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Ignatian Leadership Collection

Initial Evaluation of an Ignatian Leadership Development Program: The Haddix Dean's Fellows Program

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Abstract

This chapter shares assessment results from a 4-year undergraduate Ignatian leadership program. The Haddix Dean's Fellows program consists of several curricular and co-curricular elements, including cohort-based seminars, a common summer read, an annual retreat, social and cultural activities, and a concluding leadership immersion experience. Learning formats throughout the four years included lectures, small and large group discussions, and workshops. For the immersion experience, the Dean's Fellows participated in preparatory lectures that included information on cultural intelligence, anticipatory reflection, Ignatian leadership, and discernment, as well as topical information. In order to ensure and improve program outcomes, assessment processes were developed, and data included both quantitative and qualitative measures. Rothausen provided a theoretical framework that aligns secular leadership development models with Ignatian leadership.¹ Unfortunately, validated measures of Ignatian leadership do not exist to date. To address this limitation, we utilized instruments drawn from the field of leadership studies that logically approximate values and practices found within the Ignatian leadership paradigm. We also conducted a focus group with students completing the 4-year experience and collected pre- and post- program reflection papers. Results from both quantitative and qualitative approaches along with both practical and pedagogical suggestions are offered for those seeking to build a similar program.

Introduction

The Haddix Dean's Fellows Program at Creighton University is a four year, Ignatian leadership development program in the College of Arts and Sciences. The program was established in 2013 by the Dean of the College of Arts and Sciences to provide incoming freshmen with an integrated leadership program specifically designed for students in a liberal arts curriculum. The first cohort began with 13 students and the program's popularity with students has continued to increase. As of Fall 2020, there are 176 students in the program, including 30 seniors, 41 juniors, 41 sophomores, and 64 freshmen. As is evidenced by these numbers, the cohorts have grown each year as both interest and enrollment increased.

While the program has evolved in the last seven years, in its current form, students apply to and interview for the program during their senior year in high school. They are notified of their selection into the program in February of their senior year of high school and they typically have until May 1 to commit to both the university and the program. Once enrolled, to remain in the program, students must meet participation requirements, along with academic and behavioral requirements, including attending program activities and maintaining a cumulative GPA of a 3.3. In addition to program activities, which are described in detail below, benefits of being a Haddix Dean's Fellow include personal advising from the deans, priority registration, and research, professional development, and study abroad grants. In 2017, as a result of a generous gift from Dr. and Mrs.

George Haddix, the program was named in their honor. With this support from the Haddix family, it became all the more important to track and evaluate student outcomes in the program in order to demonstrate its effectiveness to both prospective students and their families, and to the program's patrons. We believe that these efforts, combined with the specific assessment project associated with the senior capstone, can help to fill the current gap in research and tools to evaluate Ignatian leadership.²

In the course of its nearly eight-year history, the program has evolved in large part thanks to informal student feedback. The program provides students with substantial opportunities to manage non-curricular elements of the program, with oversight from the Assistant Dean for Student and College Programs and the Dean of the College of Arts and Sciences. The student Executive Team consists of two appointed positions, Executive Chair and PR and Outreach Chair, and four elected positions, Service and Advocacy Chair, Mission and Mentoring Chair, Arts and Cultural Engagement Chair, and Administrative Chair. The appointed positions are chosen by the Dean, in consultation with her senior leadership team and the elected positions are voted on by program members. The Executive Team and the Assistant Dean for Student and College Programs utilize the university's learning management system, Canvas, to manage the program and its members. The student leadership team consults regularly with the dean and her senior leadership team about all aspects of the program.

Dean's Fellows Program Structure

Freshman Year

All incoming Dean's Fellows freshmen are enrolled in program-specific sections of the *Ratio Studiorum* Program (RSP). RSP is Creighton University's freshman seminar and is designed to expose new students to the university's Jesuit values, the liberal arts, and college life in general. While some of the curriculum is prescribed, advisors select the text and most assignments for the course. As such, the Dean's Fellows Program uses their RSP sections to introduce new Dean's Fellows to Ignatian leadership, including a strong

emphasis on reflection. Each year, students read Chris Lowney's *Pope Francis: Why He Leads the Way He Leads*.³ Lowney's biography introduces students to foundational concepts in Ignatian leadership. Additionally, students submit reflections throughout the academic year, including one final leadership discernment essay at the end of the course.

Beginning Fall 2020, all freshmen in the program take one core curriculum class together, specifically fulfilling the Critical Issues in Human Inquiry core requirement. This class, ENG 176: Writing Communities, is designed and taught by a professor in the English Department in collaboration with the Dean of the College. The goal of the course is to explore the communities around us, considering the systems of power and privilege at play on campus and in our greater Omaha community. The course is primarily discussion based, but students submit coursework throughout, including a final video reflection and presentation. The class is one example of student-driven changes made to the program, as the course was created after students requested additional academic engagement with one another. Both the freshman seminar and the core class are evaluated using Creighton University's course evaluation system.

Freshmen also participate in an annual retreat for underclassmen in the program at the Creighton University Retreat Center in Griswold, IA. The retreat takes place Labor Day weekend and is planned and lead by select upperclassmen, including the Dean's Fellows Executive Team. The retreat was originally intended for all program members; however, with the growth of the program, the retreat center could no longer accommodate the full group. It is now limited to freshmen, sophomores, and select upperclass leaders. The retreat consists of loyalty circle development, an interfaith service, small group discussions on the program's summer read, and social time for indoor and outdoor activities, designed to accommodate both introverts and extroverts. At this time, outcomes for the retreat are not measured or tracked.

Sophomore Year

In their second year in the program, Dean's Fellows participate in a monthly, non-credit cohort seminar focused on heroic leadership and leading with your strengths. This seminar is designed and led by our partners in the Student Leadership and Involvement Center. The staff member uses excerpts from Chris Lowney's book, *Heroic Leadership: Best Practices from a 450-year-old Company That Changed the World*, as well as resources associated with CliftonStrengths (all Creighton students take the CliftonStrengths assessment as freshmen) throughout the academic year.⁴ Some reflections are collected, but the seminar is primarily discussion based. For future years we intend to develop a pre- and post-test to better establish the effectiveness of the seminar. Sophomore students also attend the annual retreat for underclassmen.

Junior Year

In their junior year, Dean's Fellows participate in a monthly, non-credit cohort seminar focused on intercultural awareness and leadership. This seminar, designed and led by our partners in the Creighton Intercultural Center, focuses on cultural awareness and leadership of those different from oneself. While originally focused on cultural differences, the seminar has come to encompass more, including gender, sexuality, and religious diversity. Through discussion and reflection, students gain a better understanding of themselves and the variety of people they will encounter in this world. Reflections are primarily informal, though some written reflections are collected throughout the year. As with the sophomore year seminar, we intend to develop pre- and post-seminar assessments.

Senior Year

The senior year of the program provides student with the opportunity to participate in a weeklong leadership immersion trip. To be eligible to participate, students must be in good academic and behavioral standing at the university, must have maintained a minimum of a 3.3 GPA, and must meet program participation requirements. In Fall 2018, the class of 2019 traveled to our campus in the Dominican Republic to learn about

servant leadership on the margins, and in Fall 2019, the class of 2020 traveled to Washington, DC and Baltimore, MD to learn about racial justice in America.⁵

Prior to their trip, seniors attend four or five weekly pre-trip seminars. These seminars are designed to expose students to the topics and environments they will encounter on the trip and provide them with the context needed to process and understand their experiences. Students take pre- and post-trip surveys, participate in small group reflection sessions throughout the trip, and attend a half-day post-trip retreat led by a Jesuit.⁶ Additionally, beginning with the class of 2019, seniors have participated in a focus group about their experience in the program and submit a leadership reflection essay prior to graduation.

All Cohort Programming

All members of the program participate in our summer read. Texts concerning social justice issues are typically chosen, but consideration is also given to current events and campus themes that may provide opportunities for discussion within the larger community. Recent books have included Julia Alvarez's *In the Time of the Butterflies* and Theodore Wheeler's *Kings of Broken Things*.⁷ Most recently, the book selected for Summer 2020 was *The Ghost Map: The Story of London's Most Terrifying Epidemic—and How it Changed Science, Cities, and the Modern World* by Steven Johnson.⁸ As mentioned previously, freshmen and sophomores, with upperclassmen leaders, participate in small group discussions at the retreat. Invitations to special, associated on-campus events (lunch with the author, lectures on related topics, etc.) are extended to upperclassmen.

Each year, the Executive Team assigns new members into established loyalty circles. Loyalty circles consist of one or more members from each cohort and are focused on mentorship across the program. Students are encouraged to sit together at events and meetings, participate in service together, and be resources for each other, especially the newer members.

Dean's Fellows also attend a cultural or arts event, typically in the community, planned by the Arts

and Cultural Engagement Chair (an elected student position). Past events have included trips to the symphony or opera, with no discussion or follow-up on the experience. In Spring 2019, the student leader, with the assistance of the Dean's Office, organized a curator talk and tour of an exhibit at the Joslyn Art Museum, followed by lunch, which allowed for informal discussion. At this time, no assessment is done.

Students are encouraged to participate in service on our campus and in the community. While there is no requirement, the Service and Advocacy Chair (elected student position) organizes monthly group service trips to the Siena-Francis House, a local homeless shelter. Additionally, students are encouraged to track their service hours and submit them to the program. Dean's Fellows also participate and attend on- and off-campus admissions and alumni events, as ambassadors of the university, the college, and the program.

Original Program Goals

The original goals of the program were developed in 2013 from the student perspective and are as follows:

1. To deepen my understanding of the importance of service to my development as a leader.
2. To deepen my understanding of the importance of Ignatian spirituality to my development as a leader.
3. To deepen my understanding of the importance of civic and community engagement to my development as a leader.
4. To deepen my understanding of the importance of inclusion and intercultural awareness to my development as a leader.
5. To deepen my understanding of the importance of creativity and the arts to my development as a leader.

The Literature

With the goal of developing undergraduate student propensity to serve others as Ignatius did, it is difficult to know exactly what to include in curricular and co-curricular programming because

Ignatius was, in fact, a saint. He demonstrated a love of God and of others in a way that perhaps only a saint can do. Yet, as a Jesuit institution, we seek to do just that—educate students to be servants of their families, friends, community and the world.

Luckily, the leadership literature provides us with several constructs that can be aligned with the behaviors and mindset of Ignatius. They are a combination of mindsets, worldviews, interpersonal skills, interests and behaviors that when developed in a young person can help them think, believe and act in a manner that models Ignatius. This is the goal of the Dean's Fellows Program. The leadership characteristics we selected include leadership humility, cultural intelligence, servant leadership, and self-awareness. Below, we briefly describe each of these leadership frameworks and how they align with the goals of the program.

Leadership Humility

Leadership humility has been studied extensively and from multiple perspectives.⁹ 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 the ability to appreciate the gifts that God has given us and discover how we might respond to that love in daily life.¹⁰ A senior in the Dean's Fellows Program described humility in their senior essay as "recognizing your own strengths and weaknesses and knowing that some people may do something better than you."¹¹ Awareness of one's gifts and limitations can only be achieved through intentional reflection, both guided and independent. Reflection is one common theme we see throughout all four years of the program and its importance is underscored in the second goal of the program, understanding the importance of Ignatian spirituality to leadership development. Through reflection on themselves and their relationships with others, Dean's Fellows begin to see themselves and others as they truly are, learning that, as another senior wrote, "living a life of humility will allow me to

lead myself, my family, and those that God puts in my life.”

Servant Leadership

Servant leadership, in the leadership context, requires that leaders put the needs of others ahead of their own.¹² Using the framework developed by Barbuto and Wheeler, servant leadership consists of five characteristics including altruistic calling, persuasive mapping, emotional healing, wisdom and stewardship.¹³ Ignatian leadership requires similar leadership characteristics including accountability, calling, influence, healing, sustainability through consciousness, and structural transformation for the good of others.¹⁴

The Dean’s Fellows Program draws heavily on the theory of servant leadership. One senior shared that the program “places great emphasis on servant leadership as the core of Ignatian Leadership.” Service to others and putting others ahead of oneself—what Jesuits refer to as *being men and women for and with others*—correlates directly to the first program goal, understanding the importance of service to leadership development. Elements of servant leadership are also evident in third program goal, understanding the importance of civic and community engagement to leadership development. Taking action to improve the community and advocating for the greater good are the behaviors ascribed to both servant and Ignatian leadership.

Cultural Intelligence

Cultural intelligence is described as the ability to function effectively in culturally diverse settings and can be measured in relation to meta-cognitive, cognitive, behavioral and motivational dimensions.¹⁵ Cultural intelligence allows leaders to accurately assess situations and make more effective decisions. Cultural intelligence also teaches us how the head, body, and heart work together in our daily lives.¹⁶ Ignatian leadership also requires the ability to ‘walk alongside others,’ or to accompany others from different cultures and build trust through compassion, active listening, and attentiveness.¹⁷

This leadership characteristic is exemplified in the fourth program goal, understanding the

importance of inclusion and intercultural awareness to leadership development. This goal is emphasized most strongly in the year three (junior year) cohort seminar, which provides opportunities for learning, discussion, and reflection on different types of human diversity. One program senior shared that developing “intercultural awareness allowed me to stretch myself and become a more empathetic leader,” while another reported learning that “different perspectives make a team stronger and taking the time to listen to these perspectives will help our team.”

Self-Awareness

Leaders must be able to look inside themselves and ‘see’ who they are in relation to others and the world around them in 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.¹⁸ In terms of Ignatian leadership, the practice of self-reflection (modeled in the practice of the Ignatian examen, for instance) builds self-awareness, spiritual capacity and understanding, and self-corrective behaviors that helps identify internal markers of emotion and thought.¹⁹

In many ways, this characteristic is present throughout the five goals of the program. As one senior wrote in their final reflection, “a confident, humble leader is aware of his true abilities and faults, and he uses this self-awareness whenever he must make decisions.” Decisions are made in all places and at all times, whether in service, in civic and community engagement, in interactions with people from different backgrounds than our own, and in appreciating creativity and the gifts others share. This is why Ignatian spirituality, specifically reflection in the Ignatian tradition, is the cornerstone of the Dean’s Fellows Program as reflection is a key element of Ignatian spirituality, leadership, and Ignatian way of living and proceeding.

One goal that was not mentioned in much detail in this section is the fifth goal, understanding the importance of creativity and the arts related to leadership development. As mentioned above, self-awareness is a characteristic that can be tied to this goal, but it is also important to consider that

the Dean's Fellows Program is an Ignatian leadership program grounded in a liberal arts college. As a result, while not as evident in the leadership literature, creativity and the arts are of particular importance to developing the type of well-rounded Ignatian leader this program aims to develop.

Methods

Qualitative

As noted, at the time of development, no formal measures were in place to assess the achievement of program outcomes for students enrolled in the program.

In 2019, drawing on the concepts in the leadership literature described above, the program goals were used to develop an assessment framework for use with the qualitative data (see Table 1).

Table 1. Program assessment framework

Program Goal	Descriptor	Definition
Deepen the students' understanding of the importance of SERVICE to their development as a leader	Servant Leadership	Through observation and action, Dean's Fellows learn the importance of putting the needs of others ahead of their own, particularly as leaders in our communities.
Deepen the students' understanding of the importance of IGNATIAN SPIRITUALITY to their development as a leader	Ignatian Spirituality	Through written and verbal reflection in the Ignatian tradition, Dean's Fellow develop their sense of self-awareness and humility as Ignatian leaders, as well as their skills of discernment.
Deepen the students' understanding of the importance of CIVIC AND COMMUNITY ENGAGEMENT to their development as a leader	Civic and Community Engagement	Through service, advocacy, and engagement on our campus and in the community, Dean's Fellows develop a deep understanding of the importance of leading by doing and in working alongside others.
Deepen the students' understanding of the importance of INCLUSION AND INTERCULTURAL AWARENESS to their development as a leader	Cultural Intelligence	Through experience and discussion, students develop the ability to function effectively in culturally diverse settings, preparing them to live, work, and lead at Creighton and beyond.
Deepen the students' understanding of the importance of CREATIVITY AND THE ARTS to their development as a leader	Creativity and the Arts	Through events and discussions, students develop an understanding of creativity and the arts as individual and communal gifts.

Qualitative data was drawn from several sources, including the freshman and senior essays, and pre- and post-trip surveys. In their freshman essays, the classes of 2019 and 2020 were asked to write a reflection paper exploring “what leadership means to you, what you’ve learned about leadership and leadership opportunities and how you plan to move forward as a leader.”²⁰ In their senior essays, they were asked to reflect on their four years in the program and the program goals as they answered several questions:

- How has your concept of Ignatian leadership changed or developed?
- As you review your leadership achievements at Creighton which are you most proud of and why?
- How has the Dean’s Fellows Program and the activities and community you experienced affected your concept of leadership and leadership accomplishments?
- How well do you feel that the different dimensions of the program (5 goals listed) helped you?
- How do you foresee the program impacting your future leadership 10 or 20 years from now?²¹

Our pre- and post-trip surveys included one open-ended question “Please write your definition of Ignatian Leadership below.” Pre-trip surveys were distributed to both the 2019 and 2020 cohorts. All pre-trip surveys were completed within one month prior to departure and post-trip surveys were distributed and completed within one week of returning. This paper will take a broad look at the responses of both cohorts to this question on the survey. The article “Immersion Pedagogy and Ignatian Leadership” by Thomas M. Kelly and Jennifer Moss Breen in this issue provides detailed analysis of the pre- and post-trip surveys for the 2019 cohort.²²

Lastly, a focus group was conducted with each senior cohort, led by a student life staff member who had no previous association with these cohorts through the program. Discussion was centered around program goals and activities, with the primary goal of identifying areas for improvement in the program.

Quantitative

It is important to utilize valid and reliable measurement instruments to capture student growth when possible. Rothausen provided a theoretical framework that aligns secular leadership development models with Ignatian leadership.²³ Additionally, measures of creativity and the arts might best be measured attitudinally and through behavioral observation. To our knowledge, a measure of engagement with the creativity and the arts is not currently available. Similarly, measures of civic and community engagement are available and draw from the service-learning literature. Future programming will include direct measures of civic and community engagement.

Fortunately, validated measures exist for the remaining skills that we felt mirrored Ignatian tradition—leadership humility, cultural intelligence, servant leadership and self-awareness. To our knowledge, Ignatian leadership has not been previously measured directly, and therefore, we needed to create proxies drawn from the contemporary leadership literature. Ignatian writings tell us that each of these skills and practices were embraced by Ignatius, though he drew from a deep connection to Christ rather than contemporary leadership theories or models. But, to make the connection, we can consider each mindset and action of Ignatius and begin to see the direct link to contemporary leadership approaches.

Ignatius employed these four approaches during the 16th century and these same leadership characteristics are thought to be highly sought-after leadership traits today. Ignatius was inspired by the Jesus Christ and his only ultimate purpose was to live as Christ lived. After an in-depth review of the leadership literature in search of validated measures that align with the behaviors and actions of St. Ignatius and demonstrated in Ignatian leadership, we utilized the instruments described below, all of which are drawn from the field of leadership studies and closely align with the deeply held values, characteristics, practices and mindsets held by Ignatius. These instruments serve as proxies and help us measure the impact of student learning through the Dean’s fellows experience. Each of the measures below had

demonstrated strong validity with Cronbach's alpha of .70 or above, which means they are both valid and reliable instruments.

Leadership humility was measured using the Leadership Humility Scale.²⁴ We utilized the 14-item Leadership Humility Scale because it measures behaviors and attitudes that one can learn and foster within themselves throughout their lives. Items found within this scale include items such as "I should expect to make mistakes," "I should evaluate their role in others' mistakes" and "I should seek feedback from followers." Servant leadership was measured using the 23-item Servant Leader Questionnaire.²⁵ We used this instrument as it measures an integrated construct of servant leadership based upon an in-depth literature review. We altered the survey to reflect first person responses. Sample items include, "I put others' best interests ahead of my own," "I am good at helping other with their emotional issues," "I have great awareness of what is going on around me," "I offer compelling reasons to get others to do things," "I believe that my organization needs to play a moral role in society."

Cultural intelligence and self-awareness were measured using the original 21-item Cultural Intelligence Scale.²⁶ This scale contains four dimensions that include meta-cognitive, cognitive, motivational and behavioral forms of cultural intelligence. We utilized this scale as it measures linkages between cultural judgment and decision making in alignment with cultural adaptation and task performance as well as self-perceptions about one's cultural intelligence. Sample items included "I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds" and "I am conscious of the cultural knowledge I apply to cross-cultural interactions." We altered items so they reflect first-person responses.

Pre-trip surveys were distributed and completed prior to departure for the immersions. Post-trip surveys were distributed upon return from the trip and completed within two weeks.

Findings

Quantitative

Data from the survey was downloaded in December 2018. Seventeen students who embarked on the immersion trip completed the pre-trip survey. Eleven students completed the post-trip survey. Survey results were anonymous, and therefore data was evaluated in aggregate. The results are promising with 100% of students, post-immersion trip, stating that to a "Large or Great Extent," they are more aware of their own values and beliefs. This is a 13.33% increase from the pre-immersion trip survey. Measuring cultural awareness, there was a 42% increase in students who "Agree or Strongly Agree" that they are more conscious of their cultural knowledge. There was also a 50% increase in students who "Agree or Strongly Agree" that they change their nonverbal behavior when a cross-cultural situation requires it, an indicator of self-awareness. While measuring Leader Humility, results showed a 37% increase in students who noted that the statement, "I should evaluate my role in others' mistakes" was "True or Very True." One of the questions measuring servant leadership saw a 43% increase in students who "Strongly Agree" that they believe an organization needs to play a moral role in society.

Qualitative

Review of the qualitative data is ongoing, but initial trends can be seen in much of the material. A simple word count of the freshman and senior essays provides insight into the development of Dean's Fellows between freshman and senior years. Table 2 shows a selection of words used in each group of essays, ordered by frequency of use.

Table 2. Word use in freshman and senior essays across two cohorts

Class of 2019 Freshman Essays (n=12)	Class of 2019 Senior Essays (n=20)	Class of 2020 Freshman Essays (n=10)	Class of 2020 Senior Essays (n=18)
others (53)	others (74)	others (68)	community (121)
world (36)	Ignatian Leadership (50)	services (54)	services (96)
Gandhi (34)	Jesuit value (18)	world (27)	others (80)
passion (23)	Ignatian Spirituality (17)	Pope Francis (26)	Ignatian Leadership (72)
followers (17)	intercultural awareness (15)	leadership skills (17)	Ignatian spirituality (19)
parents (14)	community engagement (15)	leadership style (11)	community engagement (18)
Pope Francis (14)	Father Carlos (12)	leadership quality (9)	intercultural awareness (14)
better future (8)	<i>cura personalis</i> (12)	Dr. Harris (9)	social justice (9)
Dr. Keegan (6)	position of power (9)	hard work (6)	racial injustice (6)
little things (5)	importance of inclusion (5)	daily life (5)	servant leadership (6)

One point that becomes clear from this is the tendency of freshmen to use other people as examples of leaders, rather than discussing their own experiences or even leadership more generally. Several students referenced their parents (“my parents have always lead by example”; “in the case of my parents, I have learned that true leaders do not always need to be present”) and Pope Francis (this one is less surprising, as they read a book about him), and one student inexplicably wrote their whole paper on Gandhi. The seniors demonstrated the ability to define leadership in broader terms (“leaders, especially Ignatian leaders, are those who are aware and present”) and also have many of their own

experiences to call on (“Learning about, experiencing, and seeing leadership gave me the tools to be a good leader”). The seniors also mentioned leaders who they had encountered or took inspiration from, but not to the same degree as the freshmen.

When we take a closer look at the essays, other themes stand out, as well. When considering the specific goals of the program, many seniors provided robust descriptions of what each meant to them. Several examples from 2019 and 2020 senior essays are included (Table 3).

Table 3. 2019 and 2020 senior essay excerpts by program goal

Goal			
Servant Leadership	“A servant leader works with their team, they set an example of their team by doing.”	“I realized that leading with love was something that we can do every day”	“I am most proud of...the times I acted as a servant leader, less concerned with status and more concerned with loving those around me and enacting positive change.
Ignatian Spirituality	“Reflection, like in the examen, allows me to look back and be grateful for the good things and think about how I could do other things differently.”	“Discernment is about reflection. Reflecting on yourself and what you can do to improve, but also being part of group discernment.”	“Incorporating Ignatian spirituality into my life and leadership style has helped me discern what I am called to do and lead accordingly.”
Civic and Community Engagement	“Service is a necessary task to help others in need, but the need to recognize each person as a dignified person and treat them as such is even more important.”	“I continue to eat weekly at our local homeless shelter...with the guests, simply to engage in human to human conversation, setting all barriers aside.”	“I saw the importance of engaging with your community, learning its history and your place in what you can do to build it.”
Cultural Intelligence	“As someone with many privileges in my life I need to use the opportunities that I have been given to speak up for other people and support those who may not have the power to advocate for themselves.”	“I need to be welcoming of all individuals, regardless of their identity.”	“A leader must aim to understand all of the people who live in the community, not just those with similar cultures and traditions.”
Creativity and the Arts	“The...dimension of creativity and the arts showed me how culture can be displayed through artistic means in order to create a powerful message.”	“the social events put on throughout the years have allowed me to appreciate different forms of arts that I wouldn’t necessarily have access to.”	“A good leader will celebrate the arts and the humanity of people.”

While this is just a sampling of quotes from the senior leadership essays, you can see a mature understanding of many of the program goals. Less identifiable in this table, but quite clear as you read through the essays is the imbalance of discussion between these topics, suggesting varying degrees of impact or importance. We can preliminarily suggest that there is the most room for improvement in Creativity and the Arts. Several students specifically pointed this out (“I don’t think the focus on the arts and humanities was very central to the program;” “I don’t believe these [events] enhanced my understanding of how I could utilize creativity and the arts in my own leadership.”) and other students shared experiences they had with creativity and the arts outside of the program (“I had also already visited the Joslyn Art museum several times”; “attending arts events at Kaneko [a local venue for the arts]”). Several students even gave specific directives or advice on how to improve the program in regards to this goal (“[the program] needs to show why the arts matter, instead of just showing art;” “I think part of the problem with goals not manifesting themselves is because there are too many... [the program] should focus on two or three.”) Additionally, several students indicated that the first four goals were the most impactful throughout their time (Creativity and the Arts was listed fifth and last on the list provided).

The qualitative data from the pre- and post-trip surveys is limited, with just one short answer question asked of the students. When reviewing the definitions submitted by both cohorts, the term “others” is the second most commonly used word, the first being leadership. We saw “others” mentioned quite a bit in the freshman and senior essays, as well. In these definitions, specific uses of “others” include: “leading with the care and well-being of others in mind,” “leading others with compassion and empathy,” “leading by example in the service of others for the sake of progress and common good,” and “taking the time to listen to the perspectives of others on an issue.” These definitions, and other similar ones received, suggest that seniors in the program, regardless of cohort, have a strong sense of the importance for caring for and serving others as leaders, which reflects an important Ignatian principle: *being men and women for and with others*.²⁷

Conclusions and Recommendations

While the qualitative data needs further analysis, preliminary results suggest a deepened understanding of Ignatian leadership among the seniors in the program as compared to when they were first year students. The senior essays consistently referenced the goals of the program in relation to their own understanding and experience of leadership. The essays and the definitions all mentioned “others” often. Being “men and women for and with others” is an important Jesuit charism and one of the first concepts every student is exposed to when they come to Creighton. However, the depth of understanding demonstrated in the short definitions of Ignatian leadership was astounding, focusing on the importance of serving and caring for others, on considering those different from themselves and on the margins, and on leading with compassion and empathy. These ideas provide further support that the goals of the program are being met in a significant and meaningful way.

This qualitative data also made clear areas for improvement within the program, specifically with creativity and the arts. Small changes have already been made in the application of this goal in the program, specifically by providing more opportunity for discussion and reflection at the annual arts and cultural event. As one student suggested, we do not want to just show art and culture, we want to help students understand and digest it. These developments began with the Spring 2019 event and was set to be further improved upon in the Spring 2020 event, but unfortunately was canceled.

The qualitative measures in place, including the freshman and senior essays, need further refinement. The prompts for the freshman and senior reflective essays have already been adapted to provide more comparable responses between the years. The discrepancies in the prompts used with the cohorts in this study may account for differences between their freshman and senior essays. Measures for the sophomore and junior years of the program need to be developed and implemented to provide a more comprehensive understanding of student development in the program. Additionally, it will be valuable to ask

freshmen to define Ignatian leadership to serve as a comparison to the senior year definitions.

We are refining the process of learning about the impact of an immersion experience on key leadership variables. Results indicated growth in cultural awareness, self-awareness, leader humility, and servant leadership. With these promising results, we plan to continue our study and examine the effectiveness of the Haddix Dean's Fellows Program. This survey was administered to students immediately before and after their senior immersion trip. For future studies, we plan to adjust our survey administration and explore issuing it to students at the beginning (year one) and end (year four) of their fellowship program. We also plan to test the statistical significance of each category. Additionally, we will develop coding to allow evaluation of change in each participant.

Finally, we recommend that assessment is considered earlier than it was here. For those considering similar programs, it would be useful to have program leaders design appropriate measures, tools, and frameworks as they establish the desired outcomes for the program. Of course, one cannot see the future, but the sooner plans for assessment are developed and coordinated the better, as implementing assessment mid-stream was our greatest challenge. This preliminary assessment suggests that the goals of the program are beneficial to students and in line with the characteristics of Ignatian leadership; however, refining current and designing new program components, will ensure that students are fully served. HJE

Notes

¹ 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.

² For more information, please see Thomas M. Kelly and Jennifer Moss Breen, "Immersion Pedagogy for Ignatian Leadership: The Creighton Haddix Dean's Fellows," *Jesuit Higher Education: A Journal* 9, no. 2 (2020).

³ Chris Lowney, *Pope Francis: Why He Leads the Way He Leads* (Chicago: Loyola Press, 2013).

⁴ Chris Lowney, *Heroic Leadership: Best Practices from a 450-year-old Company that Changed the World* (Chicago: Loyola Press, 2003); Tom Rath, *StrengthsFinder 2.0* (New York: Gallup Press, 2007).

⁵ For more information, please Kelly and Moss Breen, "Immersion Pedagogy for Ignatian Leadership."

⁶ For a full assessment on the Class of 2019 Senior Trip, please see Kelly and Moss Breen, "Immersion Pedagogy for Ignatian Leadership."

⁷ Julia Alvarez, *In the Time of the Butterflies* (New York: Plume, 1995); Theodore Wheeler, *Kings of Broken Things* (New York: Little A, 2017).

⁸ Steven Johnson, *The Ghost Map: The Story of London's Most Terrifying Epidemic—and How it Changed Science, Cities, and the Modern World* (New York: Riverhead Books, 2006).

⁹ J. Andrew Morris, Céleste M. Brotheridge, and John C. Urbanski, "Bringing Humility to Leadership: Antecedents and

Consequences of Leader Humility," *Human Relations* 58, no. 10 (2005): 1323-1350.

¹⁰ David Lonsdale, *Eyes to See, Ears to Hear, An Introduction to Ignatian Spirituality* (Minnesota: Dartman, 1990).

¹¹ This essay pulls qualitative data from essays written by two cohorts (the classes of 2019 and 2020) of the Haddix Dean's Fellows Program. The essays were written in the spring of their freshman (2016 and 2017) and senior years (2019 and 2020). Subsequent mention of student essays refers to this note. See the Methods section in this paper for more information.

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¹³ John E. Barbuto Jr. and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group & Organization Management* 31, no. 3 (2006): 300-326.

¹⁴ William Bludgus, "School Leaders' and Educators' Perceptions of Ignatian Identity at Jesuit Cristo Rey Schools" (Ed.D. diss., University of San Francisco, 2018).

¹⁵ Soon Ang, Linn Van Dyne, Christine Koh, K. Yee Ng, Klaus J. Templer, Cheryl Tay, and N. Anand 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.

¹⁶ Christopher P. Earley and Elaine Mosakowski, "Cultural Intelligence," *Harvard Business Review* 82, no. 10 (2004): 139-146.

¹⁷ Sharon J. Korth, "Precis of Ignatian Pedagogy: A Practical Approach," *A Jesuit Education Reader* (2008): 280-284.

¹⁸ Greg C. Ashley and Roni 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.

¹⁹ Donald D. St. Louis, *The Ignatian Examen: A Method of Theological Reflection* (Washington, D.C.: Catholic University of America, 1986).

²⁰ Bridget Keegan, "RSP 101: Introduction to the Culture of Collegiate Life," (syllabus, Creighton University, Omaha, NE, 2015-2019).

²¹ Bridget Keegan, "Dean's Fellows: Senior Leadership Assessment," (handout, Creighton University, Omaha, NE, 2018-2019).

²² For more information, please see Kelly and Moss Breen, "Immersion Pedagogy for Ignatian Leadership."

²³ Rothausen, "Integrating Leadership Development with Ignatian Spirituality," 811-829.

²⁴ Greg Ashley, Jennifer A. Moss Breen, and Stephen J. Linenberger, "Leadership Humility: A Literature Review" (unpublished manuscript, 2017), typescript.

²⁵ Barbuto Jr. and Wheeler, "Scale Development and Construct Clarification of Servant Leadership," 300-326.

²⁶ Ang et al., "Cultural Intelligence," 335-371.

²⁷ Pedro Arrupe, S.J., "Men and Women for Others" (speech, Tenth International Congress of Jesuit Alumni of Europe, Valencia, Spain, July 31, 1973).