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## The Ignatian Leader as Global Citizen

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## The Ignatian Leader as Global Citizen

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### Abstract

This article highlights the various elements of an Ignatian worldview, as outlined by Superior General Peter-Hans Kolvenbach in his 1989 address. Drawing upon contemporary theorists from both secular social sciences and Ignatian sources, it illustrates the relevance of Kolvenbach's remarks for today's Jesuit institutions of higher education, especially as they undertake a critical consideration of race, gender and class in shaping Ignatian leaders for a more just, humane and sustainable world.

### Introduction

Do Jesuit universities have a distinct perspective as they form leaders within all disciplines, majors and fields of study to encounter the world, in all its complexity? A survey of the twenty-seven Jesuit colleges and universities in the United States suggests that there is a robust set of pedagogical and reflective practices, study abroad programs, cultural competency trainings, local and global immersion programs, international student programming, international faculty partnerships, environmental justice efforts, and global studies courses across the AJCU that form leaders to be global citizens. Although no one theory or model of leadership can singularly outline an approach to address the varied realities of the world's eight billion people, an Ignatian framework provides a helpful lens through which Jesuit institutions—and their faculty, staff and students—can approach global questions and tensions. In his 1989 address at Georgetown University, Former Superior-General of the Society of Jesus Peter-Hans Kolvenbach, S.J. outlined the seven characteristics of an “Ignatian worldview” as these: world-affirming; comprehensive; places emphasis on interior freedom; acknowledges individual and communal wrong-doing but points to God's love as more powerful than human weakness and evil; altruistic; emphasizes the essential need for discernment; and honors both the intellect and affectivity in forming leaders.<sup>1</sup> Reviewing these characteristics through the retrospective lens of globalization over the past 30 years, this paper explores the ways that

Kolvenbach's framework, and the evolving theories and practices within global study and action, mutually illuminate and challenge one another. An Ignatian perspective, when informed by and in conversation with relevant scholarship, narrative and activism, can serve as a transdisciplinary approach for the formation of Jesuit-educated students as global citizen-leaders.

The Ignatian worldview includes considerations that inspire reflection about a leader's possible outcomes or “product,” but it also suggests principles regarding the “process” of engagement with globality, as leaders learn to approach the complexities of globalization with self-awareness and a holistic mindset. Kolvenbach's seven characteristics find practical intersections with the Ignatian Pedagogical Paradigm (IPP), a set of guideposts for a pedagogical approach to global citizenship. The Ignatian Pedagogical Paradigm is a framework for structuring teaching and learning to promote whole-person, transformative learning that emerges from the 500-year-old Jesuit educational tradition. The legacy of Ignatian spirituality also informs the Ignatian Pedagogical Paradigm, encouraging students to not only reflect upon their subject or critically analyze from a distance, but to engage the senses to “taste internally” so that they can enter more fully and holistically into their learning, and discern their actions for the future.<sup>2</sup> Learning within the Ignatian framework begins with examining the *context* of the learner, the subject matter, and the community. Students participate in a vivid, engaging learning *experience* and engage in *reflection*

on their experience to discern further *action*. Finally, the IPP encourages holistic *evaluation* of the learning process by teacher and student.<sup>3</sup> Each of these elements of the Ignatian Pedagogical Paradigm (context, experience, reflection, action and evaluation) are referenced below as they intersect with elements of an Ignatian leadership paradigm that expansively defines the “leader” as all those active within Jesuit institutions.<sup>4</sup>

Before embarking on an analysis of the how Kolvenbach’s Ignatian worldview aligns with contemporary analyses of global realities in forming Ignatian leaders, an exploration of the term *globalization* serves as a useful point of departure. Anthony Giddens had a significant influence on the field of global studies when he defined globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.”<sup>5</sup> Globalization is shaped by economic, political, cultural, environmental and ideological factors, as well as military power, as nation-states move toward protectionism in securing global influence.<sup>6</sup> Within a Jesuit educational context, another way to consider the definition of globalization is to differentiate based on the perspective and positionality of those most impacted by it. As one considers how to educate Ignatian leaders for global citizenry, the delineation between globalization “from above” and globalization “from below” has relevance. Contradictions between these two perspectives are abundant. Brecher and Costello’s work *Global Village or Global Pillage* explores the consequences of neoliberal, unregulated capital markets on the poverty, inequality, democracy, economic instability, and environmental devastation of developing nations and the ways that leaders can challenge these dynamics to rebuild “from the bottom up.”<sup>7</sup> (Further discussion of the importance of the distinctions between globalization “from above” or “from below” are discussed below.) Because of the multidimensional nature of globalization, the transdisciplinary lens of the Ignatian worldview considers the complexities of globalization from a more holistic perspective.

### World-affirming

First and foremost, the Ignatian worldview affirms the goodness of the world and the people within it. The ontology of Kolvenbach and of the Society of Jesus—the way that they imagine existence—is a theological one, which believes in God as creator of the world and as continuing inspiration for good in the world.<sup>8</sup> This is consistent with the Jesuit impulse toward globality from the very beginning, as the origins of the Jesuits took root in the context of a globalizing world.<sup>9</sup> St. Ignatius believed that God could be found in all places and envisioned the Society of Jesus as a global order, providing support for Francis Xavier’s ventures to India and to Japan in the mid-16<sup>th</sup> century. Half a century later, Italian Jesuit Matteo Ricci traveled to and immersed himself in the cultures and customs of China, eventually creating one of the earliest maps of the region, rendered with Chinese characters in 1602. Since their founding, leaders within the Society of Jesus have embodied a “global imaginary” that has inspired them to expand literal and figurative boundaries as they envision their citizenship not within a particular nation-state, but within the wider global, intellectual and spiritual community.<sup>10</sup>

Unlike the dualistic philosophy of Augustine or the Neoplatonists, which insist that the “spiritual” realm holds a higher place in the order of nature over the corporal or more ignoble worldly realm, the Ignatian worldview sees the earth and its people as worthy of dignity and reverence. This characteristic has its roots in Catholic social teaching, whose foundational premise is that, although human weakness is present everywhere, the world is basically a good and holy place, worthy of studying, learning about, exploring, and preserving.<sup>11</sup> A Catholic and Jesuit cosmology appreciates “that the world is gracious, meaningful and worthwhile.”<sup>12</sup> The earth and its people can be misused by humans for destruction, but humans are not inherently evil. As such, the Jesuit approach to forming leaders for the realities of globalization in order to encounter other cultures and ways of life begins with a belief or perspective that the world is inherently good and that the enterprise of inquiry into global realities is a worthy pursuit. An Ignatian worldview sees all cultures and ways of life are worthy of curiosity and exploration.

One finds echoes of this theme among contemporary secular cultural theorists. Charles Taylor, in his essay, “The Politics of Recognition,” notes that the collapse of traditional social hierarchies in many societies has shifted the focus of the question of human worth from “honor,” restricted to only individuals who have proven it, to individual human “dignity” which everyone shares. As Taylor points out, contemporary considerations of individual worth are rooted in the idea that all humans have a need for and deserve “recognition” as core to their identity development.<sup>13</sup> As such, complications arise as to how to honor the dignity of individuals amidst competing national and local cultural norms. A world-affirming Ignatian worldview, with its roots in Catholic social teaching, upholds the inherent dignity of individuals, challenging leaders to find ways forward that prioritize human well-being in global decision-making.

This first characteristic of the Ignatian worldview connects with the Ignatian Pedagogical Paradigm as crucial *context* for the way leaders approach other cultures with openness, genuine curiosity and self-awareness. If the world is inherently good, then educating for respect and dialogue must be central to forming global citizens. Ignatius’ Annotation 22 to the *Spiritual Exercises* is relevant here, as it urges individuals in dialogue to put the best interpretation possible on the speech of another in order to first seek the good. Jesuit educators see the good within their students and their discipline, approaching both with “enthusiasm and generosity” as they model this world-affirming stance.<sup>14</sup>

### Comprehensive

Second, Kolvenbach’s Ignatian worldview calls upon Ignatian leaders to be comprehensive in their consideration of global issues. A single disciplinary “lens” or approach to addressing globalization is insufficient. Kolvenbach asks,

What single academic discipline can legitimately pretend to offer comprehensive solutions to real questions like those concerning genetic research, corporate takeovers, definitions concerning human life—its start and its end, homelessness and city planning, poverty, illiteracy, developments

in medical and military technology, human rights, the environment and artificial intelligence?<sup>15</sup>

The Ignatian mindset pursues multiple perspectives in order to seek out the most holistic perspective on the truth. Several threads here connect to the work of Manfred Max-Neef, who invites transdisciplinary thinking that is comprehensive and holistic. For Max-Neef, transdisciplinarity entails stepping back to see issues more holistically, bringing knowledge and understanding together, and considering “generations yet to come... the planet as a whole... an economy as if people matter.”<sup>16</sup> Max-Neef argues that although contemporary human beings *know* very much, we understand very little, because a more comprehensive, deeper way of encountering the world is needed to see the “unity of all things.”<sup>17</sup> The Ignatian worldview very much aligns itself with this holistic approach to education. While Max-Neef calls upon human intuition, the Ignatian tradition upholds a spirituality that emphasizes Ignatius’ admonition to the Jesuits to go and “find God in all things.” Kolvenbach argues that “a qualitative integration of inquiry... can lead to an appreciation of more comprehensive truth.”<sup>18</sup>

A “comprehensive” worldview requires that in consideration of global issues, one must understand both the dynamics of “globalization from above” and “globalization from below” for the most far-reaching grasp of the global context. The concepts of globalization from above and globalization from below are helpful differentials in illuminating a more expansive definition of globalization and its implications. The proponents of globalization from above, who advocate the opening of new markets, increased production, and the expansion of capital and technology, vowed that its benefits would be distributed widely among workers and nations.<sup>19</sup> Often holding neo-liberal views, they advocated deregulation, the free movement of capital, and privatization in the name of economic gain. Economic progress was indeed an outcome of globalization from above, but for the most part, benefited corporations and wealthier nations. For many people in these wealthier nations, the negative consequences of globalization have remained hidden from view; however, as Zygmunt

Bauman describes, increased uncertainty, while most poignantly experienced by globalization's most exploited communities, is being experienced worldwide as we wade through what he calls "liquid times," signified by the separation of power from politics, a withdrawal of community support for individuals, a collapse of long-term thinking, and the transfer of responsibility for collective action from the community to the individual.<sup>20</sup> Globalization cannot be viewed simply through the lens of economics or profit creation but must take into account the disruption and devastation that largely neoliberal policies (instituted by the IMF, the World Bank, and G7 countries) have caused on the economies and ecologies of the poorest countries of the world. Viewing globalization "from below" shows the multiple ill effects on developing nations: impoverishment, inequality, volatility, the degradation of democracy, and environmental destruction. Kolvenbach reminds us of a central tenet of Catholic social teaching: "concern for social problems should never be absent; we should challenge all of our students to use the option of the poor as a criterion, making no significant decision without first thinking of how it would impact the least in society."<sup>21</sup> In order to educate Ignatian leaders for global citizenship, globalization is best viewed through a holistic, transdisciplinary lens, with special focus on those who suffer the most intensely.

Jeanette Armstrong echoes this principle as she describes decision-making in her Native Okanogan community. She states, "from our point of view, the minority voice is the most important voice to consider, in terms of the things that are going wrong, the things that we're not looking after, the things we're not being responsible toward."<sup>22</sup> An "option for the poor" aligns with this Okanogan practice, urging Ignatian leaders to continuously assess how a decision—economic, political, or social—will impact those at the bottom of the socio-economic-political ladder. The Okanogan peoples are committed to holistic, comprehensive solutions as they inquire of one another, "how will this impact the land, the children, the grandchildren? What if this is built or implemented—who will be most affected?" Armstrong reminds her listeners that the sustainability of humans and of the earth depends

on each of us utilizing such a comprehensive approach: "the power is us. We are our security on the land."<sup>23</sup>

### **Emphasis on freedom**

Kolvenbach points to a core principle in Ignatian spirituality that becomes operative within the Ignatian worldview: the ideal of interior freedom. This is not a personal freedom, as Americans often conceive of it as a right or entitlement. This core Ignatian tenet is a much deeper, interior process to examine and detach from where we have become unduly defined by or conjoined with people, material assets, titles, occupations, honors, the praise of others, or particular locations.<sup>24</sup> St. Ignatius maintained that the capacity to discern one's place in the world requires detachment from possessions and securities, in order to be free to respond to the difficult (and beautiful) realities of the world with generosity and love. To achieve this interior freedom, one must embrace a radical openness to movements within the self and to the realities of another person's experience.

Within a global context, forming students for leadership entails inviting them to examine the complex interactions between self, culture and community. In assisting students to expand their global imagination, an examination of both manifest culture and tacit-acquired culture allow them to attain some greater degree of freedom to see themselves more honestly in relation to others, both globally and locally. Edward Hall asserts that the human enterprise is in the midst of an expansion of awareness, and that it is possible to extend ourselves in freedom to include others in the same envelope of awareness as ourselves.<sup>25</sup> To aid this process of moving toward freedom, Ignatian leaders can practice placing themselves in the "productive discomfort" felt when one begins to de-center oneself and see through the eyes and experiences of another. This is a growth place — an opportunity to become freer from bias, expectation, and habit as we open ourselves in freedom to the reality of another.

How does one achieve interior freedom? Personal reflection and discernment, radical dialogue, and engagement with diverse cultures are all ports of entry and are referenced below. As part of one's development as a leader for an increasingly

globalized world, Jesuit educators have the responsibility to work toward this themselves and to equip students with the tools to move toward interior freedom as they approach global cultures, dilemmas, and realities.

**Acknowledges individual and communal wrong-doing, but points to God's love as more powerful than human weakness and evil**

Although an Ignatian ontology sees the world as primarily good, it also acknowledges the pervasiveness of personal and social wrongdoing, both current and historical. Kolvenbach described this characteristic as “facing up to sin.” This challenging characteristic of the Ignatian worldview requires a radical honesty about one’s participation in personal and social evil. The process of moving toward interior freedom (described above) can enable candid assessment of personal failing. In terms of the collective, Kolvenbach declares, “our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns.”<sup>26</sup> Kolvenbach was building on the directives set forth by his predecessor, Superior General Pedro Arrupe, S.J. in his insistence on restoring justice where wrong has been done. Arrupe entreated graduates of Jesuit universities:

Just as we are never sure that we love God unless we love others, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things: First, a basic attitude of respect for all people which forbids us ever to use them as instruments for our own profit. Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice. Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.<sup>27</sup>

As helpful lenses in understanding our collective wrong-doing and the underlying dynamics of systemically imbedded inequities, modern critical and post-structural theories enable critical thinking as leaders grapple with the unjust social structures, which Arrupe describes. Post-structural feminism provides one avenue for this, as it explores the intersectionalities of race, gender, class, and sexualities and the ways these identities “mutually construct one another” revealing the hidden raced, classed and gendered dynamics therein.<sup>28</sup> It reveals the subjectivities in organizations, critiques dominant organizational practices, and requires from the practitioner a critical awareness of one’s social location as the starting point for their contribution to leadership. Joan Acker argues that our national and global institutions are gendered, and that “advantage and disadvantage, exploitation and control, action and emotion, meaning and identity, are patterned through and in terms of a distinction between male and female, masculine and feminine.” She goes on to argue that men in organizations believe their behavior and perspectives to represent simply human and organizational structures and processes they consider “gender neutral.”<sup>29</sup> The prevalence of masculinized or patriarchal institutions and structures that limit power and possibility for women are a social wrong-doing that must be acknowledged and rectified.

Critical race theory explores the relationship between race, power and structural inequities where racism becomes imbedded, and questions the cultural assumptions at the foundations of the liberal order. It arose after the civil rights era, as scholars, lawyers and activists recognized the stalling of progress toward black liberation and recognized the need for new theories and strategies to uncover and resist racism. Drawing on European philosophers such as Michel Foucault and Jacques Derrida, critical race theory also emerged from the lived experience of individuals like Sojourner Truth, Cesar Chavez, Martin Luther King, Jr. and others.<sup>30</sup> It attempts to rectify what Joyce King calls dysconscious racism, “a form of racism that tacitly accepts dominant White norms and privileges,” and suggests that a society reorganized without racial privilege is only possible with a fundamental shift in the way racially advantaged groups think about

their status, their self-identities and their conceptions of people of color.<sup>31</sup>

Although they may manifest them, emerging leaders may not be aware of the tacitly acquired sexist or racist aspects of their culture. Theologian Bryan Massingale argues that racism has become a normative, unquestioned part of our culture, “a set of shared beliefs and assumptions that undergirds the economic, social, and political disparities experienced by different racial groups” that makes assumptions about where the burdens and benefits of society belong.<sup>32</sup> His work aligns with other, modern cultural theorists who help us navigate unconscious transference of cultural expectations. Hall points out that culture “hides much more than it reveals—and strangely enough, what it hides, it hides most effectively from its own participants.”<sup>33</sup> White male hegemony festers within prisons of unawareness. Racism or gender discrimination may not be something that leaders consciously choose, but it may be reproduced unconsciously by them in the absence of intentionality or when invoked by insecurity or fear.

Alongside toxic masculinities and systemic racism, the self-interest that drives multinational capitalism and exploitation is another wrong worthy of acknowledgement. The impact of Western globalist and neo-colonialist policies on the most marginalized communities on our planet cannot be underestimated. Examples abound: multinational corporations whose factories in Mexico (and beyond) have stripped that country of its agricultural roots and decimated many towns and villages of their vibrancy and infrastructure; exploitation by US companies that lure people away from their families and villages with false promises at best and threats to bodily harm or death at worst; Walmart’s practices of low-wage enforcement by suppressing wages through their entire supply chain (while bosses make millions); sub-Saharan Africa’s 2% loss to an already compromised economy due to trade liberalization enforced by the IMF; the many displaced peoples who have become climate migrants due to food insecurity, flooding, and water shortages.<sup>34</sup>

As Ignatian leaders reflect on the realities of evil present in the world, they are also compelled to seek the good amidst the challenges. Kolvenbach

referred to God’s love being “more powerful than human weakness and evil.” The Ignatian worldview insists on seeking out this love wherever it can be found. In other words, as Ignatian leaders consider the important question of “What is?” they not only name the difficult truths about the suffering experienced by individuals and communities around the world, but they also lift up the hopeful truths regarding the people and communities that embody divine love and justice as they ask the transdisciplinary question, “What could be?” For Ignatian leaders, capitulation to or resignation toward global injustices falls short of Kolvenbach’s ideal to recognize the many ways that human beings can be agents of the sacred love of God. If God’s love is more powerful than human weakness or evil, then Ignatian leaders seek out and engage with movements that attempt to relieve suffering and uplift those who are on society’s margins. Encounter with global justice leaders and movements will offer students to ask the question, “what could be?” and to witness the work of love embodied in global leaders who are working to restore justice in places it has been denied. Hopeful global social movements abound and are worth enumerating for our students as a way to bolster hope and inspire action. Some important global social justice movements include: an international student movement to end oppressive sweatshop practices and to support fair trade; farmers and community organizers working toward global food democracy; intersectional movements to oppose women’s subordination to men; and varied and multiple legal challenges to multinational exploitation in labor practices, artificial price inflation, wage cuts, and environmental devastation.<sup>35</sup> Social movements such as these serve as hopeful beacons of goodness and love amidst global challenges.

### **Altruistic**

An Ignatian worldview seeks the good of the other. It pursues with a selfless concern the well-being of others, and I would argue, the well-being of the earth. Howard Gray describes Ignatian spirituality as “self-awareness” that leads to “self-donation.”<sup>36</sup> Jesuit education for global citizenship seeks to develop self-aware, self-giving leaders who desire solidarity with those in need—especially those who constitute the world’s

“human waste”—the “refugees” and victims of globalization who have no place in the new social body overseen by unregulated, corporate control.<sup>37</sup> Within Catholic social teaching, solidarity is not a private feeling of empathy, but rather a realization that the quality of our lives is intrinsically linked with the quality of the lives of others. At the 2000 Commitment to Justice conference at Santa Clara University, Kolvenbach encouraged Jesuit institutions to raise their standards to “educate the whole person of solidarity for the real world,” describing that solidarity entails “contact” with marginalized populations as much as “concepts” learned in a classroom.<sup>38</sup>

The Ignatian Pedagogical Paradigm’s second movement, experience, is especially relevant here. Sharon Korth describes the importance of experience in Jesuit education: “Experience for Ignatius meant to ‘taste something internally’ which involves the whole person, mind, heart, and will.”<sup>39</sup> Experience within the Ignatian paradigm is an encounter that has the potential to transform—an encounter with new learning material, an encounter through dialogue, or an encounter through entering into the culture of another. This is particularly central in education for global citizenship. Kolvenbach describes the potential impact of experience this way for our students as an opportunity to “let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively.”<sup>40</sup> Encounter with marginalized populations offers opportunities to make “contact” with those who are most vulnerable to the forces of globalization from above, and radical dialogue can facilitate contact across cultures and boundaries. Paolo Freire, whose liberatory lens transformed pedagogical practice for underserved communities, promotes dialogue as a transformative way to bring people together towards greater, mutual freedom.<sup>41</sup> This dialogue is an avenue for sharing power, as both oppressed and oppressor gain greater critical consciousness as they work to change society for the better. Radical dialogue entails being fully present to another in order to witness to the fullness of their experience, allowing it to touch one deeply.

A Haitian proverb says, “we see from where we stand.” The Ignatian characteristic of altruism calls leaders, especially those of privileged social identities, to stand with those at the margins, to engage in radical dialogue, and to see the world from their point of view, in order to understand their experience more deeply, and then to discern how to be in solidarity. The altruistic Ignatian worldview encourages students’ engagement with what Joseph Stiglitz envisions as “a global alliance for reducing poverty, creating a better environment, and... a global society with more social justice,” cultivating a vision for how one’s passion, energy and self-donation can enhance the transformation of global inequities.

### **Essential need for discernment**

Discernment is described by Sarah Broscombe as “movements felt by the heart and weighed by the mind.”<sup>42</sup> Ignatius developed a process of discernment that entails prayerful decision-making through a deep reflection on one’s affect, experiences, and relationships in order that one might live in greatest alignment with God’s calling. Discernment can play a key role in assisting students as they develop a global imaginary and seek to find their place within the realities of globalization. Jeffrey Sachs invites reflection and discernment as he reminds us of the reality that “humanity shares a common fate on a crowded planet” and that we must all seek global solutions together.<sup>43</sup> Seeking solutions to complex global issues requires active discernment.

Practices that foster self-awareness are crucial to discernment. Self-awareness creates conscious space for reflection on one’s identity, history, emotional responses, assumptions, and unconscious biases in order for continuous growth and transformation. Robert Greenleaf recognized that entering into this awareness can produce disturbance as leaders move “below the level of conscious intellect” to mine both the conscious and unconscious mind, to notice the errors inherited by our culture, the “undigested residue of our experience,” and the losses sustained but unexamined.<sup>44</sup> Discomfort, guilt, or pain arises in distinctive ways for people of dominant positionalities as they become aware of their privilege. Greenleaf writes, “awareness is not a giver of solace—it is just the opposite. It is a



disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace.”<sup>45</sup> Greenleaf recommends leaders remove what blinds them from reality, even to the point of choosing to lose “what must be lost.” This is a particularly poignant directive for societally advantaged groups who want to engage in anti-racist or feminist practices that require personal sacrifice. White, anti-racist author Robin DiAngelo suggests that as white people awaken to the realities of white privilege and racial inequality, they must build “capacity to sustain the discomfort of not knowing, the discomfort of being racially unmoored, the discomfort of racial humility.”<sup>46</sup> For leaders with non-dominant identities, the pain of recognizing internalized oppression can also arise, spurring leaders to examine their internalized bias, recover their personal power, and seek out communities from which they may have become alienated, in order to resist unknowingly passing on to others what they’ve tacitly acquired.<sup>47</sup> From a place of deep self-awareness, leaders from non-dominant groups will discern how to harness and claim their agency. Hofstede suggests that no matter what our social location might be, critical awareness can re-wire the “software of the mind” which assigns meaning to our cultural and gender identities, with the possibility of liberation for all.<sup>48</sup> In this way, leaders come to reconcile and make peace with both the imbedded oppressed and oppressor within themselves. The Ignatian Pedagogical Paradigm’s emphasis on reflection is a key corollary here. Korth describes reflection as:

the process by which meaning surfaces in human experience by understanding the truth being studied more clearly; understanding the sources of one's sensations or reactions in the consideration; deepening one's understanding of the implications for oneself and others; achieving personal insights into events, ideas, truths or the distortion of truth; coming to an understanding of who I am ... and who I might be in relation to others.<sup>49</sup>

As students grapple with the realities of global injustice, they are invited to reflect on and discern about their place within the larger schema of complex factors, in order that they can make meaning that spurs them to action.

### **Honors both affect and intellect in forming leaders**

Jesuit education has long valued the integration of the “head and the heart.” In the Ignatian worldview, emotional awareness accompanies intellectual analysis, especially as one endeavors toward global citizenship. Ignatius recognized that wisdom can arise through recognizing and honoring affectivity, as he was often moved to tears by a person or an experience he encountered. This integration of affect and intellect is an aspect of transdisciplinary practice. Steger and Wahrab describe critical thinking as not just an analytical skill about how things are, but a reflection also “how they might and should be.”<sup>50</sup> Dreaming of possibilities invites and engages not only critical thinking but critical feeling. Goethe argued that science should entail the rigorous engagement of observation and thinking, but also animate faculties such as feeling, imagination and intuition. Science, as Goethe understood and engaged it, “has as its highest goal the arousal of the feeling of wonder through contemplative looking.”<sup>51</sup> Jesuit education sees with this same transdisciplinary lens and should offer opportunities to honor emotion as well as intellect, faith as well as reason, and contemplation as well as action, can bolster what has been called “emotional intelligence.” Salovey and Mayer coined the term *emotional intelligence* and later expanded on to define it

as the capacity to reason about emotions, and of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.<sup>52</sup>

The integration of intellect and emotion is echoed in recent leadership scholarship that connects emotional intelligence with effectiveness in leadership.<sup>53</sup>

Although Kolvenbach himself was likely not informed by a feminist consciousness, I would argue that as the Ignatian worldview honors emotion and intellect, it seems to also encourage a reintegration of the lost or hidden feminine as part

of the global imaginary. Ignatius embodied a full embrace of societally-inscribed “masculine” and “feminine” leadership characteristics, as he integrated within himself the fullest spectrum of human emotion, intellect, and activity. The Spiritual Exercises of St. Ignatius are evidence of this integration, as they incorporate both traditionally masculine and feminine elements, guiding retreatants to explore their emotions, develop an interior life, and to find ways to care for and love others.<sup>54</sup> Further scholarship is warranted here regarding the crucial role of the feminine within the philosophy, spirituality and practices of the Society of Jesus, and within the emerging arena of Ignatian leadership.

The ultimate aim of the integration of affect and intellect within Jesuit education is that students become leaders who embody love. Joseph Appleyard describes the three movements at the heart of Jesuit education as “be attentive, be reflective, be loving.”<sup>55</sup> Pedro Arrupe, too, highlights the centrality of love in the work for global justice: “to be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.”<sup>56</sup> Arrupe’s entreaty challenges Ignatian leaders for global citizenship to discern how they will manifest love and justice as they encounter the earth and its people. Ignatius famously said, “love ought to be put more in deeds than in words.”<sup>57</sup> Drawing from his wisdom, the Ignatian Pedagogical Paradigm emphasizes loving action that moves out of the three prior movements of the paradigm. Once contextual considerations have been

explored, active learning experiences have been engaged, and reflective practices have offered space for discernment, the goal is that Jesuit education spurs a student to compassionate action in the world. This is not a prescribed process but an invitation for each student to discover where their education is inspiring them to act as global citizen-leaders.

## Conclusion

The 30-year anniversary of Peter-Hans Kolvenbach’s address offers a retrospective lens through which to gaze at Jesuit education for global citizenship. The Ignatian worldview he describes, when informed by secular social science scholarship, presents a framework for educating global citizen-leaders in the continually unfolding era of globalization. The final step of the Ignatian Pedagogical Paradigm is evaluation, and further scholarship can fully evaluate how deeply and comprehensively our Jesuit institutions are manifesting the various aspects of the Ignatian worldview as they educate leaders for global citizenry. Spurred by creative imagination, intuition, and integration, the practices which animate the Ignatian worldview can and must continue to evolve while global, new challenges and opportunities emerge. A transdisciplinary and Ignatian lens invites one to take a holistic view on the complexities of globalization in order to consider not only “what is,” but “what could be” through a Jesuit educational vision that forms current and future leaders who aim to heal a broken and beautiful world. HJE

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## Notes

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<sup>3</sup> Vincent Duminuco, S.J., “Ignatian Pedagogy: A Practical Approach,” in *The Jesuit Ratio Studiorum of 1599: 400th Anniversary Perspectives* (Bronx, NY: Fordham University Press, 2000), 231-294. Originally published as a monograph in 1993.

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<sup>14</sup> Korth, "Precis of Ignatian Pedagogy," 281.

<sup>15</sup> Kolvenbach, "Jesuit Mission in Education," 37.

<sup>16</sup> Manfred Max-Neef, "Foundations of Transdisciplinarity," *Ecological Economics* 53, no.1 (2005), 8. See also page 15.

<sup>17</sup> Max-Neef, "Foundations of Transdisciplinarity," 16.

<sup>18</sup> Kolvenbach, "Jesuit Mission in Education," 34.

<sup>19</sup> Jeremy Brecher, Tim Costello, and Brendan Smith, "Globalization and Its Specter," in *Globalization: The Transformation of Social Worlds*, eds. D. Stanley Eitzen and Maxine Baca Zinn (Belmont, CA: Thompson-Wadsworth, 2012), 30-38.

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<sup>21</sup> Kolvenbach, "Jesuit Mission in Education," 74.

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<sup>38</sup> Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in Jesuit Higher Education," *Jesuit Education Reader*, ed. George Traub, S.J., 144-163.

<sup>39</sup> Korth, "Precis of Ignatian Pedagogy," 281.

<sup>40</sup> Kolvenbach, "The Service of Faith," 155.

<sup>41</sup> Paolo Freire, *Pedagogy of the Oppressed*, trans. Myra Ramos (London: Sheed and Ward, 1972).

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