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Ignatian Leadership Collection

Immersion Pedagogy for Ignatian Leadership: The Creighton Haddix Dean's Fellows

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*When the heart is touched by direct experience, the mind may be challenged to change.
Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity
which then gives rise to intellectual inquiry and moral reflection.*

—Peter-Hans Kolvenbach, S.J.

Abstract

There are times and places where learning can be heightened. The proliferation of high-impact pedagogies attests to this. International immersions, done with intentionality, reflection, and follow-up, can be times and places where theories and concepts move from the abstract to the real. Immersion experiences in poor and marginalized communities are also where Ignatian leadership can be understood more profoundly, largely because of the values and commitments of Ignatius of Loyola and the spirituality that emerged from his life. As is described in another essay in this issue by Molly Loesche and Jennifer Moss Breen, Creighton College of Arts and Sciences' Haddix Dean's Fellows Program includes a senior capstone trip, meant as a culmination of their four years of study and practice of Ignatian leadership.

Introduction

In the fall of 2018, seventeen seniors participated in an immersion trip to the Dominican Republic to delve deeper into principles and practices of Ignatian leadership through an encounter with those at the margins. The first part of this paper details how the trip engaged core learning outcomes of the four-year program specifically with regard to Ignatian values, the intentional preparation prior to the trip, the reflection throughout the experience, and the values emphasized in-country. The second part describes efforts to measure learning outcomes and overall effectiveness of the trip in strengthening key dimensions of the students' understanding of Ignatian leadership. Although the findings are preliminary, the assessment measures created for

this experience provide a useful foundation for developing further ways of evaluating the impact of various student formation programs. Just as Ignatius understood his own faith journey as a pilgrimage, students can understand a journey into a different reality as a place and time for growth in their understanding of Ignatian leadership, and by studying their growth, we as educators can learn about how we might continue to improve and enhance their learning opportunities.

St. Ignatius and "The School of the Poor"¹

To provide context for the importance of immersion experiences in Ignatian leadership development, we must turn to the origins of Ignatian spirituality. At the time of Ignatius, the "poor" were those with "no particular protection,

who could in good times live by their labor, but without any margin of security. The poor also included the destitute, the beggars wandering from town to town, charitably moved on from hospice to hospice.”² Hospices were poorly maintained city refuges that usually accommodated a person for a night. Occasionally cities would have the privileged poor, those who were well-known in a town and “allowed to sleep in the porches of churches and in the streets.”³ Thus, the poor were common folk who fell on hard times and sometimes became wandering beggars.

When Ignatius began to follow his vocation to serve God and others, he adopted “the socially recognized status of a penitent.”⁴ Part of this meant giving up his noble clothing in exchange for poor clothing, as is recounted in his autobiography. Ignatius approached a poor man and asked to exchange clothes with him; the man was later accused of stealing from him and then arrested. When Ignatius was asked whether he had given his clothes to this poor man “tears of compassion started from his eyes for the poor man to whom he had given his clothing.”⁵ Ignatius learned what humiliation was and how it emerged from powerlessness and lack of social status through his brief encounter with this person. According to some scholars, this experience of tears of compassion is referenced directly in the *Spiritual Exercises*.⁶

The result of this consolation and humiliation from his encounter with this poor man was powerful for Ignatius. He deeply desired to “depend only on God while pursuing his pilgrimage; so, he renounced the security of either companionship or financial resources.”⁷ As a result of this, he experienced destitution, maltreatment, and other humiliations usually experienced only by the marginalized and outcast. The desire to disown anything of or from himself and depend completely on God was essential for his vocational evolution. As Demoustier summarizes:

In the school of the poor, Ignatius learned how to renounce every project properly his own. It was thanks to this humility, which enabled him to recognize what his conversion and experience of the Lord had inscribed in the very depths of his being that he discerned his true future

in the desire to acquire some education and to enter fully into the dynamism of contemporary culture *The poor person, according to the ‘sacred teaching’ of the Spiritual Exercises, is the one who is not protected or does not protect himself from humiliations, and who thus achieves the humility which permits a genuinely free election.* This is the first guideline: the rejection of society’s standard as a criterion of decision. Blessed are the poor.⁸

As Ignatius pursued education (which required resources) and acquired companions (who required resources) the question of how to live as poor continued. The desired freedom to be completely at the disposal of God was a constant challenge. Demoustier describes it as a “groping search for some way for a group to live as such in the society of their times, without renouncing the originality of their project: to be of the poor but preparing ‘to be of help to souls’ by completing their studies.”⁹

The experience of poverty and the encounter with the poor were important, even formative, for Ignatius. Much of what we understand of Ignatian leadership is grounded upon the life and experiences of Ignatius himself. This particular aspect of his leadership, however, is not always easily replicable. The question for the faculty and administrators in the program became how could we integrate these insights into a formation experience for students? And how might we know if our efforts were leading to the desired transformations in our students’ perspectives? We thought that an immersion, one where students could encounter both the poor as well as their own poverty, seemed like one way to answer this question, and we engaged with other colleagues at Creighton to help design an assessment tool that might test the success of our efforts.

Ignatian Leadership Formation and the Dean’s Fellows

Created in 2013 by Arts and Sciences Dean, Bridget Keegan, the Haddix Dean’s Fellows Program in the Creighton College of Arts and Sciences is a selective four-year integrated leadership development program. Students in the program explore the concept of Ignatian

leadership and develop their own leadership skills through a range of curricular and co-curricular experiences. Each cohort of students (from first year to senior year) engages in a seminar devoted to different aspects of leadership as well as participating in activities for the program as a whole, such as service or cultural engagement. The senior trip was added in 2017 as a capstone experience and is made possible through a generous gift from Dr. George Haddix and his wife Mrs. Susan Haddix. The experience is intended as a way of preparing students to go out into the world upon graduation after four years of leadership formation. In 2018, the Dean's Fellows program decided to travel to the Dominican Republic for the immersion, taking advantage of Creighton's ILAC Center and the longstanding relationships Creighton faculty had developed there.

Every formation program needs clear underlying values and ideals to be effective. Our challenge was to highlight which key aspects of Ignatian leadership could be demonstrated through an immersion that allowed our students to engage with the poor and marginalized. To prepare the students and allow them to make connections, the seniors met four times prior to our departure for the Dominican Republic for both information and formation. Each of the meetings, described below, covered key concepts and contexts.

The first pre-trip meeting addressed the importance of cultural intelligence, personal preparation and anticipatory reflection prior to travel. Each of these topics was presented and students began to realize that for an effective immersion, significant personal work had to occur before we departed. This meant situating themselves in their own culture and acknowledging an awareness (or ignorance) of their own culture. Without an awareness of one's culture, it is not possible to navigate another culture. Even with cultural intelligence preparation, we acknowledged that we will never fully understand Dominican culture because it is not our own. An emphasis on cultural intelligence was followed by additional personal preparation asking the students questions about their motives, goals and perspectives. Often, when encountering social problems (like poverty) immersion participants default to deeply ingrained

explanations which they may not have thoroughly questioned. Being aware of what we think, and the source of that thinking, is critical to self-presence and self-possession and to being able to encounter another culture authentically. Finally, in an anticipatory reflection, students were invited to think about what they know about the world of the materially poor, what they want to learn from that world, and how they might respond when entering that reality.

The second meeting discussed an article titled "Mission Trips, Culture and Causality: A Proposal to Re-Think How North Americans Religiously Engage the World."¹⁰ Certain guiding principles for the immersion were presented as well as strategies for integrating these into the students' preparation and implementation. These principles included respect and value for the people they would encounter; building trust through relationships; doing *with* rather than *for* those they encountered and recognizing privilege; ensuring research, reflection, feedback and accountability; consciousness-raising, continuity, and sustainability; and finally, working for structural transformation. Each of these principles were illustrated with examples and applications. Taken collectively, aspiring to these outcomes for the students is the only way to justify resource expenditures required for the immersion.

Our third meeting reviewed the study titled *Needed but Unwanted: Haitians Immigrants and Their Descendants in the Dominican Republic*.¹¹ This piece gave essential information and historical background on the tensions between Haitians and Dominicans. This knowledge was important for framing the racial dynamics students would encounter during the trip. It also allowed students to better understand the social construction of race in the context of the history of the island of Hispaniola. A broader "macro" overview was critical for contextualizing potential knowledge and judgments, for without it, students would likely revert to their own context when trying to understand another—a shortcoming of many immersions.

The fourth meeting focused on Ignatian leadership, a topic with which the students were already familiar but which merited reframing in the context of their upcoming pilgrimage.¹²

Ignatian discernment was framed as the art of appreciating the gifts that God has given us and discovering how we might best respond to those gifts in daily life. It is a process of finding our way of discipleship in our life context. Discerning leadership has a variety of characteristics and include the following: being relational and invitational (servant leadership); being attentive—to see what is actually there; being reverent—to deeply appreciate beauty, goodness, the sacred (sacramental), holiness; exercising devotion—to respond to or because of someone in kind; engaging both one’s intellect and affectivity; recognizing the context of one’s time and location; being culturally aware of self and other; being aware of our own limitations and disordered attachments, our level of interior freedom and knowledge; and finally, *Magis*—discriminating between two options and choosing the better of two. A further emphasis in this meeting was on humility as honesty in self-appraisal. Again, while students were familiar with many of these concepts, program faculty felt it was important to ask students to reconsider them in the context of their capstone experience.

An extension of these concepts is honest appraisal and self-understanding which has the benefit of noticing whether one is in consolation or desolation. Naming the movements of our heart is not so much about identifying where they are coming from or what they mean, but rather the direction the feelings are leading—to lightness or darkness. Finally, discerning leaders help distinguish important values for themselves and their community. They seek opportunities to learn about self, others, and God and their relationships, and allow themselves and others to consider and claim their deepest desires. Finally, they explore the possibilities for how one might live their life authentically and in freedom.

Linking the introductory section of this paper (Ignatius and the poor) with the second section (formation in Ignatian leadership theory), program faculty thought we could best embody core elements of Ignatian leadership and enhance the students’ prior formation by putting them in contact with the poor. Simply by framing displacement as a “move or shift from the ordinary or proper place,” we believed insights

would be gained that familiarity denies.¹³ As Donald P. McNeill explains:

Through voluntary displacement, we counteract the tendency to become settled in a false comfort and to forget the fundamentally unsettled position that we share with all people. Voluntary displacement leads us to the existential recognition of our inner brokenness and thus brings us to a deeper solidarity with the brokenness of our fellow human beings. Community, as the place for compassion, therefore, always requires displacement.¹⁴

We chose how we actualized this displacement in a very particular manner. The immersion coordinators for this trip had well-established relationships with each community visited, and most importantly, with *the servant-leaders* in those communities. Ignatius gleaned critical insights for his spirituality from his encounter with the poor, and our hope was that our students would do the same. All the leaders introduced to students had a living faith they have freely chosen to put in service to others. Furthermore, they were all associated with a Jesuit ministry in one form or another. They had vocations they had answered and were living them out to the best of their ability as men and women with and for others. Thus, *the focus of the immersion became how these community leaders in the Dominican Republic embodied the characteristics of Ignatian leadership through their work for a faith that does justice in the poverty and marginalization of their context.* This became our point of focus for immersion. We had enrolled in the leadership “school of the poor” and these leaders provided the living curriculum.

Immersion and the School of the Poor

The seventeen students who participated in the immersion had been learning together since their freshman year. They had formed strong friendships among themselves and with the dean and associate deans who were their mentors. They already had a strong sense of community with each other which proved helpful and allowed them to support one another in difficult experiences and difficult conversations during the trip. The majority of the students were planning to pursue careers in health care. Many had

participated in service-learning trips or other international travel, and three had extensive international experience because of their extended families who lived in Peru, Argentina and India, respectively. Several of the students had strong skills in Spanish. As such, the trip provided students the opportunity to dig deeper than might have been possible if it was a group of students who were new to Ignatian concepts and to each other.

The first day of our immersion the group heard a talk from a Dominican medical doctor on the public health system in the Dominican Republic. The group then travelled to a community of five small villages named Sabana Rey Latina where we listened to local community health promoters discuss the work they do as volunteers in their community. Students and staff divided into five groups, each with an interpreter, and followed a health promoter trained by the CESI Center, Creighton's community partner in the Dominican Republic.¹⁵ Each group went to a different community and shadowed the health promoters as they visited people in their homes and attended to the physical and spiritual needs of the sick, elderly and injured. The health promoter is the servant-leader who promotes population health in every CESI community. Each health promoter regularly visits the elderly, sick, and injured in their homes, talks with them, prays for them and administers basic first aid. They do this as servant-leaders who care for the most vulnerable members of their community and receive no monetary compensation.

In reflection that evening, students noted the leadership style of each health promoter as they interacted with their community in service. How did they listen to each person they visited? How did they respond to problems in their community? How did they emphasize both the spiritual and physical healing each person needed? At the end of this day, students had learned about the structural challenges of public health in the Dominican Republic, including access to services by the poor, while seeing grass-roots servant leadership enacted by individuals who live out a faith that does justice.

The second day of our immersion we heard a presentation about Haitian communities (called

bateys) in the Dominican Republic and the community health challenges they experience as both racial and cultural minorities. We discussed the work of Maria Meliten, a CESI health promoter who dedicates much of her time and energy in service to the people of her *batey*. We then travelled to the small and very poor Haitian *batey* where Maria lives named *Batey Dos*, an extremely vulnerable community of mainly undocumented Haitians living and working in the Dominican Republic, which has suffered greatly in recent years. Racism and immigration laws as well as unfair labor practices are only some of the structural causes for their situation. Students were provided a community health needs assessment of *Batey Dos* outlining the details of population health in that community—especially as it affects children. This background information allowed students to better understand, in advance, many of the challenges faced by residents. When visiting the community, we divided into two groups and were given a guided overview of the village with Haitian-Creole translators. Later, some students assisted with medical check-ups for all the children with a CESI affiliated physician and nurse (costs of which were paid by the CCAS Dean's Fellows Program). Finally, some students who were able to communicate in Spanish helped Maria serve at the children's kitchen and talked with women from the community. The kitchen had been established as a way of responding to the severe malnutrition endemic to this community.

In the group's reflection that evening, students discussed the difficulty of experiencing a community of such extreme poverty. At the same time, students were moved and inspired by witnessing how Maria responded to the health needs of children in her community and her continual hope and work for a better future. Seeing first-hand how those suffering from extreme material poverty live was also difficult. The more perceptive students tried to imagine themselves in that situation (and Ignatius would have encouraged this). Such an exercise was sobering for them, to say the least. When privilege meets poverty, it is always difficult for the self-aware.

After the visit to *Batey Dos*, we travelled to a border region of the Dominican Republic and Haiti, to the city of Dajabon, located in the

northwest corner of the country. There we visited the *Centro Juan Montalvo*, an office of the Jesuit Refugee Service (JRS), which focuses on essential work addressing human rights violations of migrants and refugees from Haiti. With this visit, students were able to witness the social justice dimension of different Jesuit ministries in places where the poor and vulnerable live. We spent the morning with human rights navigators from JRS walking through the bi-national market which functions every Friday and Monday. Students came to realize quickly that the fifteen thousand Haitians who cross the border and flood into the market twice a week are at a severe power disadvantage both socially and economically. They come from a desperately poor country with a history of outside oppression to a country that needs them as customers but not as citizens. Students realized that a “free” market for some is often not a “free” market for all.

After witnessing the inequalities enacted in the market, the group met with Gustavo Toribio, the director of the center, who gave an overview of the work of JRS on the Dominican Republic/Haiti border. JRS works in a variety of collaborative programs aimed at promoting racial harmony, bi-national collaboration, gender equality, food security, just immigration, and fair labor laws. Toribio presented the work of this Jesuit ministry in Dajabon and provided students with additional context to help them process what they had just experienced. Students were compelled to confront vulnerability and borders, human trafficking, immigration, international development, gender equality, and differences in population health.

After lunch on the same day, the group visited a “free-zone” factory on the Haitian border. Free-zone factories are the creation of government to government negotiations (U.S.-Haiti) which result in the establishment of factories providing low-paying jobs mainly to uneducated populations. Salaries and taxes are negotiated by the respective governments, and name-brand companies manufacture textile products. Companies are usually able to produce a product “tax-free,” even though taxes are drawn from payrolls of the workers. Students were able to tour factories that guarantee North Americans inexpensive clothing by paying Haitian workers the bare minimum

wage to live on (approximately \$40 a week). Students were not able to speak to the workers. Although there were some social services for workers that the factory owners featured on the tour, those services were inaccessible to a large number of the workers. For many students it was the first time they fully appreciated that their standard of living and their consumer preferences had a direct relationship to living conditions for individuals living in other countries. They learned that how they as North Americans live is intimately connected with how others live, an important realization to establish at the macro-level.

A final ministry of the Jesuits we visited while in Dajabon was an extension of the JRS office named *Hogar de Cristo* (Home of Christ). Run by a young Jesuit from Peru named Fr. Carlos Alomia, *Hogar de Cristo* is a night shelter for Haitian street children who have fled Haiti and live and work in Dajabon. The shelter offers a safe place for these children, all boys, to sleep, eat, bathe, receive psychological support and enter the process of reunification with their families in Haiti. Staff members described the shelter’s mission, and the students played games and shared a meal with the children. From Fr. Carlos, students learned about the desperate choices facing families who live in poverty, the vulnerability of children on borders, the lack of access to mental health services. Fr. Carlos also shared about his own experience connecting Ignatian spirituality to his vocation in service of these Haitian street children. It was clear from his talk that those aspiring to authentic Ignatian leadership have to trust God. He helped students understand that the basis of Ignatian leadership is the living out of a relationship with God and that such a commitment entails a certain amount of risk, vulnerability, and humble engagement with those most in need.

After the trip to the border, the next site on our pilgrimage was a Dominican village named *Arroyo del Toro* which hosts one of three CESI health clinics in the Dominican Republic. This clinic serves not only the community it is located within but also as many as five to seven surrounding rural communities. Dr. Ramon Antonio travels to this mountain village three times a week by motorcycle to provide medical care to underserved rural populations. On the day of our visit, he was

conducting a vaccination clinic. In between shots, he discussed what rural medicine in a developing context looks like and answered student questions. Because many students planned to become doctors, they were especially interested to know why Dr. Antonio became a physician and why he chooses to serve marginalized mountain communities. During the immersion trip, several students received notifications about their medical school applications so their curiosity about his vocation was especially poignant for them. Dr. Antonio made certain choices with the gifts he was given, resulting in many, many people served who otherwise would not have received healthcare. In their reflection time that evening students shared their thoughts on medicine as a profession. All of them admired Dr. Antonio's example of serving others before personal wealth, possessions, or prestige. Students pondered why he made the choices he did, but they recognized that they had seen a model of self-sacrificial service to others, and that was our goal.

The next day was devoted to a day of rest and reflection. The group travelled to a small beach called Playa Ensenada, near a village on the north coast named Punta Rusia. This is a Dominican beach, not a tourist attraction or resort, and it represents a small victory for a community that organized itself to responsibly use the resources of the island. External investors had tried to buy the land twelve years ago, but the people of Punta Rusia organized a row of restaurants and kitchens along this beautiful beach that provides a living for many residents. Rather than simply accepting the impositions of a foreign developer, the community took it upon itself to clean, maintain, and operate a collection of businesses that directly benefit local Dominicans. Their efforts stand in stark contrast to the operations of foreign-owned all-inclusive resorts which send profits overseas and operate with virtually no environmental regulations. How we spend our resources, even on vacation, is a spiritual decision. While the focus of this day was reflection and processing of the experience, students also learned about land issues, sustainable development, and foreign investment.

Our final day of immersion brought us to AltaGracia, an ethical manufacturer of clothing in the Dominican Republic. In contrast to U.S. “free

zones” factories, AltaGracia pays three times the minimum wage largely because buyers in the U.S. choose to pay more for their products, thus ensuring a just wage. AltaGracia, while not perfect, embodies a different way of doing business in a developing country. AltaGracia clothing is sold at Creighton in the bookstore, so students heard the story behind how clothing is made and what an ethical business might look like. We toured the factory and were able to take pictures, talk to workers, and ask many questions, unlike the experience earlier in the week. Students shared lunch with some workers and were able to dig deeper with questions on labor standards, living wages, and organizing at the worker level. It was important for students to see that many visions for business are possible—not simply the ones we have inherited.

Throughout this week of visiting communities and the leaders within these communities, students were enrolled in the “school of the poor.” The five health promoters of Sabana Rey Latina, Maria, Gustavo, Fr. Carlos, Dr. Ramon Antonio, the labor organizers at AltaGracia, and others we met all work for and serve others in their context. These leaders are “resource poor” and deal with real human suffering, but there was no question that they were having an impact. Their work challenged students’ perception that wealth was required to effectively work for justice. They also noted the powerful difference between optimism (looking ahead with positivity when things are good) and hope (yearning for something better in the midst of suffering).

Retreating to Integrate

Reflection is essential in Ignatian spirituality and Ignatian leadership. Although the students participated in communal reflection and individual journaling each day, allowing them additional time after they returned to process their experience was important. A month after the immersion, the faculty leaders scheduled a half-day retreat to give students the opportunity to deepen their integration of the experiences of immersion. We began with the distribution of a letter each student had written to themselves during their day of reflection at Playa Ensenada. At the time, students were specifically asked to write about what was most important for them to remember from their

immersion experience. After a brief introduction to the retreat day, students were encouraged to read and journal about their letter. With the assistance of Fr. Larry Gillick, S.J., students engaged in a group reflection about what they had written and where they found themselves emotionally, intellectually, and spiritually over a month later. Each student articulated what they thought was most essential to remember from their experience. As we had hoped, servant-leadership and the importance of using one's gifts for others was a constant theme and reinforced their individual and collective learning from the experience.

Assessing the Effort: Pre-and Post-Surveys

Although it was valuable to hear from the students in their own words about the impact of the immersion, with a capstone leadership development experience it is helpful to assess the learning that occurred directly as well as indirectly. Does the experience create the learning outcomes we say and hope we are teaching? Such evaluations can determine if any future iterations of the experience need to be adapted or altered. As mentioned above, prior to their immersion, the students participated in four preparatory sessions devoted to cultural intelligence, anticipatory reflection, Ignatian leadership, and discernment. They continued developing these concepts during the immersion experience through lived experiences of meeting the servant-leaders in each community, daily reflection, and group discussion.

Prior to their departure, student comments varied, but overall, they, stated that Ignatian leadership means to lead others through education, to be transformed, and to lead rather than be a boss of others. They noted the collaborative nature of Ignatian leadership where leaders serve as role models. Many noted care of the whole person and that good leaders try to find God in all of their interactions with their peers and followers. They had particular concern for those at the margins and felt compelled to stay motivated to make the world a better place. Overall, students seemed to have a good grasp of Ignatian leadership and that leading with passion and empathy took priority over leading with power. They stated they wanted to be sure they were

leaders who were able to make a long-term impact on the world.

In measuring pre- and post- outcomes of a leadership development experience, it is important to utilize valid and reliable measurement instruments to assess student growth. Some scholars, for example Rothausen, provide a theoretical framework that aligns secular leadership development models with Ignatian leadership.¹⁶ Unfortunately, validated measures of Ignatian leadership specifically do not exist at present. To address this limitation, faculty partners utilized instruments drawn from the field of leadership studies that measure values consistent with Ignatian leadership. These instruments served as proxies and helped determine the impact of student learning through the immersion experience. Below is a brief discussion of each leadership construct and their associated measures used to evaluate student outcomes.

Leadership Humility

Leadership humility has been studied extensively from multiple perspectives.¹⁷ Leadership humility, overall, requires leaders to acknowledge the contributions of others, admit when they have made mistakes, and be able to learn and grow through both mistakes and successes. Humility asks us to reflect upon who we are in relation to others, and to reflect upon our impact on them. In the Ignatian leadership context, humility is thought of as self-honesty—recognizing both our limits and goodness—which can lead us to appreciate the gifts that God has given us. This gratitude can then lead us to discover how we might respond to that love in daily life.

Servant Leadership

Servant leadership in the leadership context requires that leaders put the needs of others ahead of their own. Using the framework developed by Barbuto and Wheeler servant leadership includes five characteristics including altruistic calling, persuasive mapping, emotional healing, wisdom and stewardship.¹⁸ Briefly, altruistic calling is one's desire to be called to serve others in their work and more broadly, their life. Those who embrace altruistic calling prioritize the interests of others over their own. Emotional healing is one's desire

to help others recover from trauma or to overcome life's challenges. At work, a leader who embraces emotional healing will create a safe place for others to be open with how they are feeling, and challenges they are experiencing. Wisdom is understood as a combination of awareness of surroundings and anticipation of consequences, similarly, described by classic philosophers. A wise leader has the ability to scan the environment and assess when both threats and opportunities are present. They anticipate what is to come, and through their wisdom, they prepare their teams and organizations to be ready. Leaders high in wisdom are characteristically observant and anticipatory across most functions and settings. Persuasive mapping is a leader's ability to apply reasoning and mental frameworks to solve problems as well as capitalize on opportunities. Through their leadership, others are encouraged to visualize their future. Through thoughtful questioning and dialogue, leaders persuade followers to take the most constructive path, not only for the organization, but also for themselves. And finally, *organizational stewardship* is one's priority of not only fiscal wellness for the organization but also community and societal wellness. Organizational stewardship implies one's desire to give back to the community rather than capitalize on it. Leaders who embrace organizational stewardship seek to leave a legacy in the communities in which they exist, and by doing so create positive outcomes for both the organization and the community. We see strong connections between Ignatian leadership and servant leadership as both require leadership characteristics including accountability, calling, influence, healing, sustainability through consciousness, and structural transformation for the good of others.

Cultural Intelligence

Cultural intelligence is described as the ability to function effectively in culturally diverse settings.¹⁹ This can be measured in relation to mega-cognitive, cognitive, behavioral and motivational dimensions. Cultural intelligence allows leaders to accurately assess situations and make effective decisions. Cultural intelligence also teaches us how the head, body, and heart work together in our daily lives.²⁰ Ignatian leadership also requires the ability to "walk alongside others" and accompany

those from different cultures and build trust through compassion, active listening, and attentiveness.

Self-Awareness

Leaders must be able to look inside themselves and see who they are in relation to others and the world around them to be effective. Self-reflection, or looking inward to assess our internal world, is thought to be how our human race has advanced throughout history.²¹ In terms of Ignatian leadership, the practice of self-reflection to build self-awareness and self-presence is an essential process building spiritual capacity and understanding, self-corrective behaviors, and internal markers of emotion and thought.

These leadership constructs were measured before and after the immersion experience and were used because they conceptually mirrored the Ignatian principles reinforced through the Dean's Fellows program. Briefly, the principles that were integrated into the immersion experience included the following outcomes, each of which can logically be connected to the leadership characteristics described above:

1. Respect and value for the people you will encounter
2. Build trust through relationships
3. Do *with* rather than *for* others and recognize one's own privilege
4. Ensure research, reflection, feedback, and accountability
5. Strive for consciousness-raising, continuity, and sustainability
6. Aspire to structural transformation

Analyzing the results of the students' pre- and post-immersion surveys yielded positive results.²² Results of the pre- and post-survey demonstrated that students experienced growth in each of the four leadership constructs. In the domain of leadership humility, students noted that they felt they should evaluate their role in others' mistakes (37% increase), they should consider the ideas of people they did not like (17% increase), and they should desire that others receive benefit and reward (13% increase). Similarly, in terms of servant leadership, students indicated they put others' best interest ahead of their own (20%

increase), they needed to play a moral role in society (43% increase), and they should sacrifice their own interests to meet others' needs (20% increase). The realm of cultural intelligence also revealed strong increases. Students stated they became conscious of the cultural knowledge they used when interacting with people of differing cultural backgrounds (42% increase), and that they check the accuracy of their cultural knowledge as they interact with people from different cultures (35% increase). Finally, their level of self-awareness increased as well, with students stating they enjoyed living in cultures that are unfamiliar to them (10% increase), they changed their verbal behavior when a cross-cultural interaction requires it (47% increase), and they changed their nonverbal behavior when a cross-cultural situation requires it (50% increase).

The results of the Dean's Fellows immersion experience are promising and suggest that the overall format of the experience, pre- and post-experiences, in-the-moment teaching, and post-experience retreat were all important elements to include in future capstone trips and that these outcomes contribute to an overall evaluation of the effectiveness of the program as a whole. The extent to which the results can be replicated in other locations is an area for additional exploration. In 2019, the senior students travelled to Washington, D.C. rather than the Dominican Republic. In recognition of the 400th anniversary of the arrival of enslaved people from Africa in America, the trip focused on racial justice in the United States. Although an outcomes assessment from that trip is not completed at the time of this writing, it will be interesting to explore the extent to which domestic rather than foreign immersions have similar outcomes in terms of the students' leadership development.²³

Conclusion

Students witnessed many concrete and difficult realities in the Dominican Republic: what health care looks like with few resources, how racial and cultural minorities are forced to live, the dangers of borders and how they are regulated, the vulnerability of children, the professional choice to serve the marginalized, and what community agency looks like for ethical business. They also reflected on each of the leaders they encountered

and their work. One purpose of this immersion was to be "witnesses" to a certain kind of leadership best learned by observing those who embody its ideals.

That kind of leadership is characterized by self-knowledge of one's limits, a faith, hope, and love in something greater than one's self, and the humility of knowing what we do is never enough. Our hope was to expose our students to these kinds of leaders. We believe it is consistent with an Ignatian manner of proceeding. In the words of an essay by Sara Broscombe that the students read prior to their trip:

In his *Treatise on the Governance of St Ignatius Loyola*, Pedro de Ribadeneira gives equal weight to what Ignatius said, did and was. Ignatius's own portrait of "The kind of person the Superior General ought to be" in the Constitutions is of a leader who is not a mere expert, but a mirror and model, "a person whose example in all the virtues will be a help to the other members of the Society." In both texts, role-modelling is core to an Ignatian leader's authenticity; "In order to help others to make progress they should have most care and give most importance to making progress themselves, striving to be more perfect, and growing each day in virtue." Mark Rotsaert, S.J. observes: "This principle is still valid today: your example is more important than your words." The Spiritual Exercises embed this integrative principle, engaging all we think, do and are. The Exercises do not principally teach you: they change you, through relationship.²⁴

Broscombe aptly captures that what we do as educators at Catholic and Jesuit institutions will always be more important than what we say or think. Not only were students able to witness the leadership of those they met in the Dominican Republic, they were able to witness how their mentors, the dean and associate deans who had accompanied them over their four years, and the immersion leaders, engaged with the same questions they confronted. They were "enrolled" alongside their students in the "school of the poor" with all the challenges it posed to them.

Their own journey served as an additional model for students, as they too embraced risk, vulnerability and humility and participated in and led every reflection session throughout the pilgrimage. In the end, that is what students will probably remember most: the role models who embodied Ignatian leadership by exercising the

spirituality and self-awareness it requires. They will remember how we encountered suffering on this trip and allowed ourselves to be connected to the vulnerable. All of this makes our immersion a uniquely Jesuit learning experience. HJE

Notes

¹ Portions of this section of the paper are extracted from Thomas Kelly, "Ignatius, Poverty and a Commitment to the Poor: The Society of Jesus Through Its History," *Journal for Peace and Justice Studies* 28, no. 2 (2019): 27-39, <https://doi.org/10.5840/peacejustice201828213>.

² Adrian Demoustier, S.J., "The First Companions of the Poor," and Jean-Yves Calves, S.J., "The Preferential Option for the Poor: Where Does It Come From for Us?" both in *The Disturbing Subject: The Option for the Poor, Studies in the Spirituality of the Jesuits* 21, no. 2 (1989).

³ Demoustier, 5.

⁴ Demoustier, 6.

⁵ *St. Ignatius' Own Story*, trans. William J. Young, S.J. (Chicago: Loyola University Press, n.d.), 16, no. 18.

⁶ Demoustier states that the *Spiritual Exercises* names it explicitly in reference to "spiritual consolation." "Similarly, this consolation is experienced when the soul sheds tears which move it to love for its Lord—whether they are tears of grief for its own sins, or about the Passion of Christ our Lord, or about other matters directly ordered to his service and praise." Ignatius of Loyola, *Spiritual Exercises*, ed. George Ganss (Mahwah, NJ: Paulist Press, 1991), 202, sec. 316.

⁷ Demoustier, 6.

⁸ Demoustier, 7 (emphasis mine).

⁹ Demoustier, 8.

¹⁰ Thomas Kelly, "Mission Trips, Culture and Causality: A Proposal to Re-Think How North Americans Religiously Engage the World," *Journal of Religion and Society*, Supplement 16 (2018): 229-246, <https://dspace2.creighton.edu/xmlui/bitstream/handle/10504/116866/2018-14.pdf>

¹¹ Bridget Woodley and Richard Moseley Williams, *Needed but Unwanted: Haitian Immigrants and Their Descendants in the Dominican Republic* (London: Catholic Institute for International Relations, 2004).

¹² We referenced a number of excellent short articles including: Sarah Broscombe, "Characteristics of Ignatian Leadership: An Orientation that Bears Fruit," *Promotio Iustitiae* 125 (2018/1): 12-16; Carlos Rafael Cabarrús Pellecer, S.J.,

"Leadership in Jesus' Style," *Promotio Iustitiae* 125 (2018/1):17-21; Sarah Broscombe, "What Is Ignatian Leadership?" *Thinking Faith*, September 1, 2017, <https://www.thinkingfaith.org/articles/what-ignatian-leadership>; Ronald L. Dufresne, Karin Botto, and E. Springs Steele, "Contributing to an Ignatian Perspective on Leadership," *Journal of Jesuit Business Education* 6 (2015).

¹³ Donald P. McNeill, Douglas A. Morrison, and Henri J. M. Nouwen, *Compassion: A Reflection on the Christian Life* (Danvers, MA: Image Books, 1983), 63.

¹⁴ McNeill, *Compassion: A Reflection on the Christian Life*, 64.

¹⁵ *Centro para Educación y Salud Integral* or Center for Integrated Education and Health has been a community partner of Creighton since 1972. It is a medical, education and agricultural "mission" inspired by Ignatian spirituality. The immersion coordinator had worked there for two years and knows the communities they serve quite well. Because many of the students in the Dean's Fellows program are on a pre-health professional track, we emphasized health care on our visit.

¹⁶ Teresa J Rothausen, "Integrating Leadership Development with Ignatian Spirituality: A Model for Designing a Spiritual Leader Development Practice," *Journal of Business Ethics* 145, no. 4 (2017): 811-829.

¹⁷ J. A. Morris, C. M. Brotheridge and J. C. Urbanski, "Bringing Humility to Leadership: Antecedents and Consequences of Leader Humility," *Human Relations* 58, no. 10 (2005): 1323-1350.

¹⁸ John E. Barbuto, Jr. and Daniel W. Wheeler define these terms in "Scale Development and Construct Clarification of Servant Leadership," *Group & Organization Management* 31, no. 3 (June 2006): 300-326.

¹⁹ S. Ang, L. Van Dyne, C. Koh, K. Ng, K. J. Templer, C. Tay, and N. A. Chandrasekar, "Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance," *Management and Organization Review* 3, no. 3 (2007): 335-371.

²⁰ P. C. Earley and Elaine Mosakowski, "Toward Culture Intelligence: Turning Cultural Differences into a Workplace Advantage," *Academy of Management Perspectives* 18, no. 3 (2004): 151-157.

²¹ G. C. Ashley and R. Reiter-Palmon, "Self-awareness and the Evolution of Leaders: The Need for a Better Measure of

Self-awareness,” *Journal of Behavioral and Applied Management* 14, no. 1 (2012): 2-17.

²² We are grateful to Lydia Holtz, Program Coordinator in the Graduate School and Interdisciplinary Leadership EdD program for analyzing the data and calculating the statistics.

²³ It should be noted that these measures are self-reported, and that students understood the purpose of the immersion

experience when completing the assessment before and after the experience. As with all social science research endeavors, it is often difficult to measure the impact of leadership development interventions.

²⁴ Sara Broscombe, “Characteristics of Ignatian Leadership: An Orientation that Bears Fruit,”¹³.