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Ignatian Leadership in the Undergraduate Curriculum and Classroom

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Cover Page Footnote

Thanks to Michele Bogard, Laura Gill, Katie Kelsey, and Sherianne Shuler for helping me develop these courses and/or sharing recent syllabi and student comments.

Ignatian Leadership Collection

Ignatian Leadership in the Undergraduate Curriculum and Classroom

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Abstract

This article describes the (Ignatian) Leadership Minor structure and curriculum for undergraduates at Creighton and suggests how to embed principles of Ignatian leadership into undergraduate classrooms whether or not “leadership” is the explicit focus. First, I explain how the Leadership Minor was created specifically to embrace Ignatian leadership and describe the required courses in terms of their learning objectives and related assignments. Second, I illustrate how principles of Ignatian leadership could be used in other undergraduate classrooms, offering additional units including Ignatian charisms, the Examen, downward mobility/living simply, and discernment that includes a *Personal Manifesto* based on the notion of “falling in love” attributed to Pedro Arrupe and Dean Brackley’s vocation to love and serve.

I think the Leadership Minor has made me stand out as a leader because I have gotten the opportunity to reflect. Whether it be through my student leadership or my internship, all you really are is going. You are working on accomplishing the tasks at hand. You can only see the goal. You don't take the time to see how you got there...what is powerful about the minor is the reflection that we do.

– Creighton University Leadership Minor Student, 2020

Introduction

Since 2016, Creighton University has offered a Leadership (LDR) Minor through the College of Arts and Sciences to allow students to explore and develop leadership skills and knowledge that is applicable to *any* field of study with an intentionally Ignatian approach.⁵ In part, the minor was created to feed into the multiple levels of degrees offered at Creighton in interdisciplinary leadership (including an M.S. and an Ed.D.). But perhaps more importantly—and what translates beyond Creighton—is that we wanted to make it possible for students to pursue leadership as an “academic endeavor,” using reflection and discernment to complement the vast amount of co-curricular leadership experiences in which many students already participate in a cohesive and holistic manner. Across our AJCU institutions, students lead and participate in domestic and international service trips and hold leadership positions within student government, clubs, student organizations, athletics, and Greek

life. At Creighton, some specific examples of focused co-curricular leadership experiences include [Creighton’s Freshman Leadership Program](#) and the [Emerging Leaders suite of programs](#) offered by Creighton’s Division of Student Life. Yet more often than not, such experiences do not end up on student transcripts as part of their college experience; at Creighton, now they can.

Moreover, when a specifically Ignatian approach is taken toward leadership, it adds a more than five hundred year history of how to approach leadership using Ignatian charisms such as being Men and Women For and With Others and honoring the whole person in our interactions as leaders (*cura personalis*). It pushes students to think about leadership through the lens of their highest vocation being to love and to serve. In short, it goes so much deeper than the self-help books that offer quick tips and tricks for leadership. I explore Ignatian leadership in the undergraduate curriculum and classroom in two ways. First, I

provide an overview of the Creighton Leadership Minor as a whole and the specifically Ignatian facets of required courses in the minor curriculum. Second, I extend beyond the minor to illustrate additional ways that faculty can embed principles of Ignatian leadership into undergraduate classrooms whether or not leadership is the explicit focus.

Description of the (Ignatian) Leadership Minor

The Creighton Leadership Minor is an eighteen-hour curriculum designed as an interdisciplinary effort created by and serving both academic and non-academic units on campus. Academic units involved include the College of Arts and Sciences where the minor resides in the Department of Communication Studies (COM), but also the Heider College of Business, the College of Nursing, and the College of Professional Studies. Furthermore, a unique facet of the program is the involvement of non-academic units for leadership practicum experiences, including the Division of Student Life (especially Greek life, co-curricular leadership programs, and Resident Advisors) and two units within the Division of Mission and Ministry: the [Schlegel Center for Service and Justice](#) and [Campus Ministry](#). The Leadership Minor is coordinated by a program director housed within COM who oversees the program's advisory board comprised of faculty members across undergraduate colleges and staff members involved in student leadership.

The unique interplay between academic and non-academic units partially emerged because members of the Division of Student Life were some of the most ardent supporters of this program. Students would have fabulous leadership experiences that remained at the co-curricular level without a clear way to tie them to their academic pursuits, and this minor was a way to address that slippage. Those staff members then connected to faculty in COM first and foremost because since leadership is enacted through communication, it is a natural fit. Indeed, there was already a 300-level leadership course taught within the major that multiple faculty members in the COM department were equipped to teach. In light of this partnership, communication is a central facet of the Leadership Minor. As the

program has matured across its first four years, the potential for an even stronger connection between academic and non-academic units is on the horizon: all students in the Freshman Leadership Program run by the Division of Student Life now take the LDR 220 course as an introduction to Ignatian leadership and the Leadership Minor.

The Leadership Minor Curriculum Learning Objectives⁶

There are four overall learning objectives for the Leadership Minor, and the first is explicitly Ignatian. After completing the Leadership Minor, students will be able to:

1. Articulate their reflections on what it means to lead in a manner that embodies Ignatian values, follows ethical principles, and welcomes diversity.
2. Explain historical and contemporary leadership theories and styles.
3. Apply theoretical perspectives on leadership to their own leadership experiences.
4. Illustrate connections between leadership and (a) the discipline of Communication Studies and (b) the disciplinary traditions of their major.

Our approach to achieving these objectives combines students sharing three required course experiences (LDR 220, LDR 320, LDR 420 = nine credits) while having flexibility to tailor one COM elective (three credits) to provide a communication-centered approach to leadership and two additional electives to their major/interests (six credits) for an eighteen-credit minor (see table 1). The required courses ground students in leadership theories and concepts and balance this with an emphasis on application and reflection centered in Ignatian values, especially Finding God in All Things, *Magis, Cura Personalis*, Men and Women For and With Others, a Faith That Does Justice, Ad Majorem Dei Gloriam (AMDG: "For the Greater Glory of God"), and Forming and Educating Agents of Change. This reflection has been noted by students; as one commented, "there are definitely benefits in getting a Leadership minor ... the biggest added

benefit is the fact that you are required to discuss and reflect on what is happening—positive or negative—within your leadership experiences.”⁷

Table 1: Curriculum map for the Leadership Minor

Course	Program Outcome			
	1-Ignatian Reflection	2-Explain Theories	3-Apply Perspectives	4-Illustrate Connections
LDR 220	Introduce, Develop	Introduce	Introduce	
COM/LDR 320	Develop	Develop, Master	Develop	
COM 2XX-4XX electives + 2 additional electives ⁸				Introduce, Develop
LDR 420	Master		Master	Master

Required Course One: *Ignatian Leadership, Ethics, and Reflection* (LDR 220)

Consistent with the ideal that leadership is an ongoing process and a way of living, *Ignatian Leadership, Ethics and Reflection*, the foundational course in the program, explores the ethical foundations that assist in the formation of a leader’s personal and professional development and practices. Students are provided an introductory framework in leadership development, ethical theory, and Ignatian perspectives while engaging in reflective practices that encourage self-assessment and value development. This course promotes leadership development through the study of leadership principles and encourages the practical application of leadership at multi-levels as seen through the Creighton University mission and Ignatian values espoused by the university. The course objectives are related to those of that program overall, in that students will:

1. Articulate their reflections on what it means to lead in a manner that embodies Ignatian values, follows ethical principles, and welcomes diversity
2. Develop a personal understanding of oneself as an ethical leader

3. Develop a personal plan for learning and serving in and beyond this course
4. Practice reflection in everyday life using principles of Ignatian spirituality
5. Consider their personal leadership style in relation to their desires and gifts in order to use them to be men and women for and with others

The course schedule starts with an introduction to Ignatius and then proceeds through *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life*, *The Community Tool Box* on leadership, and *Start with Why* while examining Habitudes in most class periods. The first set of assignments that students complete in the course are reflection papers.⁹ The purpose of these papers is to facilitate reflection “on the readings, class discussions, or your own development as a leader. You are able to CHOOSE what has been most insightful to you as a leader.”¹⁰ The reflection papers provide an opportunity for students to consider new content, analyze interpersonal and professional situations, analyze issues, make comparisons, and apply course content to experience.

The second set of assignments surround the text *Habitudes: The Art of Self-Leadership*.¹¹ In every class, students participate in a “Habitude” exercise to

learn leadership principles through the power of an image, a conversation, and an experience. Then at mid-semester, students *Create a Habitude* to express a leadership principle through the Habitude model. After completing *The Community Tool Box* text, students create their *Personal Plan for Learning and Serving*. As noted in the syllabus, this personal plan is a “dynamic, living document to guide learning and service. As part of an ongoing process of reflection, it can and should be reviewed and revised periodically.”¹² This exercise supports students in discernment about what matters to them, helps them see their particular gifts and to what ends they can be directed, and allows them to plan for enhancing their leadership abilities to serve others.

For the *Ignatian Interview* assignment, students have the opportunity to interview someone who has been Ignatian educated (i.e., must have graduated from Creighton or another Jesuit institution) about their experience, what they learned about leadership from their time at the Jesuit institution, and how they have applied what they learned into their everyday life as a leader. Finally, in the culminating *Creative Project: Me as a Leader*, students reflect upon all they have learned in the class to decide how they want to present themselves in a paper and in-class presentation. Some guiding questions for the project include:

- From Elmore’s *Habitudes*: What “habitudes” are most important for me?¹³
- From Martin, S.J.’s *The Jesuit Guide to (Almost) Everything*: How do I know what I’m supposed to do in life? How do I know who I’m supposed to be? How do I make good decisions? How can I live a simple life? How can I be a good friend? How can I face suffering? How can I be happy? How can I find God? How do I pray? How do I love? How do I use my gifts?¹⁴
- From *The Community Tool Box*: What reflections do you have on your *Personal Plan for Learning and Serving*? [including vision, mission, interests, values...] What core functions in leadership speak to you? What is your leadership style? What ethical

frameworks will you take with you?
What challenges do you anticipate?¹⁵

- From Sinek’s *Start with Why*: Who has inspired you to be a leader? Why?
- Who have you inspired to be a leader and how did you do that?¹⁶

Students have appreciated the Ignatian reflective aspect of the course and being “developed as leaders in the way of St. Ignatius.” For example, “this class gave me the opportunity to look in depth at my leadership journey because it reminded me of not only the person I want to be, but the leader” and “I have definitely been able to just take time for myself and reflect, and this has helped me be recharged as a leader and be a better more involved leader.”

Required Course Two: *Leadership Skills, Styles & Theories* (LDR 320)

Leadership Skills, Styles & Theories (LDR 320) is a more conventional introductory leadership course designed to prepare students to develop or improve their knowledge, understanding, and skills in communication, leadership practice, leadership theories, and working with small groups so that they can be more effective in the leadership positions they currently hold, or prepare for a position to which they aspire. This course is not limited to LDR minors, so while it is required it is not explicitly Ignatian in nature. However, it does allow students to articulate their reflections on what it means to lead in a manner that follows ethical principles and welcomes diversity. Sample topics include trait, situational, functional, and relational theories of leadership; transformational and charismatic leadership; leadership and power; leadership and diversity; and ethical leadership and followership. The course objectives are that upon completing the course, students will be able to:

1. Summarize the chronology of leadership studies.
2. Explain the main differences between competing theories of leadership and evaluate their strengths and weaknesses.
3. Explain the unique features of leadership as related to other organizational dynamics: power,

influence, groups and teams, organizational culture, public service, diversity, and crisis communication.

4. Evaluate ethical dimensions of leadership.
5. Apply leadership theories to real life leaders and organizational situations.
6. Analyze your own leadership skills and need for development.

Required Course Three: *Experiential Leadership* (LDR 420)

As the capstone course for the Leadership Minor, *Experiential Leadership* (LDR 420) has prerequisites of LDR 220, COM 320, and one leadership elective. LDR 420 is designed to help students apply theory to practice through reflection and integrate their previous academic study of leadership within various disciplinary traditions and their actual leadership experience(s). For this course, students gain practical experience through at least seventy-five hours of active participation in a university leadership experience (such as serving as a Resident Advisor or holding a leadership position in a registered student organization or student government) or through service/advocacy or professional work (such as being the coordinator or lead volunteer in the Schlegel Center for Service and Justice or for a campus or community organization, living/learning community, or service project). Students who already have a leadership role in their workplace may also be eligible; all leadership experiences are approved via instructor consent. The course objectives are that upon completing the course, students will be able to achieve the following:

1. Articulate their reflections on what it means to lead in a manner that embodies Ignatian values, follows ethical principles, and welcomes diversity.
2. Apply theoretical perspectives on leadership to their own leadership experiences.
3. Illustrate connections between leadership and (a) the discipline of Communication Studies and (b) the disciplinary traditions of their major and/or other minor.

The first assignment where Ignatian reflection is highlighted is the *Personal Leadership Goals* meeting where students discuss their leadership goals for the semester and how they fit into their long-term leadership, academic, and professional goals as an Ignatian leader. Another assignment where students are able to connect Ignatian principles and leadership is in a mock interview with the instructor where they are encouraged to think about the Ignatian distinctive: “No matter what your major is, what makes you stand out from other applicants for this opportunity—as a leader, as a Creighton student trained in the Ignatian tradition, and as a leadership minor?”¹⁷ Students also participate in several discussions where they are encouraged to think in ways that are discerning and Ignatian as they discuss leadership as an art form, ethics in leadership, and diversity and leadership.

But the most explicit application of Ignatian leadership comes via a guided journal reflection. Halfway through the term, students are asked to “apply Ignatian values to your leadership experience by considering one or more of the following questions.”¹⁸ Those questions include:

- Which Ignatian values do you actively and intentionally incorporate into your leadership practice? Give examples.
- Which of the Ignatian values could enhance your leadership practice if incorporated in the future? Give examples of how you might do this.
- How can you, as someone who has been a leader at this Ignatian institution, “sell” the Ignatian distinctive as a candidate for graduate or professional school, future employment, or promotion? [Even, or maybe especially, to audiences that are not Ignatian, Catholic, or possibly even Christian.]

Overall, students have found the pairing of reflective practice with their leadership experiences beneficial. As one noted, “This LDR 420 class alone has ‘forced’ me to be reflective on my leadership experiences which has made me

realize things that I am good at and things that I need to work on, which is extremely helpful.”

Embedding Ideas to Inspire Ignatian Leadership into Classes outside of “Leadership”

To this point, I have described curricular offerings that are required for the Leadership Minor at Creighton, showing how students can be encouraged to reflect on Ignatian leadership in discerning personal goals and in completing guided journals/reflection papers, interviews, and “habitudes.” But of course, one does not need to be teaching a required course within a Leadership Minor to bring in principles of Ignatian spirituality and link them to behaviors of leaders. Since the principles of Ignatian leadership support student development and self-efficacy and instill valuable skills of reflection, they can be meaningful in any number of courses that have as their aim an emphasis on holistic student development. In the remainder of this article, I focus on unique elements of Ignatian spirituality, such as Ignatian charisms, the Examen, the concept of downward mobility, and discernment to provide foundations upon which further discussions of Ignatian leadership could take place in a variety of classes across disciplines.

Ignatian Charisms

In Dr. Laura Gill’s 100-level course on Learning Leadership through TEDx talks, students give a TED-like talk on social change that encourages their audience to implement at least one Ignatian charism into their lives (e.g. Finding God in All Things, *Magis*, *Cura Personalis*, Men and Women For and With Others, a Faith That Does Justice, etc.). In constructing the talk, students are pushed to ask: “How can you best formulate your message to make your audience want to listen to you, and more importantly, change how they perceive or interact to effectively promote change? What are the best ways for your audience to implement the chosen Ignatian charism? How could this service benefit the Creighton community? The Omaha community? Others?” In my 400-level *What Really Matters* course, a capstone course for students in the College of Professional Studies, I offer simple questions that could be used to bridge Ignatian charisms and

leadership. Students are simply asked to reflect on the following questions:

- What would it mean for a leader to “find God in all things”?
- What would it mean for a leader to “be a contemplative in action”?
- What would it mean for a leader to “look at the world in an incarnational way”?
- What would it mean for a leader to “seek freedom and detachment”?

And then for each question, I also ask my students: “How do you relate to this aspect of Ignatian spirituality? If you don’t you relate to this aspect of Ignatian spirituality, why not?”

The Examen¹⁹

The Examen of Consciousness (Examen) can be utilized in many courses, but especially in capstone coursework as students discern their future commitments in life and as leaders. In my *What Really Matters* syllabus, I note that “practicing what Ignatius and the Jesuits refer to as the Examen can help you to more wholly integrate the gifts of your Ignatian education into your lives. Not just for this course, but hopefully you will pick up transferable skills as a leader that help you to engage in your communities outside of the classroom...to be more engaged and compassionate citizens...to become a contemplative in action.”²⁰

As noted via IgnatianSpirituality.com, “The Examen is a method of reviewing your day in the presence of God. It is an attitude more than a method, a time set aside for thankful reflection on where God is in your everyday life. It has five steps, which most people take more or less in order, and it usually takes fifteen to twenty minutes per day.

1. Ask God for light. *I want to look at my day with God’s eyes, not merely my own.*
2. Give thanks. *The day I have just lived is a gift from God. Be grateful for it.*
3. Review the day. *I look back on the day just completed, being guided by the Holy Spirit.*

4. Face your shortcomings. *I face up to what is wrong—in my life and in me.*
5. Look toward the day to come. *I ask where I need God in the day to come.*²¹

I have students do the Examen on a regular basis throughout the semester; my syllabus notes to “Keep in mind, there are many ways in which one can practice the Examen; please don’t feel confined by the guidelines presented, they are merely that, just guides. Make this reflective time work for you.” Importantly, James Martin, S.J. also provides a more secular version of the Examen that can be practiced; he asserts that the daily Examen can be altered into a prayer of awareness for seekers, agnostics, and atheists.²² I then have students reflect in written activities, asking them to write a paragraph about their experience of the Examen over the past week, where “there are no right or wrong answers, just a chance for you to share (the highs and lows, where you saw the sacred or where you had a harder time, moments of gratitude, etc.). Remember, you can use the five steps to guide you, but do not let them constrain you.” Then depending on the content of the week, instructors could add additional Ignatian-inspired questions, including the following:

- What brought me consolation/desolation this week? Am I being indifferent when I make decisions? Is there anything to which I am attached that is preventing me from being free in my choices? (paired with discernment)
- What are some of my desires? How do my desires help me to know more about myself? How do my desires lead me or take me away from the person and the leaders I want to become? What are some of my abilities/traits/gifts/talents? How have I (or have I) shown gratitude for these? How do these intersect with my desires? (paired with desire or vocation)
- Did anything I did lately lead me to my vocation? Do my desires/gifts/talents meet any needs in the world?

Do my values match my actions?
(paired with vocation)

- Were there times this week when I was lacking compassion for others? How am I doing in terms of “taking care never to shut my heart against anyone?”²³

Downward Mobility/Living More Simply

Dean Brackley, S.J.’s concept of “downward mobility” is another Ignatian idea that can be tied to leadership and used in multiple courses, including those on sustainability and vocation. Students can read about downward mobility in Brackley²⁴ or via Martin.²⁵ Downward mobility was coined by Brackley as part of his contemporary reading of Ignatius’ Meditation on Two Standards, Two Leaders.²⁶ While consumer culture encourages individualism and upward mobility to show status, and leaders are often associated with higher status, he argues the way of Christ is “downward mobility,” which is characterized by faith, indifference to honors, recognizing others’ humanity, humility as solidarity, a community of equals, and cooperation. Brackley advocates the merits of downward mobility as a way of living and being. The idea of downward mobility can be presented to students in a manner similar to what follows.

Downward mobility in practice involves living more simply; it is a choice to become more detached from things that prevent us from becoming a version of our most whole and true selves. Often we can become attached to the idea that more is better: more money, a bigger house, nicer/more expensive things, a higher status job. All of these things are not intrinsically bad, but we must ask ourselves if the work of moving upward/toward more helps us to care for ourselves. What is the impact of our quest for these things? As Martin notes, “If you feel guilty about how much stuff you have, perhaps this is an invitation from God to give some of it away, to live more simply.”²⁷ Martin further notes that “the point is not that you have to give *everything* away, but this: the more you stop buying stuff you don’t need, and the more you get rid of items you don’t use, the more you can simplify your life. And the more you simplify, the freer you will feel and

be.”²⁸ Martin notes three steps to live simply:

1. Get rid of whatever you don't need.
2. Distinguish needs versus wants.
3. Get rid of things you think you need but can actually live without.
4. And an additional challenge: Get to know the poor.²⁹

I then ask students to talk about where and how they have seen themselves as “upwardly mobile,” and how they were socialized into that thinking. Tied to leadership, they can also consider how leadership can resist upward mobility. Students can also journal about how they feel about each step to move toward living simply: “How did you feel about these steps and the ideas of living simply in general?” This could be done as a one-time reflection assignment or a staged assignment where they actually get rid of things.

Discernment

There are multiple courses where it makes sense for students to learn “the Ignatian way of making decisions” through discernment as a leadership skill. For example, traditional discussions of decision making in communication studies, management, or psychology can be supplemented with the Ignatian perspective of discernment. And in capstone courses where students are at the stage of determining a vocation, discernment is also a valuable construct and way of being. After having students read Martin chapter twelve³⁰ and talking about the Three Times, students can answer questions like:

- What does Ignatius mean by “indifference” in the decision-making process? How do you feel about this...does it seem useful? Why or why not? Are there times where leaders should be indifferent?³¹
- Fr. Martin notes: “Reaching your goal, Ignatius realized, sometimes means changing paths. Sometimes it even means turning around.”³² React! What does this make you think or feel? How would you feel in “turning around” as a leader? How do you think others would react to that leadership?

- Making good choices means accepting that even the best decisions have drawbacks ...“when we accept that all choices are conditional, limited, and imperfect, our lives become, paradoxically, more satisfying, joyful, and peaceful.”³³ React! What does this make you think or feel? Do you think others accept those same premises about a leader's constraints?

To really dive deeply into discernment, students can even write their own *Personal Manifesto* on what really matters to them. When I have required this, I have anchored the assignment to two quotes from Pedro Arrupe, S.J. and Dean Brackley, S.J. to help them answer these questions: “What really matters? What do I love and how will I let that shape what I do?”

Nothing is more practical than finding God, than falling in Love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in Love, stay in love, and it will decide everything.

—attributed to Pedro Arrupe, S.J.³⁴

As formative of the whole person, Catholic education should help students discover their vocation in life: above all, their vocation to love and serve.

—Dean Brackley, S.J. ³⁵

The instructions for the *Personal Manifesto* are as follows:

Preamble: Begin this assignment by explaining why it is important to have a manifesto about what really matters (to you). Why should this be addressed?

What Really Matters: In constructing the manifesto, consider the following questions related to “What do I love and how will I let that shape what I do?”

and turn these into at least five normative statements:³⁶

- What are you in love with? What brings you joy? What gives you energy? What motivates you? [How do I spend my time—is it doing the things I value...the things that motivate me and give me energy? Do the things I do every day bring me joy?]
- How did you come to know what you love?
- How do your known gifts/talents help shape what you do? In what ways can you better integrate your gifts, values, and desires into your everyday life?
- How does discernment impact what you love...how it is integrated into your life help you to know your vocation?
- How does understanding a call to love and serve impact you...how is your call to service integrated into your life?
- How might downward mobility create space for the things you love?

Declaration of Action: This is a concluding declaration that synthesizes the normative statements (and their explanations) in order to lay out a coherent vision statement on “what really matters” with a call to action: What will you do as a result of your manifesto? What will you *not* do as a result of it? Make a declaration that reflects what you stand for.

Notes

¹ Dr. Michele Bogard assisted me in formulating the Leadership Minor and in developing LDR 220.

² Dr. Laura Gill teaches Leadership courses regularly; she shared her syllabus for LDR 320 for this article as well as her TED-like talk assignment from COM 176.

³ Ms. Katie Kelsey assisted me in formulating the Leadership Minor and in developing LDR 220; she teaches LDR 220 and shared her syllabus for this article.

Certainly, leadership is required for students to make a declaration that reflects what they stand for. Cultivating leaders who are proficient at deep discernment is definitely a service our AJCU institutions can do to make the world a better place.

Conclusion

In this article, I first discussed Creighton University’s Leadership Minor as a program and its curricular components. Perhaps other Ignatian institutions will be inspired to create a leadership minor that is not only interdisciplinary, but cuts across academic and non-academic units. The opportunity to combine their leadership experiences with Ignatian contemplation (and in Creighton’s case, a firm grounding in leadership as communication), allows students to more deeply reflect on their place as a leader in society. Such a collaborative curriculum invites partnerships from across departments and divisions and also supports a dialogue about Ignatian leadership among faculty and staff. I have also offered several ways that Ignatian-inspired themes related to leadership can be worked into a variety of classes. In offering numerous possibilities for incorporating an Ignatian perspective on leadership into the classroom, hopefully university administrators, faculty, and staff will further embrace that leadership does not need to just be relegated to a co-curricular activity or confined to the business schools of our institutions.

My hope is that faculty include Ignatian perspectives on leadership regardless of whether they teach a course with “leadership” in the title as we help students discover their vocation to love and serve as our future leaders. HJE

⁴ Dr. Sherianne Shuler is the Program Director for the Leadership Minor; she developed and teaches LDR 420 and shared her LDR 320 and LDR 420 syllabi for this article.

⁵ At many institutions, “leadership” as an academic subject is taught in the business schools; this is a unique facet of the Creighton program.

⁶ Our strategy to assess student learning includes direct and indirect assessment methods to gather data at various points before, during, and after students complete the program; course-embedded measures of student learning are an

ongoing source of information for improving individual courses and assignments.

⁷ All student comments are from the LDR 440 Internship, Spring 2019.

⁸ Numerous electives could be approved based on student goals and interests; at Creighton, these include courses in Communication, Psychology, Management, and the Resident Assistant training course.

⁹ James Martin, S.J., *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life* (New York: HarperCollins, 2010); Center for Community Health and Development at the University of Kansas, “Community Tool Box,” accessed July 1, 2020, <http://ctb.ku.edu/en/table-of-contents>; Simon Sinek, *Start with Why* (New York: Portfolio, 2009); Tim Elmore, *Habitudes: The Art of Self-Leadership* (Atlanta, GA: Growing Leaders, Inc.#1, 2010).

¹⁰ Katie Kelsey, “*Ignatian Leadership, Ethics, and Reflection*, LDR 220” (syllabus, Creighton University, Omaha, NE, 2020).

¹¹ Elmore, *Habitudes: The Art of Self-Leadership*.

¹² Kelsey, “*Ignatian Leadership, Ethics, and Reflection*.”

¹³ Elmore, *Habitudes: The Art of Self-Leadership*.

¹⁴ While these questions are all Ignatian in nature, they are worded to be accessible to students. For example, “How do I know what I’m supposed to do in life? How do I know who I’m supposed to be?” is a question of vocation. “How do I make decisions?” is a question of discernment, etc.

¹⁵ University of Kansas, “Community Tool Box.”

¹⁶ Sinek, *Start with Why*.

¹⁷ Sherianne Shuler, “*Experiential Leadership*, LDR 420,” (assignment, Creighton University, Omaha, NE, 2020).

¹⁸ Sherianne Shuler, “*Experiential Leadership*, LDR 420.”

¹⁹ “The Examen,” Loyola Press, accessed July 1, 2020, <https://www.ignatianspirituality.com/ignatian-prayer/the-examen/>.

²⁰ Erika Kirby, “*What Really Matters*,” (syllabus, Creighton University, Omaha, NE, 2020; also taught by Quinn Waller).

²¹ “The Examen Prayer Card,” Loyola Press, accessed July 1, 2020, <https://www.ignatianspirituality.com/examen-prayer-card/>.

²² Martin, S.J., “Beautiful Yesterdays... Finding God and Letting God Find You,” *The Jesuit Guide*, 86-102.

²³ Martin, S.J. “More by Deeds than Words,” *The Jesuit Guide*, 231-265.

²⁴ Dean Brackley, S.J., *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Ignatius of Loyola* (New York: Crossroad, 2004), 90-104.

²⁵ Martin, S.J., “The Simple Life—The Surprising Freedom of Downward Mobility,” *The Jesuit Guide*, 174-212.

²⁶ “JesuitResource.org: Downward Mobility,” Xavier University, accessed July 1, 2020, <https://www.xavier.edu/jesuitresource/jesuit-a-z/terms-d/downward-mobility>

²⁷ Martin, S.J., “The Simple Life,” *The Jesuit Guide*, 203.

²⁸ Martin, S.J., *The Jesuit Guide*, 204.

²⁹ Martin, S.J., *The Jesuit Guide*, 203-204.

³⁰ Martin, S.J., “What Should I Do? The Ignatian Way of Making Decisions,” *The Jesuit Guide*, 305-338.

³¹ I have found indifference to be one of the hardest aspects of discernment to teach as it does not mean that one does not care, but that one is not so tied to an idea that they cannot be moved... “a state of inner freedom, openness, and balance that allows us beforehand not to incline more toward one option than to another,”

<https://www.xavier.edu/jesuitresource/taking-time-to-reflect/inspired-decision-making1/intro-to-decisionmaking#:~:text=Throughout%20the%20process%2C%20we%20are,one%20option%20than%20to%20another.>

³² Martin, S.J., “What Should I Do? The Ignatian Way of Making Decisions,” *The Jesuit Guide*, 311.

³³ Martin, S.J., *The Jesuit Guide*, 312.

³⁴ “Fall in Love,” Loyola Press, accessed July 1, 2020 <https://www.ignatianspirituality.com/ignatian-prayer/prayers-by-st-ignatius-and-others/fall-in-love/>. Recent research has illustrated that while this is attributed to Arrupe, it originally comes from the writings of Fr. Joseph Whelan, S.J.; see Barton T. Geger, S.J., “Myths, Misquotes and Misconceptions about St. Ignatius Loyola,” *Jesuit Higher Education: A Journal* 5, no. 1 (2016): 7-20, <https://publications.regis.edu/cgi/viewcontent.cgi?article=1136&context=jhe>

³⁵ Dean Brackley, S.J., “Higher Standards,” *America Magazine* (February 2006), accessed July 1, 2020 <https://www.americamagazine.org/issue/559/article/higher-standards.>

³⁶ *Normative statements* are a set of points that articulate claims or goals or defining principles. They affirm how things should or ought to be, how to value them, which things are good or bad, which actions are right or wrong and the discussion of them considers the possible, or likely, social outcomes and impacts of broad adoption.