

## Article

# Ignatian Leadership: A Hermeneutic Look at the Genesis, Development and Validity of Its Transformative Praxes

José María Villanueva Núñez-Lagos <sup>1,\*</sup>, Ana García-Mina Freire <sup>2</sup> , Gonzalo Aza Blanc <sup>2</sup>   
and José María Guibert Ucin <sup>3</sup> 

<sup>1</sup> Faculty of Human and Social Sciences, Comillas Pontifical University, 28108 Madrid, Spain

<sup>2</sup> Department of Psychology, Comillas Pontifical University, 28108 Madrid, Spain; anamina@comillas.edu (A.G.-M.F.); gonzalo.aza@comillas.edu (G.A.B.)

<sup>3</sup> Department of Industrial Organisation, University of Deusto, 48007 Madrid, Spain; guibert@deusto.es

\* Correspondence: jmvillanueva@comillas.edu

## Abstract

This article addresses a gap in the literature by offering the first structured reconstruction of the origins, motivations, and development of Ignatian Leadership, connecting its spiritual roots, conceptual foundations, and institutional applications within a coherent and transferable framework. The study explores the genesis, evolution, and contemporary relevance of Ignatian Leadership as a transformative model that combines organisational management principles with the spirituality of Saint Ignatius of Loyola and the Jesuit tradition. Through a qualitative methodology, we conducted an exhaustive review of 54 documents and interviews with key experts, incorporating diverse phenomenological perspectives. The findings show that this leadership model emerged to renew the apostolic mission of the Society of Jesus, modernise its educational management, and empower both laypeople and Jesuits in leadership roles. Grounded in Ignatian spirituality—particularly in the practice of discernment aimed at promoting actions inspired by the Magis, in ever deeper and greater service to the most universal good—it seeks to serve others and promote the common good. Over time, the model has expanded beyond religious contexts, offering a counter-cultural and ethically grounded leadership style applicable in educational, managerial and civic settings. This shift of focus not only paves the way for institutional change but also guides individuals towards a more authentic and meaningful life.

**Keywords:** Ignatian Leadership; Ignatian spirituality; organisational management; leadership model; personal transformation



Received: 31 March 2025

Revised: 6 June 2025

Accepted: 8 June 2025

Published: 20 June 2025

**Citation:** Villanueva Núñez-Lagos, J. M., García-Mina Freire, A., Aza Blanc, G., & Guibert Ucin, J. M. (2025).

Ignatian Leadership: A Hermeneutic Look at the Genesis, Development and Validity of Its Transformative Praxes. *Administrative Sciences*, 15(7), 238. <https://doi.org/10.3390/admsci15070238>

**Copyright:** © 2025 by the authors. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

## 1. Introduction

Ignatian Leadership draws inspiration from the life and spirituality of Saint Ignatius of Loyola to seek the wisdom of this charism and bring the rich organisational tradition of the Society of Jesus to individuals, companies and modern-day organisations. This discipline integrates practical tools and strategies from organisational management (as suggested by the term leadership) with the spiritual foundations and practices of the Jesuit tradition (as captured in the adjective Ignatian). These elements have allowed it to become a unified and transformative model (Guibert, 2022).

Although Saint Ignatius lived in a time prior to the emergence of contemporary leadership and management terminology—such as *talent management*, *transformational leadership*, or *empowerment*—his writings and his method of founding and governing the

Society of Jesus reveal an intuitive grasp of these principles (Bustinduy, 2014; Darmanin, 2005). Following a deep process of personal transformation, Ignatius identified core principles of leadership and organisational culture that would shape the development of the Jesuit Order and underpin the global expansion of its educational mission, which today includes over 2700 institutions worldwide (Universidades Jesuitas, 2020).

For these reasons, many voices outline the various effects of Ignatian Leadership when applied in different contexts, organisations, and individuals. Its conceptual development has emerged gradually, shaped by a dynamic dialogue between modern management approaches and the Ignatian spiritual tradition. The *Spiritual Exercises*—as a deeply personal and reflective process—together with more organisational texts such as *The Constitutions of the Society of Jesus* and Ignatius' extensive correspondence on the governance of apostolic works, form the foundation of this evolving model (Guibert, 2016a).

Nevertheless, the terminology, systematisation, and contextual adaptation of Ignatian Leadership continue to raise important questions that call for further scholarly investigation. This article contributes to that effort by offering new interpretations of the social, managerial, ecclesial, and Jesuit motivations and praxis that can help explain—and support—the relevance of Ignatian Leadership for contemporary individuals and organisations.

## 2. Methodology

Our research framework was based on the interpretive paradigm in order to set out a methodological process composed of three phases: (1) the exploration and recovery of the existing literature<sup>1</sup>, (2) an exhaustive and interpretative analysis of published and unpublished documents<sup>2</sup>, and (3) the conducting of in-depth (semi-structured) interviews. The first step in this methodology was to explore the sources of information, retrieve documents and create an evidence base using the WOS, Scopus, EBSCO, Atla (Atla Religion Database and AtlaSerials), and Dialnet databases. For our database queries, we used key words in Spanish and English: *Liderazgo Ignaciano* (Ignatian leadership) and *líder ignaciano* (Ignatian leader), which reflects the linguistic scope of our literature search, primarily limited to sources in English and Spanish.

As part of our literature review, we identified 248 articles that, in principle, met our selection criteria; however, a more in-depth reading allowed us to sift through this volume and discard 101 duplicate documents. After reviewing the remaining 147 documents, we proceeded to a second screening phase, resulting in the selection of 54 relevant documents. Our selection included a diverse variety of literature, such as scientific and informative articles, monographs, book chapters, conferences, lectures, journalistic articles, study programmes and doctoral theses. Furthermore, the bibliography of selected documents allowed us to ensure traceability and locate and consult additional documents. Due to the complicated nature of the methodological approach, we established a cooperative alliance with another researcher, with whom we agreed upon the inclusion and exclusion criteria as well as the observation of regulatory methodological criteria (Guba & Lincoln, 1989)<sup>3</sup>. Cohen's Kappa coefficient, with a score of 0.94, demonstrated a high level of reliability, revealing an optimal coherence between researcher and collaborator.

As part of our methodological journey, we reached out to the Secretariat of Education of the Curia of the Society of Jesus in Rome and with other Jesuits contributing to the development of Ignatian Leadership such as Bernard Peeters SJ and Carlos Vásquez SJ, who allowed us to gain access to and review original unpublished documents (guidelines, minutes of congresses and other relevant internal documents). We examined publications such as *Educatio*, SJ News and the annual publication of the Society of Jesus, which collect information on collaborations between Jesuits and laypeople and training courses in administration and executive management from an Ignatian perspective. We also reviewed

speeches and writings by Pedro Arrupe SJ and Peter-Hans Kolvenbach SJ, former Superior Generals of the Society of Jesus.

In addition to the literature review, five in-depth, semi-structured interviews were conducted with expert informants in Ignatian Leadership from around the world, who provided new information based on their own interpretative and experience-based analysis. In addition, they subsequently offered their own perspective on the conclusions, statements and reflections put forward in this study; this helped to strengthen the article's pluralistic approach.

Although the interviews conducted provide rich qualitative insights, it is important to acknowledge that the findings derived from them may reflect a degree of subjectivity, shaped by the personal experiences and institutional roles of the interviewees. Additionally, the qualitative focus and interpretative approach, while offering depth and nuance, do not allow for a broad empirical validation of the impact of Ignatian Leadership in diverse settings. These potential limitations were considered in the interpretative process and are further discussed in the final section of the paper.

### 3. Genesis, Context and Transformative Praxes

#### 3.1. Ignatian Identity in Lay Managers

Before analysing the context, it is important to clarify what is meant by *transformative praxis*: a conscious and reflective form of action, oriented by a sense of mission, which seeks to bring about deep personal and institutional change. In the Ignatian tradition, such praxis is rooted in discernment and service, and unfolds as a meaningful orientation in life and an ever-greater pursuit of the common good.

The concept of Ignatian Leadership emerged in the final third of the 20th century, independently and almost simultaneously in various parts of the world, as a response to the pressing need to renew the governance, identity, and operational processes of Jesuit apostolic centres and educational institutions (C. Vásquez, personal communication, 15 July 2022).<sup>4</sup> Three main factors led to the birth of this discipline, which was catalysed, from the very beginning, by a set of social, administrative, ecclesiastical and Jesuit circumstances.

The first key factor was the growing need among lay leadership teams—who had increasingly assumed managerial roles within Jesuit schools—to develop a deeper understanding of the Ignatian charism, enabling them to lead in a manner consistent with the mission of the Society of Jesus. This shift was influenced in part by the momentum generated by the Second Vatican Council (1962–1965), which called for greater participation and responsibility of laypeople in the life and leadership of the Church and of religious institutions more broadly (Lagos, 2020; Montes, 2014).

Simultaneously, a significant and sustained decline in religious vocations led to a diminished Jesuit presence in educational institutions—a trend that continues today (Kolvenbach, 1999). The number of Jesuits decreased from approximately 36,000 in 1970 to 26,000 by the year 2000, and, according to the most recent census, stood at 14,195 in 2023. This reduction has raised pressing concerns within the Order regarding the sustainability of the Christian and Ignatian identity in its educational works, particularly in contexts increasingly led by lay collaborators.

#### 3.2. Corporate Capacity-Building of Jesuits and Laypeople

The second factor that contributed to the emergence of Ignatian Leadership was the growing demand for the professionalisation and modernisation of management in Jesuit educational institutions to respond to new educational policies and quality standards imposed by evaluation systems (E. Ocampo, personal communication, 13 March 2024; Codina, 1999). During the last few decades of the 20th century, these standards intensified

in response to the educational reform measures implemented around the world to improve education quality, modify curricula, innovate teaching methods and assessment systems, and improve teacher training (Fullan, 2015).

This convergence of institutional needs led to the development of training programmes that integrated tools and approaches from corporate management and organisational psychology with the spiritual and operational traditions of the Society of Jesus (E. Ocampo, personal communication, 13 March 2024). We find examples of such initiatives in the Jesuit Programme for Secondary Education Administrators of Fordham University, founded in 1978, and in similar programmes in Spain and certain countries in Latin America (Duminuco, 1996).

This process unfolded within a wider ecclesial context shaped by the culmination of the Second Vatican Council and the beginning of Fr. Pedro Arrupe's tenure as Superior General. Both moments drew renewed attention to the Council's calls for reform and to the imperative of integrating faith in God with the commitment to justice (Madrigal, 2016). This period of reflection within the Jesuit Order on its apostolic mission and modes of engagement (Montes, 2014) provides an essential backdrop for understanding the emergence of Ignatian Leadership as a paradigmatic initiative of apostolic transformation aligned with broader efforts of ecclesial and Jesuit renewal.

The initial concern with forming leaders capable of guiding Jesuit institutions has gradually materialised in concrete programmes focused on the development of managerial competencies, personal transformation, discernment-based decision-making, and organisational renewal. In this way, the original intuition of apostolic renewal has evolved into a sustained praxis, progressively extended to a growing variety of contexts, individuals, and institutions—one that responds to contemporary challenges with a global outlook, spiritual depth, and a transformative approach.

### 3.3. Further Explorations of Leadership Based on the Charism Itself

The third factor that influenced the genesis of Ignatian Leadership was the Jesuit aspiration of offering their students a leadership style based on Ignatian spirituality, rooted in serving others and achieving the common good (D. McCallum, personal communication, 17 November 2023). Hence, at the end of the 20th century, an era marked by individualism, secularisation, inequality, the decline of major ideologies and the rise in experiences of existential ennui, the Jesuits felt impelled to offer their students a committed, meaningful way of life (Lipovetsky, 1983). In his address at the 1973 International Congress of Jesuit Alumni of Europe, Arrupe explicitly urged the Society to educate students with a greater sense of justice, to educate “men for others”; that is, to prepare them for service and to drive transformative change (Arrupe, 1973).

The Order began to question the types of leaders they were training, as although these individuals were highly competent, they were not bringing about the positive social change expected of them. In 1986, the document *Characteristics of Jesuit Education*, published by the International Commission on the Apostolate of Jesuit Education (ICAJE), highlighted that the traditional aim of Jesuit education was to train leaders to occupy positions of responsibility in society and exert positive influence over others. However, it acknowledged that this ambition had led to excesses that needed correction. Accordingly, the document states that the purpose of Jesuit education is “not to prepare a socio-economic elite, but rather to educate leaders in service” (ICAJE, 1986, p. 36). Jesuit schools and universities were, therefore, asked to place special emphasis on the pursuit of the common good within their syllabus.

In Latin America, at a time when the region was stricken by inequality and poverty, we also saw the emergence of a strong desire to develop a type of leadership that would place

the focus on building a more egalitarian society, something that would extend beyond the individual promotion of “successful individuals in failed societies” (Gorostiaga, 1999, p. 12). Inspired by such ideas, Father Kolvenbach, Superior General of the Society of Jesus from 1983 to 2008, insisted on the importance of training leaders who would fight injustices and devote themselves to service; in his words, the need was to promote students “ready to be leaders concerned with society and the world [...] leaders-to-serve” (Kolvenbach, 1989, p. 81).

In 1993, 46 deans of Jesuit Business Schools from around the world congregated for the first time at the ESADE in Barcelona in the aim of discussing how to train business leaders with a strong focus on ethics, and how to use the potential strength of this network of international business centres to influence the course of the global economy. This symposium represented an effort to promote an educational framework inspired by the Jesuit model that would incorporate Christian social thought and Ignatian spirituality business leader decision-making (Centro Internacional de Actividades Educativas S.J., 1994).

The desire for a different kind of leadership was part of a larger movement that, between the 1980s and the 2000s, sought out new management models capable of tackling contemporary challenges, constant global change and public scandals in the political and corporate spheres. In response to this state of affairs, a variety of innovative theoretical models started to emerge and gain popularity, including transformational leadership, service leadership, ethical leadership, authentic leadership and adaptive leadership. This interest in a leadership within the Society of Jesus also manifested itself in various publications such as the thesis of North American Jesuit Joseph O’Connell on leadership and decision-making in learning environments (O’Connell, 1977), the Christian leadership trilogy by Indian Jesuit Anthony D’Souza, *Leadership: A Trilogy on Leadership and Effective Management* (D’Souza, 1989), and the works of Maltese Jesuit Alfred Darmanin, *Developing Leadership Skills: A Training Manual for Leaders* (Darmanin, 1992).

Taking these contextual elements into account, we see that Ignatian Leadership evolved from a concern for management and organisation of Jesuit education, manifested in the education of students in conjunction with the development of a distinctive and counter-cultural leadership style, to something that embraces the entire Jesuit apostolate. Consequently, the emergence of Ignatian Leadership may be interpreted as the Society of Jesus’ adaptive and global response to the need for modernisation in the apostolate as a whole (Guibert, 2022). In the words of former Jesuit Provincial of Spain, Ruiz Pérez, Ignatian Leadership addressed the intuitions and challenges of the Jesuit Order and generated another frame of reference that would “modernise our apostolates, internal governance, and management and transform our institutions, applying Ignatian spirituality to the modern world” (Ruiz Pérez, personal communication, 19 April 2024). Our study also confirms a growing awareness of the potential of spirituality and Ignatian praxis in the configuration of a leadership that could be referred to as Ignatian.

## 4. Major Milestones in the Construction of Ignatian Leadership

### 4.1. Ideology and Precursor Documents of Ignatian Leadership

The term “leadership” was not, of course, used by Saint Ignatius of Loyola, nor does it figure in fundamental texts such as his *Spiritual Exercises* or the Constitutions of the Society of Jesus. Neither is the term commonly used in nor associated with the Jesuit tradition (Guibert, 2016b). Historically speaking, any references to leadership in the Society of Jesus have been made using terms such as “governance”, “modus operandi” or “ministry” (Guibert, 2017).

Despite the lack of registries explicitly documenting the first use of the term Ignatian Leadership, its genesis can be traced back to the 1970s and 1980s, when the term “apostolic leadership” was used. Later, in the 1990s, we saw the rise in expressions such as “Ignatian



educational leadership”, “Ignatian apostolic leaders”, “Saint Ignatius style of leadership”, “Jesuit style of leadership” or, simply, “Ignatian leadership”. These expressions, however, were not frequently used, as the topic of leadership was not yet at the forefront of the Jesuit Order’s concerns. For these reasons, it is important to differentiate between the terms Ignatian and Jesuit, which are sometimes used and interpreted as synonyms despite not referring to the same reality or meaning. While Jesuit leadership specifically refers to the leadership style practised by members of the Society of Jesus, Ignatian Leadership includes all people and organisations who wish to live, lead and take inspiration from this charism (Tang, 2011).

The first piece of literature identified as part of our study that makes explicit reference to the concept of Ignatian Leadership was coordinated by O’Connell, entitled *Ignatian Leadership in Jesuit Schools. Resources for Reflection and Evaluation* (O’Connell, 1995). In this manual, Ignatian Leadership is linked to the *Spiritual Exercises* and to the ability to shape leaders who, following Jesus’ example, will live a life of service to others and choose to do the greatest good possible (O’Connell, 1995). The publication provides leadership-related resources to help management teams in Jesuit schools in the United States of America.

The first time the word “leadership” was used at the highest governance level of the Jesuit Order was in 1995, in the decrees of the 34th General Congregation “United with Christ on Mission”. This document emphasises the capacity of laypeople to hold positions of greater responsibility in the Order’s apostolic institutions (Decree 13: “Cooperation with the Laity in Mission”, and Decree 19: “Parish Ministry”), praises the past and present leadership of women (Decree 14: “Jesuits and the Situation of Women in Church and Civil Society”), and encourages further cooperation between provincials (Decree 21: “Interprovincial and Supraprovincial Cooperation”). In the same vein, the document stressed the need for maintaining the identity of these centres and the proper screening of managers (both lay and Jesuit), and demanded that training programmes be designed and implemented for these leaders, especially for Jesuit provinces unable to develop training programmes using their own resources (Decree 18: “Secondary, Primary and Non-formal Education”).

#### 4.2. Ignatian Leadership Training Programmes and International Popularisation

After the issuing of these decrees, the Jesuit Order’s Education Secretariat, led by US Jesuit Father Duminuco SJ, noted that Spain, some Latin American countries and the United States of America had implemented such courses. However, it was found that many other regions in Africa, East and South Asia, Eastern Europe, and some other Latin American countries required similar programmes (Duminuco, 1996).

The usual university courses in organisational management were professionally sound but did not integrate the Ignatian dimension, so they would proceed to seek out a programme that would synthesise sound professional management training with Ignatian spirituality for laypeople and Jesuits in educational management positions (Duminuco, 2000). For these reasons, in 1996, the International Jesuit Education Leadership Project was launched. It ended up spanning 14 years and trained a large number of Jesuits and laypeople in leadership specifically based on Ignatian principles (Duminuco, 2000).

This led to the construction of an international network of training programmes implemented in the United States of America, India, Hong Kong, Italy, Brazil, Poland, Indonesia, Australia, Taiwan, and various African countries. These training sessions were also attended by staff from neighbouring countries. The training courses created as part of the International Jesuit Education Leadership Project, under the impetus of Fr Duminuco SJ, played a crucial role in catalysing and invigorating this vision of leadership within Jesuit institutions across five continents.

In 1999, the concept of Ignatian Leadership was mentioned once again in the Jesuit document *Rapport sur l'éducation dans la Compagnie de Jésus*. This report, which assessed the state of education in the Society of Jesus, highlighted that principals with a Jesuit background were well versed in Ignatian spirituality but lacked management skills, while those without such a background possessed management competence but had not been formed in Ignatian spirituality. The challenge, it stated, was to integrate both elements under the umbrella of Ignatian Leadership (Compagnie de Jésus, 1999).

#### 4.3. First Conceptual Approach by a Superior General of the Society of Jesus

The first reference to Ignatian Leadership made by a Jesuit Superior General highlighted during our review was made by Father Kolvenbach SJ in 1999, during the Annual Meeting of the Congress of the Directors of Jesuit Secondary Schools of Europe (JECSE), entitled *Ignatian Leadership in Our Schools*, in the aim of conducting a thorough review of the authenticity of Jesuit schooling's identity and mission. Kolvenbach SJ commended the choice of Ignatian Leadership as the theme of the Congress, as the identity and future of European Jesuit schools largely depended on the measures taken to provide this leadership training. The Jesuit Superior General thus acknowledged the decline in the number of Jesuits and the increasing involvement of laypeople in the management of educational institutions, stating that Jesuits no longer played, nor would they be able to play going forward, the leading role they once had. The important thing was that whoever managed and worked with the schools, Jesuit and laypeople alike, embodied the spirit of the Jesuit Order and channelled it through their practice (Kolvenbach, 1999).

During his speech at the Congress, Fernando Lapuente SJ made a comparison between Ignatian Leadership and transformational leadership, highlighting its core elements: mission of the organisations, personal reflection, collective discernment, accountability, care for others, lifelong learning and teamwork (Lapuente, 1999).

#### 4.4. First Structural Definition A Paradigm of Institutional Management and Way of Life

In the year 2000, Vásquez SJ wrote *Liderazgo Ignaciano, Observaciones para Comprenderlo y Autoevaluarlo* ("Observations for Understanding and Self-Assessing Ignatian Leadership") in which we find—for the first time—a structured definition of Ignatian Leadership that extended beyond the institutional management model to approach Ignatian Leadership as a way of life. In one passage of this publication, the author defines Ignatian Leadership as:

[...] a lifestyle that, dedicated to the mission of Jesus Christ, draws inspiration from the *Spiritual Exercises* to direct and complement the process of human development in the pursuit of integral excellence, both of the individual and the community, by educating men and women for others, with others. (Vásquez, 2000, p. 187)

Vásquez SJ sets out the principle's main characteristics, based on the life of Saint Ignatius, his *Spiritual Exercises* and a form of leadership based on the availability, detachment, *magis*, discernment, accountability, personal accompaniment, love for others and oneness with God. Furthermore, his definition is accompanied by a self-assessment questionnaire to assess practical applications of Ignatian Leadership in educational institutions.

One year later, Vásquez SJ published *Claves del Liderazgo Ignaciano*, ("The Keys to Ignatian Leadership") in which, basing his work on the Jesuit Constitutions, he establishes a parallel between the structure of the Society of Jesus and modern-day organisations, highlighting the overlaps between contemporary organisational theories and the structure Saint Ignatius applied to the religious Order. In this publication, he points towards some constitutive aspects of the Society of Jesus that may be useful within organisations: it has a single mission that has remained unchanged since its origins, it dedicates itself to

this mission, and it can be applied flexibly and in multiple ways, in accordance with the Ignatian principle of adaptation to time, places, and people (Vásquez, 2001).

Although the concept of Ignatian Leadership was generally well received, it has nonetheless had its detractors within the Society of Jesus, who viewed it as overly concerned with corporate and psychologising criteria or as a US import (Guibert, 2014; Ruiz Pérez, personal communication, 19 April 2024).

#### 4.5. Introduction of the Concept in Jesuit Universities

Applications of Ignatian Leadership began to expand from secondary schools to Jesuit universities by the late 1990s and early 2000s. In the 2000 report by the Secretary of Education, plans are mentioned to launch projects targeting the development of Ignatian Leadership in Jesuit higher education. Two years later, Vásquez SJ, gave a lecture at the Seminar of the Association of Universities Entrusted to the Society of Jesus in Latin America (AUSJAL) on the topic of Identity and University, at the Catholic University of Uruguay, in which he linked Ignatian Leadership with the critical process of maintaining the identity of Jesuit universities (Vásquez, 2002).

Ignatian Leadership thus proceeded to broaden its conceptual framework and scope of action to suit new educational contexts, proving that this leadership style was not only limited to people in managerial or responsibility-bearing positions, but could also be of use to the entire education community, whatever the role.

Another major milestone in the university sphere was the creation of the Ignatian University Leadership Training Programme for Latin America in 2002, an initiative led by the Universidad Javeriana in Colombia and coordinated by AUSJAL. This programme, the first edition of which was implemented in 2007, became an all-encompassing experience aimed at promoting the personal development, strengthening of faith and social commitment of Latin American students in Jesuit universities through immersion in working class urban communities, spiritual retreats and practical leadership workshops. Students from 16 Jesuit universities, belonging to 12 countries<sup>5</sup>, appreciated how this experience helped them to reflect on the role of God's calling in their lives and how to contribute to the social good. This programme exemplifies Ignatian Leadership as a comprehensive paradigm for transforming one's own existence (Izquierdo, 2010).

#### 4.6. Publication of the Book *Heroic Leadership* by Lowney

The increased accessibility and popularisation of Ignatian Leadership among people of different faiths and religious and non-religious companies and organisations was brought about in 2003 with the publication of *Heroic Leadership: Best Practices from a 450-Year-Old Company That Changed the World* by Chris Lowney, who was a Jesuit novice for several years before becoming a managing director at JP Morgan. In this successful book, Lowney applies Ignatian spirituality and the best practices of the Society of Jesus, to modern personal and organisational leadership, identifying four key pillars: self-awareness, ingenuity, love and heroism. The various challenges encountered by Lowney at JP Morgan pushed him to consider the use of Jesuit wisdom in a corporate context. For these reasons, Lowney, confident in the potential popularity of the Jesuit premise, confesses that he wrote the book "in a totally intuitive and informal manner, in an attempt to apply Ignatian wisdom to the secular and corporate world" (C. Lowney, personal communication, 28 February 2024).

Lowney was not aware of the development of Ignatian Leadership and, as such, there is no explicit mention of the term in his book, in which he opts instead for the expression "Jesuit-style leadership" as the concept was more familiar to US readers.<sup>6</sup> In the interview carried out in 2024, Lowney shared that he had never heard the term "Ignatian Leadership" nor had he been aware of the existence of a leadership style related to the Jesuits. He



maintains that “there are maybe documents that address the concept, but I never read them nor had I ever heard of the idea. I never thought I was contributing to a field known as Ignatian Leadership” (C. Lowney, personal communication, 28 February 2024).

In his book, he stresses that every person is a leader, at least of their own life, contributing to the developing discipline known as workplace spirituality, based on the argument that spiritual principles and values can be integrated into the workplace environment. He also extended the possibility, discussed internally in the Society of Jesus, that Ignatian Leadership could be applied to people and businesses of all kinds, regardless of whether they are religious or not.

This link between Ignatian Leadership and the corporate world was strengthened in 2005 with the publication of an article by Maltese Jesuit Alfred Darmanin SJ, entitled “Ignatian Spirituality and Leadership in Organizations Today”, in an issue of *The Review of Ignatian Spirituality* (CIS) dedicated to leadership and Ignatian spirituality. [Darmanin \(2005\)](#) identified the parallels between the principles of Ignatian spirituality and modern leadership in organisations. It is true that the shared purpose that guides Jesuits, forged through the common and comprehensive formation of its members, finds its equivalent in the corporate goal of uniting teams under a shared vision and mission. Likewise, the common discernment that underpins Ignatian spirituality resembles the decentralised and participatory decision-making we find in contemporary organisations.

#### 4.7. Ignatian Leadership as a Transformative Tool

The 35th General Congregation of the Society of Jesus, held in 2008, marked a significant step forward, calling on Jesuits and laypeople in leadership positions to undergo leadership training (Decree 5: Governance). This mandate was not specifically limited to Jesuit schools, but encompassed all projects run by the Society of Jesus in universities, social and pastoral centres, demonstrating the need for Ignatian leadership as part of a much wider scope of knowledge. Decree 5 of this Congregation emphasised that these training programmes must address areas such as management skills, communication, common discernment, leadership principles, skills required for effective membership of a board of governance, teamwork and principles of Ignatian leadership.

Following this decree, many courses, seminars and sessions were introduced, addressing the principle of Ignatian Leadership as a means of renewal within the Society of Jesus. Since then, this process of renewal has encompassed a number of significant apostolic areas, including:

- Laity: The shared mission of Jesuits and laypeople has become an increasingly prominent issue for the Society of Jesus during the last few decades, something which is expected to be very fruitful.
- Institutions and their governance: This leadership also encompasses the identity, strategy and modes of governance of the projects and institutions attributed to the Jesuit Order. Major initiatives are being carried out in these areas ([Provincia de España, 2018, 2021](#)).
- Discernment and planning: Ignatian Leadership is also interrelated with other forms of Jesuit governance and life, specifically with regard to discernment and apostolic planning. Further highlighting the interest in this topic, the conference “Apostolic Planning for Renewal and Transformation” was held in December 2023 in Rome, convened by the Jesuit curia, under the direction of the Councillor for Discernment and Apostolic Planning. This event reveals that “Ignatian Leadership” is considered by the Society not only as a concept of study or a discipline to be included in school and university curricula, nor simply as something to be offered to external companies and organisations, but as an approach that should be further developed and

applied within the Jesuit Order, its mission, its institutions, and its plans for renewal and transformation.

In this historical context, the concept of Ignatian Leadership inspired a growing, expansive wave of literary production. In 2010, Jesuits Byron and Connor published the book *Principles of Ignatian Leadership* which presents 21 ideas relating to Ignatian spirituality applied to organisations, touching on principles such as *magis*, humility, consideration, discernment and love. In this book, Ignatian principles—beyond belief and Jesuit practice—they propose a wider application of this leadership in all organisations, including complex, fully secular environments (Byron & Connor, 2016). This literary expansion of Ignatian Leadership also saw the emergence of prolific works by Spanish Jesuit José María Guibert SJ, whose contributions include papers, articles and texts such as *Liderazgo y Valores Ignacianos*, *Diccionario de Liderazgo Ignaciano o Liderazgo basado en la amistad* (“Ignatian Values and Leadership: a Dictionary of Ignatian or Friendship-Based Leadership”), in which he presents around fifty leadership recommendations based exclusively on the Society’s Constitutions (Guibert, 2021).

Other authors such as Karel San Juan (2007), Dufresne et al. (2015), Lozano (2017), Rothausen (2017), Broscombe (2017, 2018), Lagos (2020), and Go (2022), have delved further into the study of Ignatian Leadership, contributing various theoretical perspectives to periodicals such as AUSJAL, Manresa, Promotio Iustitiae, The Review of Ignatian Spirituality (CIS) and others. These contributions reveal conceptual and practical differences and similarities and help generate a higher volume of specialised literature.

On the other hand, the validity of the concept and significance of Ignatian Leadership is evidenced by the increase in research centres in Jesuit universities and business schools (Broscombe, 2017; Guibert, 2011; Tran & Carey, 2018), such as the Ignatian Leadership Institute at Loyola Marymount University in Los Angeles, and the inclusion of specific courses in Ignatian Leadership offered by many universities and educational institutions (Fernández, 2018).

To coordinate and strengthen these initiatives at an international level, the International Association of Jesuit Universities (IAJU) created the Committee for Mission Integration in 2017, tasked with the strategic development of the Ignatian Leadership strand in teaching, research and service across all Jesuit universities worldwide. Father David McCallum SJ chaired this committee between 2018 and 2020, contributing to the integration and expansion of Ignatian Leadership in educational spheres and other areas of human knowledge and activity (Fernández, 2018).

One example of how Ignatian Leadership was incorporated into the teaching syllabus can be seen at Comillas Pontifical University which, under the impetus of Jesuits Julio Martínez and Elías López, introduced a mandatory course module on Ignatian Leadership for all undergraduate students. As explained by Aizpún and Aguado (2019), by taking inspiration from the life of Saint Ignatius and using Ignatian spirituality as a guide, this course allows the student to explore their own identity and gain more inner freedom. Furthermore, the module provides opportunities to reflect from a faith-based perspective and explore God’s calling. This aligns with the educational mission of Jesuit universities, which is to train the individual as a whole and encourage students to ask themselves the essential questions of “Who are we?” and “Why are we here?” (Kolvenbach, 1991; Villa & Lemke, 2016).

Similar academic courses appeared during these years marked by moral relativism, the globalisation of superficiality (Nicolás, 2010), a lack of stable reference figures, and the struggle for long-term reflection and commitment; courses designed for the individual who is over-saturated with the numerous, constant stimuli of the contemporary world. This is the case of the Vocational Culture Project, backed by the Jesuit Universities of Spain, which

encourages students reflect deeply on important existential questions (“Learning to serve”, Apostolic Project by the UNIJES University Sector, 2021–2025), and promotes and reinforces the search for meaning pursued by students, whose lives and vocations may be traversed by very strong subjective, individualistic and superficial factors (Etxeberria, 2008).

It is also worth noting the Ignatian Leadership Training Programme (*Plan de Formación en Liderazgo Ignaciano*), implemented since 2011 by the Jesuit Province of Spain in Loyola and Seville. This programme, which lasts over a year, deepens the Ignatian charism and fosters collaboration between stakeholders in different sectors—pastoral, educational, and social—encouraging them to take on responsibilities in the governance of Jesuit institutions (Provincia de Loyola, 2013).

Today, we can see Ignatian Leadership embodied by institutions and individuals who live it with radical creativity and courage. The Jesuit Refugee Service, present in more than 50 countries, accompanies and advocates for forcibly displaced people through education and psychosocial support (Jesuit Refugee Service, n.d.). In Los Angeles, Homeboy Industries—founded by Jesuit Greg Boyle—transforms the lives of former gang members through meaningful work, a strong sense of community, and deep compassion (Boyle, 2010). At the highest levels of the Church, Pope Francis has projected Ignatian Leadership globally by advancing the reform of the Roman Curia in a more synodal, austere, and missionary direction, and by addressing cases of abuse with decisive action and a willingness to see them through to their ultimate consequences (Lowney, 2013).

Throughout history, we find the same spirit in figures like Saint Francis Xavier, who crossed continents and cultures to bring the Gospel to Asia. He preached in ports, hospitals, and remote villages, baptised thousands, and used theatre, music, and illustrated catechisms to evangelise those who could not read (Schurhammer, 1977). Matteo Ricci, in 16th-century China, immersed himself in local culture, adopted Confucian dress, and gained access to the imperial court, building bridges between East and West (Mungello, 2009). Saint Alonso Rodríguez, despite holding no public office or external success, became a spiritual reference through his humble, welcoming presence as the porter of a Jesuit college (Ros Carballar, 2014). The Reductions of Paraguay represented an alternative model of society, managed with and for Indigenous communities, where education, liturgy, economy, and culture were fully integrated into a shared life project (Díaz Risco, 2014).

These transformative Ignatian Leadership initiatives have generated significant interest, both as a means for reforming organisations and companies and as a path for personal and spiritual renewal. With its strong Ignatian identity, broad adaptability, and proven effectiveness in complex environments, Ignatian Leadership emerges as a distinctive model for cultivating new, counter-cultural, and deeply committed forms of leadership in the 21st century—rooted in the spirituality of Saint Ignatius of Loyola and the Jesuit organisational tradition. In contrast to other consolidated models of leadership, it offers a unique integration of inner transformation, deep discernment that orders desires and decisions, and action in service of a greater mission.

Unlike other contemporary leadership models such as transformational (Bass & Avolio, 1994) or servant leadership (Greenleaf, 1977), Ignatian Leadership introduces a distinctive integration of deep self-knowledge, spiritual depth, and pedagogical coherence, grounded in a centuries-old tradition of personal and institutional formation. While it shares a focus on personal development and profound change with transformational leadership, it differs by not relying on individual charism or purely organisational goals, but rather by fostering inner transformation through discernment and a clear orientation toward the greater good (Lowney, 2003). Similarly, although it aligns with servant leadership in its commitment to service, the Ignatian approach places special emphasis on self-awareness, the purification of motivations, and a discerning engagement with a transcendent mission. Compared to

ethical or authentic leadership (Avolio & Gardner, 2005), which seek consistency between values and actions, Ignatian Leadership goes beyond normative alignment by incorporating *Magis* as a guiding principle and employing a concrete methodology of decision-making rooted in the *Spiritual Exercises* (Guibert, 2017).

## 5. Final Thoughts

Our comprehensive literature review, combined with the analytical insights provided by our interviewees, allows us to delineate the phenomenological field in which Ignatian Leadership emerged. This context is characterised by the recurring need for a paradigm shift throughout different historical moments, and by urgent calls for leadership grounded in service to the common good. Within this framework of profound social and ecclesial transformation, a leadership model inspired by Saint Ignatius took shape, developed over time, and has come to be recognised as the Jesuits' paradigm for apostolic renewal.

Over the years, the Society of Jesus has succeeded in integrating its rich spiritual heritage with contemporary management principles. The convergence of Ignatian spirituality and organisational management has revolved around three main objectives: to form laypeople in leadership roles with a clear Ignatian identity; to professionalise educational governance; and to promote a model of leadership rooted in service, love of neighbour, and commitment to the common good. This study positions Ignatian Leadership as an interdisciplinary and cross-sectoral construct shaped by diverse actors, giving rise to a wide range of contributions, aspirations, and initiatives across the global Jesuit network. Its relevance, however, extends beyond that context, offering valuable insights for other spheres of human activity. Its capacity to be meaningfully adapted within secular settings has been a key factor in its development, enabling creative applications of its spiritual and managerial foundations in addressing the complex challenges faced by contemporary individuals and organisations.

For these reasons, drawing on insights from the study's interviewees and our interpretative analysis of Jesuit literature, we conclude that the transformative convictions that shaped Saint Ignatius's leadership continue to resonate in today's increasingly complex and interconnected world. Our present context is also marked by growing individualism, which often fragments the self and distances it from its social and Christian vocation. A hermeneutic approach to Ignatian Leadership offers a broader and more integrated perspective, enabling the development of new visions rooted in Jesuit identity and supported by interdisciplinary frameworks that foster human coexistence across diverse cultures, organisations, and contexts. However, this renewal requires a reawakening of our shared humanity—one possible path being the practice of the *Spiritual Exercises*—and a style of leadership inspired by Ignatian principles, moving us toward a freer, more committed, and hope-filled way of life.

Today, Ignatian Leadership is not confined to religious settings; it serves as a tool for forming people who can lead with depth and purpose in any context. In schools and universities, it helps educators and students reconnect with their mission and values when making decisions, providing greater direction to everything they do, always seeking to orient their actions from the *Magis* toward the transformation of the world. In companies, it offers a way to lead that prioritises people over results, through decisions that are thoughtful, ethically grounded, and attentive to real human needs. In social or civic spaces, it enables leaders to stay rooted, act with clarity in the midst of complexity, and choose not from ego or urgency, but from what truly matters. Its strength lies here: forming leaders who are not only effective, but free—free to choose well, and to choose the greater good.

This study is not without its limitations, many of which could be addressed by future research. These include restricted access to certain Jesuit documents and challenges in

gathering bibliographic data from unpublished internal sources. Furthermore, the limited availability of peer-reviewed journal articles specifically focused on Ignatian Leadership may have constrained the diversity of perspectives and the depth of the literature review. In addition, some of the interviews conducted may have been influenced by the subjectivity of the participants' testimonies and, in certain cases, by a lack of detailed information in key sections—factors that may have posed constraints on the scope of our theoretical development.

Ignatian Leadership is an emerging field of study that calls for greater systematisation and conceptual consensus, given the breadth and ambition of its aims. Currently, the field is characterised by propositional texts and fragmented practices. In the coming years, it will be essential for new studies to emerge that critically assess the effectiveness of existing training programmes and the impact of the current body of literature.

As an ever-expanding model, Ignatian Leadership holds significant potential for continued development across a variety of fields, offering opportunities for the discovery of new meanings and applications. Its theoretical framework could serve as a foundation for future research exploring its relevance in diverse areas of community life, as well as in organisations and businesses across different sectors—particularly those oriented toward the common good. It would also be valuable to undertake a systematic review of its conceptual foundations, a comparative analysis of current educational programmes, and a rigorous evaluation of its impact on the transformation of individuals and organisations.

This article addresses a critical gap in the existing literature: until now, no work had clearly and systematically explained where when, and how Ignatian Leadership emerged. Drawing on in-depth interviews with its key protagonists and the analysis of internal, hard-to-access documents, this study reconstructs for the first time the origins, initial motivations, and evolution of the model. It offers an integrative and critically structured synthesis of Ignatian Leadership, understood both as a spiritual tradition and as a pedagogical–organisational model. Unlike previous studies, this article connects its conceptual foundations, institutional applications, and spiritual roots within a coherent framework. By identifying its core attributes and showing how they function across educational, managerial, and social spheres, it provides a more unified and transferable understanding of Ignatian Leadership.

**Author Contributions:** Conceptualization, J.M.V.N.-L. and A.G.-M.F.; methodology, J.M.V.N.-L. and A.G.-M.F.; data curation, J.M.V.N.-L. and A.G.-M.F.; formal analysis, J.M.V.N.-L. and A.G.-M.F.; investigation, J.M.V.N.-L. and A.G.-M.F.; writing—original draft preparation, J.M.V.N.-L. and A.G.-M.F.; writing—review and editing, J.M.V.N.-L., A.G.-M.F., J.M.G.U. and G.A.B. All authors have read and agreed to the published version of the manuscript.

**Funding:** This research received no external funding.

**Institutional Review Board Statement:** Not applicable.

**Informed Consent Statement:** Not applicable.

**Data Availability Statement:** No new data were created or analysed in this study.

**Conflicts of Interest:** The authors declare no conflict of interest.

## Notes

- <sup>1</sup> Our methodology is based on the Scoping Review method proposed by [Arksey and O'Malley \(2005\)](#), used to explore concepts and meanings and interpret evidence bases of specific areas of knowledge.
- <sup>2</sup> Regarding unpublished documents: communications and e-mails from Jesuit experts not included in databases.
- <sup>3</sup> Credibility, transferability, dependency and traceability. We followed these four principles to guarantee the scientific rigour of our study.



- 4 Information taken from an interview held 15 July 2022, conducted by Carlos Vázquez SJ, within the scope of the study.
- 5 As of July 2024, the total number of students graduated up to July 2024 has reached 4699, according to the information provided by the coordinators of the Ignatian University Leadership Training Programme for Latin America (Coordinación del Programa de Formación en Liderazgo Universitario Ignaciano para América Latina).
- 6 When Lowney sent the manuscript to various publishers, he was pitching the book under the title *The First Modern Multinational: Jesuit Lessons in Leadership*. However, Jesuit publisher Loyola Press suggested he change it to *Heroic Leadership*. Despite his initial objections regarding the omission of the word “Jesuit” and the reference to only one of the four pillars he outlines in the book, Lowney eventually agreed to the new title. The Spanish translation, however, did in fact include the word “Jesuit” in the title, *El Liderazgo al Estilo de los Jesuitas*—“Jesuit-Style Leadership” (Lowney, personal communication, 2024).

## References

- Aizpún, A., & Aguado, J. (2019). Jóvenes y liderazgo ignaciano. *Manresa*, 358(91), 29–42.
- Arksey, H., & O'Malley, L. (2005). Scoping studies: Towards a methodological framework. *International Journal of Social Research Methodology*, 8(1), 19–32. [CrossRef]
- Arrupe, P. (1973, August 1). *La promoción de la justicia y la formación en las asociaciones de antiguos alumnos* [Discurso de clausura]. X Congreso de la Confederación Europea de Antiguos Alumnos de la Compañía de Jesús, Valencia, Spain.
- Avolio, B., & Gardner, W. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3), 315–338. [CrossRef]
- Bass, B., & Avolio, B. (1994). *Improving organizational effectiveness through transformational leadership*. Sage.
- Boyle, G. (2010). *Tattoos on the heart: The power of boundless compassion*. Free Press.
- Broscombe, S. (2017, September 1). What is Ignatian leadership? *Thinking faith*. Available online: <https://www.thinkingfaith.org/articles/what-ignatian-leadership> (accessed on 15 January 2023).
- Broscombe, S. (2018). Características del liderazgo ignaciano: Una orientación que da fruto. *Promotio Iustitiae*, 125, 13–17.
- Bustinduy, I. (2014). Actualidad y vigencia del liderazgo ignaciano. *Capital Humano*, 285, 51–56.
- Byron, W., & Connor, J. (2016). *Principles of Ignatian leadership: A resource for a faith committed life*. Paulist Press.
- Centro Internacional de Actividades Educativas S.J. (1994). Reunión internacional de presidentes, rectores y principales de universidades jesuíticas. *Educatio SJ*, 3, 1–8.
- Codina, G. (1999). *Cuatrocientos años de la ratio studiorum 1599–1999*. Educatio SJ.
- Compagnie de Jésus. (1999). *Rapport sur l'éducation dans la Compagnie. Secrétariat pour l'Éducation*. L'ICAJE.
- Darmanin, A. (1992). *Developing leadership skills: A training manual for leaders*. Media Centre Publications.
- Darmanin, A. (2005). Ignatian spirituality and leadership in organizations today. *Review of Ignatian Spirituality*, 109, 1–14.
- Díaz Risco, J. (2014). *Las reducciones jesuíticas del Paraguay*. Editorial Círculo Rojo.
- D'Souza, A. (1989). *Leadership: A trilogy on leadership and effective management*. St. Paul Publications.
- Dufresne, R., Botto, K., & Steele, E. S. (2015). Contributing to an Ignatian perspective on leadership. *Journal of Jesuit Business Education*, 6(1), 1–19.
- Duminuco, V. J. (1996). *Brief description of the international Jesuit education leadership project (The preliminary plan)* [Unpublished manuscript]. General Curia of the Society of Jesus, Rome.
- Duminuco, V. J. (2000). *International Jesuit educational leadership project: Summary report* [Unpublished Internal Report]. General Curia of the Society of Jesus.
- Etxeberria, X. (2008). Fides—I: Cultivar la dimensión trascendente. *Revista de Fomento Social*, 63(252), 691–714. [CrossRef]
- Fernández, J. (2018). Management, liderazgo ignaciano y filosofía moral. *Revista Portuguesa de Filosofia*, 74(2–3), 473–508. [CrossRef]
- Fullan, M. (2015). *The new meaning of educational change* (5th ed.). Teachers College Press.
- Go, J. (2022). Leader, community and mission: The triangle of Ignatian leadership. *Horizons of Education*, 21(57), 107–115. [CrossRef]
- Gorostiaga, X. (1999). En busca del eslabón perdido entre educación y desarrollo: Desafíos y retos para la universidad en América Latina y el Caribe. *Estudios de Deusto*, 47(1), 11–54. [CrossRef]
- Greenleaf, R. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.
- Guba, E., & Lincoln, Y. (1989). *Fourth generation evaluation*. Sage Publications.
- Guibert, J. (2011). Liderazgo y valores ignacianos. *Estudios Empresariales*, 137(3), 48–55.
- Guibert, J. (2014). Liderazgo ignaciano, ocasión de renovación en identidad y misión. *Manresa*, 341(86), 317–328.
- Guibert, J. (2016a). Liderazgo ignaciano y gobernanza en las universidades de la Compañía de Jesús. *Arbor*, 192(782), a364. [CrossRef]
- Guibert, J. (2016b). Liderazgo ignaciano y práctica empresarial. *Estudios Empresariales*, 150–151, 49–60.
- Guibert, J. (2017). *El liderazgo ignaciano: Una senda de transformación y sostenibilidad*. Sal Terrae.
- Guibert, J. (2021). *Liderazgo basado en la amistad. Cincuenta recomendaciones ignacianas*. Sal Terrae.
- Guibert, J. (2022). Construir juntos: Aportes del liderazgo ignaciano a la sinodalidad. *Manresa*, 373(94), 359–370.
- International Commission on the Apostolate of Jesuit Education. (1986). *Characteristics of Jesuit education*. Society of Jesus.

- Izquierdo, J. (2010). *Transformaciones en los proyectos de vida profesional de estudiantes de la Pontificia Universidad Javeriana Cali, generados en el Programa de Liderazgo Universitario Ignaciano para América Latina* [Master's thesis, Universidad del Valle]. Available online: <https://bit.ly/4n9ghS1> (accessed on 23 November 2023).
- Jesuit Refugee Service. (n.d.). *About us*. Available online: <https://www.jrs.net> (accessed on 14 January 2024).
- Kolvenbach, P. (1989). En el segundo centenario de la enseñanza jesuítica en los Estados Unidos de América [Georgetown, 8 de junio 1989]. In *Discursos universitarios* (pp. 74–86). UNIJES. Available online: <https://unijes.net/wp-content/uploads/2021/10/Kolvenbach-Discursos-Universitarios.pdf> (accessed on 12 January 2023).
- Kolvenbach, P. (1991, November 14). *Congreso de estudios internacionales sobre la Pedagogía Ignaciana* [Discurso de apertura]. Messina, Italy. Available online: <https://www.flacsi.net/wp-content/uploads/2016/12/Kolvenbach-P.H.-1991-Congreso-Internacional-Pedagogi%CC%81a-Ignaciana-Messina.pdf> (accessed on 13 March 2023).
- Kolvenbach, P. (1999, October 20). *Mensaje del P. General* [Mensaje escrito de aliento]. Congreso de Directores de Escuelas Secundarias Jesuitas de Europa, Rocca di Papa.
- Lagos, D. (2020). *La «caridad discreta» (Co 582): Ayer y hoy* [Master's thesis, Universidad Pontificia Comillas]. Available online: <http://hdl.handle.net/11531/48148> (accessed on 23 March 2023).
- Lapiente, F. (1999). *Síntesis sobre liderazgo ignaciano en relación con las orientaciones actuales de la Compañía para la transformación de la cultura, la evolución en el campo del diálogo interreligioso y la solidaridad internacional* [Sesión de congreso]. Congreso de Directores de Escuelas Secundarias Jesuitas de Europa, Rocca di Papa.
- Lipovetsky, G. (1983). *La era del vacío: Ensayos sobre el individualismo contemporáneo* (J. Vinyoli, & M. Pendans, Trans.). Anagrama.
- Lowney, C. (2003). *Heroic leadership: Best practices from a 450-year-old company that changed the world*. Loyola Press.
- Lowney, C. (2013). *Pope Francis: Why he leads the way he leads*. Loyola Press.
- Lozano, J. (2017). Leadership: The being component. Can the spiritual exercises of saint Ignatius contribute to the debate on business education? *Journal of Business Ethics*, 145(4), 795–809. [CrossRef]
- Madrigal, S. (2016). Pedro arrupe y el concilio vaticano II. *Estudios Eclesiásticos*, 91(356), 143–172. Available online: <https://revistas.comillas.edu/index.php/estudiosesclasticos/article/view/7021> (accessed on 15 September 2023).
- Montes, J. (2014). *Líderes para la misión. Apuntes para un liderazgo apostólico desde la espiritualidad ignaciana* [Licentiate thesis, Boston College School of Theology and Ministry].
- Mungello, D. (2009). *The great encounter of China and the West, 1500–1800* (3rd ed.). Rowman & Littlefield.
- Nicolás, A. (2010, April 23). *Retos para la educación superior jesuita hoy* [Sesión de conferencia]. Conferencia Redes para la Educación Superior Jesuita: Configurar el Futuro para un Mundo Humano, Justo y Sostenible de la Compañía de Jesús, México D.F., Mexico. Available online: [http://www.sjweb.info/documents/ansj/100423\\_Mexico\\_ESP.pdf](http://www.sjweb.info/documents/ansj/100423_Mexico_ESP.pdf) (accessed on 16 September 2023).
- O'Connell, J. (1977). *The process of decision making and change: Principles for leadership in an educational setting* [Doctoral dissertation, Teachers College, Columbia University].
- O'Connell, J. (Ed.). (1995). *Ignatian leadership in Jesuit schools: Resources for reflection and evaluation*. JSEA.
- Provincia de España. (2018). *Obras de la Compañía al servicio de la misión*. Available online: <https://infosj.es/documentos/category/161-proceso-de-planificacion> (accessed on 2 May 2023).
- Provincia de España. (2021). *Buen gobierno ignaciano*. Available online: <https://infosj.es/documentos/category/161-proceso-de-planificacion> (accessed on 26 October 2023).
- Provincia de Loyola. (2013). *Cuaderno de liderazgo ignaciano. Compañía de Jesús*. Available online: <http://bit.ly/4612YwI> (accessed on 26 October 2023).
- Ros Carballar, C. (2014). *San Alonso Rodríguez, el humilde portero*. Centre de Pastoral Litúrgica.
- Rothausen, T. (2017). Integrating leadership development with Ignatian spirituality: A model for designing a spiritual leader development practice. *Journal of Business Ethics*, 145(4), 811–829. [CrossRef]
- San Juan, K. (2007). *The spiritual formation of leaders based on the Ignatian tradition* [Doctoral dissertation, Gonzaga University].
- Schurhammer, G. (1977). *Francis Xavier: His life, his times* (Vol. II). Jesuit Historical Institute.
- Tang, Y. (2011). *Jesuit leadership as companionship in the Lord* [Master's thesis, Boston College School of Theology and Ministry]. Available online: <http://hdl.handle.net/2345/2502> (accessed on 3 June 2023).
- Tran, D., & Carey, M. (2018). Toward a discerning mind and heart: An Ignatian approach to workplace spirituality and spiritual leadership. In S. Dhiman, G. Roberts, & J. Crossman (Eds.), *The Palgrave handbook of workplace spirituality and fulfillment* (pp. 753–772). Palgrave Macmillan. [CrossRef]
- Universidades Jesuitas. (2020, September 12). *Mapeando el mundo jesuita de universidades, escuelas y proyectos educativos*. Available online: <https://unijes.net/2020/12/07/mapa-universidades-jesuitas/> (accessed on 9 September 2023).
- Vásquez, C. (2000). El liderazgo ignaciano: Observaciones para comprenderlo y autoevaluarlo. In En Pontificia Universidad Javeriana Cali (Ed.), *Documento de trabajo del diplomado sobre pedagogía ignaciana* (pp. 181–194). Pontificia Universidad Javeriana Cali.
- Vásquez, C. (2001, July). *Claves del liderazgo ignaciano* [Sesión de conferencia]. Conferencia de Provinciales en América Latina y el Caribe (CPAL), Santiago de Cali, Colombia. Available online: <https://n9.cl/o6c05> (accessed on 9 September 2023).

- Vásquez, C. (2002, June). *Proceso de construcción de una identidad ignaciana*. Seminario AUSJAL sobre Identidad y Universidad, Universidades del Cono Sur. Universidad Católica del Uruguay.
- Villa, A., & Lemke, C. (2016). The “Ledesma-Kolvenbach paradigm”: Origin and implementation in the university context. *Arbor*, 192(782), a358. [[CrossRef](#)]

**Disclaimer/Publisher’s Note:** The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.