection. In the course of the past six years over 550 student leaders have attended this training, and through assessment have shared that this training provided them with the tools to weave reflection into their leadership experience(s).

While Ignatian-inspired leadership is rooted in Ignatian spirituality and the Catholic and Christian tradition, it is important to recognize that the Ignatian way provides spaces for all faith traditions. Often times terms such as “spiritual” or “their higher spirit/power” may be used to provide a more inclusive language and understanding of the content in the ISLT. Joseph DeFeo’s essay in this issue provides a good overview of key ideas and practices of Ignatian spirituality. Of particular importance for the ISLT are the concepts of recognizing God’s presence in all things, living a life embedded with reflection and in service to others (“being a contemplative in action”), and living with an inner freedom based on self-awareness and discernment.²

Educators serving in the division of student life have a responsibility, just as faculty do, to guide students in their co-curricular pursuits and provide opportunities for personal growth whether that be at a program, advising meeting, or during those informal moments inside and outside of our respective offices. Student life educators are called to equip students with the skills to discern their leadership potential and to tap into their gifts.³ The Ignatian Pedagogical Paradigm (IPP), discussed by Joseph DeFeo and Bridget Keegan in their essay, illustrates the value in taking a holistic approach to education and the continual nature in the journey of learning.⁴ The IPP emphasizes the importance of integrating reflection into all learning experiences and then taking action based on what was learned. As educators, we are called to encourage a “depth of thought and imagination” for students that encompasses the world around them.⁵ It is our role as educators to provide spaces and opportunities throughout the university to allow students to explore themselves, be challenged in thoughts and actions, and reflect on how they engage with the realities of the world.

In my twelve years as a student affairs educator I have interacted with hundreds of students from across the United States, all with different

backgrounds and experiences that led them to their college choice, many of them through my role in designing and directing the ISLT. Through ISLT and through other formal and informal interactions, I have noticed over the years five core principles that have assisted me in guiding students, holding them accountable, and encouraging them to be the best versions of themselves. These same core concepts have assisted me in developing practices and creating the ISLT program that actively engages students in our Ignatian traditions with the hope of providing them a set of values, techniques and tools to enrich their daily lives as students and leaders. These five core elements are each grounded in the principles of the IPP, which includes the stages of context, experience, reflection, action and evaluation.⁶ These components provide a foundation for both the learner and the educator, guiding our mutual work and inviting a focus on who students are as people, how they come to us, and what experiences are impacting them in the present moment. Reflection provides an opportunity to make meaning and sets the tone for how to take action. Taking action can be an opportunity to apply learning intentionally or make connections in a meaningful way. Action then invites the question of why something worked or did not work.

Creighton University’s ISLT focuses on creating a unified experience for student leaders that focuses on the principles and practices of Ignatian-inspired leadership. This program incorporates interpersonal skill development, and helps students create a leadership plan through reflection and exploration. It emphasizes the importance of intentionally weaving reflection and discernment into daily life for personal growth and provides a community where students may learn and experience Creighton’s Ignatian charisms and our mission. Furthermore, the program aims to provide a safe space for authentic self-questioning so as to empower students in creating greater meaning in the leadership roles they pursue.

These five core elements listed below are rooted in the Ignatian spirit of development. They highlight the need to find time to connect with God and to discover wisdom, patience, and

understanding in others, in addition to the world around you. Ultimately, they point to the ideal of Finding God in All Things.⁷ They place the student at the center of learning and focus on transformational impact of being an Ignatian-inspired leader. Because the IPP stresses the interactive nature of an educational relationship, some of these core concepts focus on the student while some focus on the educator. As I have learned through the ISLT they are two sides of the same coin. These five core practices include:

1. Investing in the student(s) personally or embodying *Cura Personalis*⁸
2. Integrating meaningful reflection
3. Imagining *Magis*-driven heroic leadership⁹
4. Instilling a servant's heart from the beginning and nurturing Men and Women for and with Others¹⁰
5. Inviting accompaniment along the journey

Although these principles reflect good practice for anyone interacting with college students, in what follows I will discuss how they can be enacted in specific cocurricular programming such as the ISLT or with other formal or informal opportunities for mentoring students who are considering taking on leadership roles. Through providing intentional guidance we can assist students in discovering their passions, developing as people, and sharing their gifts and talents with the world.

Investing in the Student(s) Personally or Embodying *Cura Personalis*

Students are complex human beings. They come to our universities with past experiences that affect their emotional, psychological, spiritual, and physical well-being. They join our communities with goals, with desires, and with the hope of discovering themselves in a new place with new people. As educators it is our responsibility to create experiences and spaces where students feel comfortable sharing about themselves as they develop into leaders. The ISLT provides an intentional space for students embarking on leadership experience such as (but not limited to) resident advisors, service trip leaders, orientation leaders and fraternity and sorority life leaders to

voice their opinions and continue to develop their thoughts and values in an ever-changing world and culture. By providing a space that students feel comfortable being vulnerable, they are able to share their core values, inner thoughts, and be challenged to reflect on who they are in relation to others and their environment. They are encouraged to develop a respect for themselves and for others with whom they interact regardless of whether they agree on the topic. Additionally, programs such as ISLT provide resources that equip students with the ability to use reflection as a means of development throughout the duration of their leadership role and beyond. Furthermore, the ISLT by design provides students with staff resources who can be seen as mentors or supporters for them as they journey through their leadership role. With the incorporation of small groups within the training, students have the ability to get to know staff members on a more personal level as they share about their specific topic related to Ignatian-inspired leadership.

Cura Personalis is an essential principle within Ignatian spirituality and pedagogy that explains how someone can understand how to love themselves and others through God.¹¹ When beginning to work with a student, it is critical to schedule time to learn about the student and for them to learn about you as a way to demonstrate your care (love) for them. In conjunction with a formal group program like ISLT, intentionally scheduling time to meet provides a foundation for the relationship built on a deeper understanding of one another. This thoughtful action can demonstrate care and support for the student even before you start to work with her in a program. Individual time together creates the space to establish context for who the student is, as well as what she brings with her to this new experience and to the group participating in the program.

Through continued meetings, both individually and with the group in the program, a deeper understanding of who the student desires to become and how they want to develop can be established. Program leaders who take the time to get to know a student as a person are likely to be better attuned to what they may not be sharing to help guide them on their path. For example, non-verbal communication such as body language, disengagement, and physical appearance can often

be cues to things happening in a student's life that are not obvious from their words.¹² As educators we should be listening for what is not directly shared to more deeply challenge and encourage growth from our students. As is illustrated by the discussion prompts in [the ISLT guide](#), by asking open-ended questions and listening for the student to elaborate we can tease out more information that can help the student navigate the topic being discussed, as well as help create a plan of action when needed. Some of the questions in the program guide, such as "how are you caring for all parts of who you are?" can also reveal what isn't being directly shared. When we do this we are able to care for the student through a holistic lens, which not only provides the student with a space to reflect, but also demonstrates that the student is supported and cared for in all aspects of their life, not just in the areas where you interact with them. By exhibiting an interest in the student's life, you are able to demonstrate yourself to be curious about the entire person and all facets of the student's life, which enables the student to begin to trust you and your commitment to their development and them as a whole person. The structure of the ISLT, described in the meeting plans, is designed to facilitate a relationship that is built on trust, thus enabling educators to respectfully challenge students' preconceptions and propose new perspectives on themselves and their world.

As part of understanding a student and her desires as a leader, it can be valuable to spend time understanding the particular reason(s) that she wanted to engage on campus in a certain way and why she was called to a leadership role. When we begin with the question "why?" we start from a place of deeper understanding that is grounded in our true desires and values.¹³ From there we can answer the what and how of our desired outcome or experience, thus allowing us to assist the student with taking action in meaningful ways. When working with students, starting from a place that enables us to talk about our "why's?" is crucial to understanding the person that we are working alongside. It allows us to engage honestly and fully, while also creating an understanding of who each other is and strives to be. Additionally, as is illustrated in [the ISLT guide](#), this approach provides a framework from which both parties

can create common goals and a language to guide the vision.

Integrating Meaningful Reflection

Reflection is another core principle in the Ignatian Pedagogical Paradigm. It is a tool for self-discovery, for making meaning of one's daily actions and thoughts, and for creating a plan for action. It provides a space for deeper thoughts to emerge and for the student to determine which reactions were important or short-lived.¹⁴ Through intentional reflection students can pause from their everyday life, worries, academic tasks or noise of the day to reflect upon their purpose. The ISLT emphasizes the power of reflection throughout its modules. This pause can be beneficial not only for the student but for the larger group as whole. This small but powerful practice can cause behavioral and attitudinal changes in members of the group.¹⁵ The Ignatian examen, which is a technique derived from St. Ignatius' Spiritual Exercises, is a useful example of how to reflect intentionally for a few moments on the day's events and your role within them.¹⁶ The examen provides a quiet space for people to review their day and seek to understand how God was a part of their experiences—in moments of consolation and desolation.

Each ISLT concludes with an examen. Students are asked to quiet themselves after they have learned and dialogued about how Ignatian-inspired leadership can influence the experience they are about to have as a leader. This examen focuses on how the student is mentally, emotionally, and physically coming into their role, and encourages them to focus on the present to shape the future. The examen was strategically integrated into the end of the training as a way to calm the mind and spirit before engaging in a highly active role. By design, it was created as a way to leave students with a sense of calm and a space to reflect before actively engaging others in their leader plan.

As we stress in the ISLT, reflection promotes meaning-making and a space for continuation of experiences while providing the structure for personal and intellectual growth of group members.¹⁷ It involves reviewing life's unclear moments and paying attention to the emotions

attached to them.¹⁸ For what seems like a simple commitment, reflection also can be an intricate emotional exercise that takes time and practice to master; however, if students integrate the skills learned through the ISLT regarding reflection into regular meetings, it can begin to alter the way students think and act during and after a meeting or other activity. Additionally, when shared with the group, reflection provides an opportunity for students to share their own thoughts and feelings in a way that makes sense to them.

There are many types of reflection and no wrong ways to reflect. In ISLT, we stress that whether it's a prayer, a poem, a song or video that is meaningful to a group member, they are all ways to take a few minutes to calm the mind and spirit while refocusing on why the group has come together. Through reflecting on the day, the experiences up until the meeting or a specific topic designated by the lead reflector, students are able to free themselves from preoccupations that are holding them back from being fully present, so they can focus on the topic of the meeting freely and openly. In ISLT, we hope our emphasis encourages students to integrate reflection into the regular meetings of groups that they are leading. In ISLT we model how reflective practice opens up thoughtful reconsideration of a topic, experience, or idea to produce deeper understanding.¹⁹ Intentional and regular reflection creates an opportunity for the person or the group to re-center and to energize themselves for the community they serve and the task at hand. Additionally, reflection creates a framework for what the meeting or experience ahead will entail. It can act as a primer for tough conversations or a means to adjust attitudes before beginning a project.

Imagining *Magis*-Driven Heroic Leadership

Students engage with campus life for many reasons. Some want to find a connection to their peers, while others want to build their resumes. Regardless of their initial intent for engaging there are always opportunities for leadership development to occur. Students can attain a higher level of knowledge and skill development if they are engaged in student life or become involved on campus beyond their academic studies.²⁰ Engaged students are more likely to

thrive, and it is our duty as educators to assist in that learning.²¹ Through emphasizing the practice of *Magis*-driven heroic leadership in ISLT, we encourage students to seek something greater than themselves, and to actively seek opportunities of greatness instead of waiting for those opportunities to come to them.²² Key modules in the ISLT encourage students to take active role in their own development while also integrating the principles of reflection, action and evaluation from the IPP.

Magis-driven heroic leadership is a principle concept in the ISLT to promote purposeful students grounded in courage, humility, and the desire to seek *Magis* in themselves.²³ Through integrating *Magis*-driven heroic leadership, powerfully described by Chris Lowney in his watershed book *Heroic Leadership*, the ISLT provides students with the opportunity to grow as individuals, in their natural talents, and to cultivate skills that go beyond their collegiate experience. *Magis*-driven heroic leadership when partnered with other types of leadership theories or practices, which we also introduce in the ISLT, can enhance the overall experience for students on their quest for self-discovery, action planning, and evaluation.

Through the various breakout sessions within the ISLT Creighton's six Jesuit charisms are defined and discussed.²⁴ Each session provides an opportunity for students to learn about the charisms and how the charism being discussed could be impactful to their leadership role. Each session includes a definition of the charisms being discussed, an activity to assist students in understanding the charisms, and time for active reflection in a journal provided to the student for this training and their leadership role.

At Creighton, we have found that the popular theory of strengths-based leadership complements the principles of *Magis*-driven heroic leadership. As DeFeo and Keegan have noted in this issue, Ignatius appears to have understood the theories of positive psychology 450 years before its time. Both theories posit that we are more successful if we focus on our unique gifts and talents rather than devote time to fixing perceived personal deficiencies.²⁵ A strengths-based approach, grounded in positive psychology, recognizes that

many people tend to gravitate towards their weakness or areas that they could improve within themselves. However, if we focus on what we do well, or what comes naturally to us, we have a greater chance of being able to achieve something for the greater good because we are engaging our talents in a productive manner. All students at Creighton are able to do the Gallup Strengths Assessment (CliftonStrengths For Students), and particularly for those students who might be less familiar or less comfortable with “spiritual” language, the strengths model provides a common language for students in the ISLT to describe and explain their talents while exploring their interests and leadership potential. By adding the Ignatian principle of *Magis*, the ISLT connects the idea of using our gifts and talents for a greater good, envisioning a higher purpose for our work, for our community or for God, not simply for ourselves.²⁶ Additionally, as we emphasize in the ISLT, if we encourage students to recognize the talents of their peers, we can create a deeper appreciation and understanding of who others are and the gifts God has given them.²⁷ Furthermore, when we are able to connect the principles within the Spiritual Exercises to the concept of strengths-based leadership we can assist educators in helping students understand what leads them to live a purposeful life as outlined by the Spiritual Exercises.²⁸

Instilling a Servant’s Heart from the Beginning and Nurturing Men and Women for and with Others

Leadership influenced by Ignatian spirituality calls us to lead from our primary vocation, which the Spiritual Exercises clarifies to mean we lead from a place of serving God.²⁹ In the ISLT, we ask students to explore the question of why do I lead—for myself or for something greater, even including the greater glory of God? Student leaders within the Ignatian context are called to be more and to do more with their roles as leaders. They are called to use their talents for the greater good, to share their gifts, to lead with the needs of others in mind. Often generally described as “servant leadership,” in the ISLT our aim is to demonstrate how Ignatian spirituality gives greater resonance to a style of leadership focused on those we serve, not ourselves.³⁰ As educators we are obligated to assist students in understanding

their roles, challenging them to be the best versions of themselves and supporting them as they navigate their journeys. It is our role to help them understand that leadership is not about the leader, but rather it is about those we serve and the communities in which we are engaged.

In the ISLT program, we have found that when engaging with students in this principle, it is helpful to have established a relationship with the student so that you can deliver this message in a way that she will hear with an open heart and mind. This is why the principle of *Cura Personalis* was identified as a first concept in our program. It is important to establish early and to emphasize that a leadership role is not about them. As the leader, it’s about those they serve. It’s about their “why” behind leading. In Ignatian-inspired leadership we highlight the work we are doing as it is a part of something greater than ourselves. The term *Ad Majorem Dei Gloriam* (AMDG) is often used to signal how we place ourselves secondary to those in most need of assistance and share our resources for their benefit.³¹

Through the session specifically designed to focus on Men and Women for and with Others and a Faith That Does Justice students are taken through an activity that requires them to actively define and provide examples of the terms service, philanthropy, and justice. They are then asked to compare and contrast their personal notes before the group discusses their reflective remarks. Outside resources, such as the Georgetown University’s documentary on Pedro Arrupe, are used to illustrate the meaning of these terms in connection to our Jesuit mission.³²

Through the ISLT we want students to commit to a deeper purpose, one beyond personal ambitions. Through the readings, exercises and reflections integrated into the ISLT program we stress that students’ roles as leaders are to improve their communities so that others succeed and receive all that they need. Such concepts are often “countercultural” as it can be challenging as an emerging leader to remove oneself from the equation at times. In the ISLT, we aim to consistently remind our students that looking beyond themselves when they are leading can provide context, assist them in focusing on

meaningful goals, and keep them leading from their hearts.

Inviting Accompaniment along the Journey

The last principle that we integrate into the ISLT to support student development is that educators share about themselves and the practice of accompaniment. Accompaniment, which can lead to companionship, is foundationally focused on the relationship formed with those we minister with and to during the experience.³³ Originally a practice enacted by young men as they prepared to enter the Society of Jesus (The Jesuits), the concept of sharing was practiced during a thirty-day retreat. This adapted practice that incorporates mentorship can open the door to creating a stronger relationship with the student and to exposing the student to something new and different that could enhance her experience. The ISLT encourages students to seek mentors beyond the program who will ask them the “big questions” the program introduced, allowing them to be vulnerable with their thoughts, and express themselves regardless of where they are on their own journey.³⁴ While it is important for educators and mentors to consider what they are sharing and how they share it, being able to let students learn about you as a person can assist with building a stronger relationship and modelling resilience. You, much like them, are a whole person who has goals, loved ones, hobbies, flaws and challenges. You too have made an intentional commitment to develop yourself as a leader.

Following a student’s completion of the ISLT, the advisor or supervisor weaves the content of the training into one-on-one meetings or to other leadership role specific trainings as a means of continuing the conversation. Through this ongoing integration of content, which can be seen through personal check-ins at the start of one-on-one meetings, direct questions regarding the use of the ISLT material in their leadership roles, or reflective practices at meetings, students receive gentle (and not so gentle) reminders of the value of the ISLT training material and the value it provides to their role. This also provides an opportunity for the advisor or supervisor to demonstrate their commitment to the student’s learning and leadership journey.

While not all students will find a mentor through a program like ISLT, such programs can inspire students to seek a mentor on campus. A mentor provides accompaniment or companionship for the emerging student leader beyond the classroom or co-curricular experience, inviting her to discover a higher purpose and a greater meaning in all aspects of life.³⁵ To have a mentor who shares how to discern larger issues provides the student with tangible examples of how to work through situations and guidance on their own discerning processes. By sharing more personal information the mentor allows the student to see that it is okay to be vulnerable and to accept one’s flaws while focusing on one’s gifts. Reassuring students that one does not have to be perfect to be successful is an important message and helps show how to create balance in life.

Conclusion

Ignatian pedagogy can provide a strong foundation for developing students into holistic leaders focused on the needs of others while taking care of themselves and keeping God (or a higher good) at the center of their thoughts and actions. When we take the time to be intentional about how we develop relationships, integrate learning into experiences, and engage in reflective practices, we are able to deepen our purpose and the students’ experiences. Chris Lowney in *Heroic Leadership* shares that we are all leaders, leading all the time in subtle and obvious ways³⁶. If we keep his words in mind while we interact and educate students, we are able to work through the framework of the IPP to develop context and tailor our approach to learning based on the experiences students bring with them. Additionally, we are able integrate reflection into our experiences with the desire for personal development and personal action plans to be created, and then evaluate their actions and experiences for growth. This process allows us to accompany students on their development journey while also empowering them to take an active role in their desires and outcomes. Formal programs like the ISLT offer a structure within which to achieve these goals, but there are a myriad of ways that they might be enacted within the range of activities and programming supported by student life educators.

While Ignatian pedagogy is critical to the development strategies outlined in this article, it is also important to recognize that other leadership theories or practices can, when intertwined with IPP, assist with adding value to the development of students. *Magis*-driven heroic leadership and strengths-based leadership on their own have significance in terms of understanding one's self in the pursuit of leadership or recognizing the gifts

of others for the benefit of the greater good. When combined with the principles of context, experience, reflection, action and evaluation, other leadership theories are strengthened, and add additional support to how as educators we can develop students in Ignatian-inspired ways. HJE

Notes

¹ Sean P. Sanford, "Ignatian Leadership: Faith, Vocation, and Service," accessed October 10, 2020, <http://www.jesuitseastois.org/news-detail?TN=NEWS-20170405032547>.

² Joe Paprocki, "What Is Ignatian Spirituality?," Loyola Press, accessed October 15, 2020, <https://www.loyolapress.com/catholic-resources/ignatian-spirituality/introduction-to-ignatian-spirituality/what-is-ignatian-spirituality/>.

³ Chris Lowney, *Heroic Leadership: Best Practices from a 450-Year Old Company That Changed the World* (Chicago, IL: Loyola Press, 2003), 170.

⁴ "What Is Ignatian Pedagogy," Faculty Center for Ignatian Pedagogy, Loyola University Chicago, accessed October 14, 2020, <https://www.luc.edu/fcip/ignatianpedagogy/whatisignatianpedagogy/>.

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