CrossMark

Leadership: The Being Component. Can the Spiritual Exercises of Saint Ignatius Contribute to the Debate on Business Education?

Josep M. Lozano[1]

Abstract In recent years, scholars have increasingly dedicated their attention to analyse and reflect on the topic of leadership. However, the debate has often focused on the figure of the leader, as if being a leader were a self-sufficient function in itself, understood without finalities or independent of them. I would argue that leadership is not a position that can be assumed, but, rather, a relationship that is constructed. Similarly, the question of leaders has often given rise to a deconstruction of its components, without any insight as to how the reality is put together. Leadership cannot be understood solely from a technical or instrumental perspective. It is not a mere relational skill that simply requires developing competencies. The exercise of leadership always includes—explicitly or implicitly—a connection with values. Therefore, developing leadership is impossible without a personal process that develops the person's capacity for perception, learning, interiorisation, explicit sense-making and constructing meaning. These issues are truly important at a time in which the debate on business education and its contribution is completely open, targeting the very core of business education's reason for being. Though open, the debate can only become a truly dynamic discussion if there is a real dialogue between the different positions and traditions. For this reason, this paper proposes an anthropological and non-denominational reading of some of the fundamental meditations found in the Spiritual Exercises of Saint Ignatius which could be used as a heuristic in the debate regarding what business schools propose. This paper represents an initial step in this direction, exploring some of the potentialities of the Spiritual Exercises for business schools that do not claim any religious tradition.

Keywords Business education · Leadership · Spiritual exercises · Saint Ignatius · Values and purpose

> *Leadership development is first and foremost personal development, meaning that we need to go about developing the whole person. (Muff et al. 2013).*

If we examine the titles of numerous articles on the state of management education today, we will find a variety of words that all point in the same direction: 'rethinking' (Datar et al. 2010; Colby et al. 2011), 'redesigning' (Dameron and Durand 2011), 'change' (GMAC 2013), 'future' (Durand and Dameron 2008; Thomas et al. 2014), and 'vision' (Muff et al. 2013). Petriglieri clearly and succinctly summarises this situation: "the picture that emerges is one of an institution in transition, whose members recognise that its past strengths will not guarantee future success, but are not yet sure about what they may need to learn and how to learn it" (Petriglieri 2015: 138).

In addition, there is also growing consensus about how to address this transition process. Namely, educating business leaders cannot consist solely of the "knowing component" (theories, models, and frameworks) and the "doing component" (skills, competencies, and techniques); rather, we also have to explicitly and directly address the "being component" (values, beliefs, and self-awareness) (Datar et al. 2010). Contrarily, we run the risk of promoting "an educational system that produces highly intelligent, accomplished twenty-two-years-olds who have no idea what they want to do with their lives: no sense of purpose

✉ Josep M. Lozano
   josepm.lozano@esade.edu

[1] ESADE Business School (URL), Av. Pedralbes, 60-62, 08034 Barcelona, Spain

and, what is worse, no understanding of how to go about finding one" (Deresiewicz 2014, p. 25).

However, during this transition to include the "being component" in leadership and management education, we would do well to listen to all the voices and traditions that can have a positive impact on the discussion. In this paper my aim is to make one such initial contribution based on the tradition of Saint Ignatius' Spiritual Exercises.

The Context of Leadership

In recent years, there has been a great deal of analysis and reflection on the issue of leadership. However, the debate has frequently focused on the figure of the leader, as if being a leader were a self-sufficient function in itself, understood without finalities or independent of them (Heifetz 1994). We should stress that leadership is not a position that is assumed but, rather, a relationship that is built. Thus, the reflection on leadership cannot be carried out if we attempt to understand it outside of the specific situations, projects, and contexts in which it occurs (Quatro et al. 2007). The question of leadership is not simply about the leader; he/she is included in the discussion, but the question truly encompasses a more global issue.

For this reason, before addressing the question of leadership, we should consider the context in which some of the issues we are going to look at arise. Perhaps today's most important challenge—linked to a clear awareness of the new challenges globalisation presents– is expressed by what Pope Benedict XVI (2009) calls "*the unrelenting growth of global interdependence*" (*Caritas in Veritate* no. 33). Consequently, the new challenges of globalisation are condensed, firstly, in the challenges of governance and, secondly, in an approach to responsibility not only based on cause and effect but also viewed from the perspective of interdependence (Barber 1998; Held and McGrew 2002).

The challenge of governance underscores the fact that we need to keep market logic from extending to every area and becoming the way we resolve social problems (CV qualifies this as the need to *civilise* the economy and the market). This is because models of competitiveness are linked and implemented across diverse cultures, and we should take the latter into account. In order to deal with interdependence, we need to adopt an approach to governance that is more relational rather than hierarchical. This implies that we have to go beyond simply managing stakeholder relations (Clarkson 1998; Svendsen 1998; Freeman et al. 2010). We have to bear in mind the entire network of interactions and not just those in each network node as if the latter were the centre of everything (Lozano 2005). Interdependence is a characteristic of our time, whether we see our world as a network society (Castells

1996) or a risk society (Beck 1986). The growing interaction and interconnectivity are linked to globalisation processes; however, this does not imply that the results satisfy everyone or that the process is unfolding uniformly around the planet (Beck 1997; Held and McGrew 2002).

From this stems the need to govern globalisation, though this should not be confused with creating a global government: governance is a process that involves several stakeholders; it is not the creation of a single actor that has more weight than the pre-existing ones. However, this need cannot be separated from assuming the challenge sustainability poses. Both globalisation and the environment need to be governed responsibly, since globalisation and nature have become two sides of the same coin. This is what Pope Francis (2015) has referred to as respecting and taking care of our common home. And, we must bear in mind that this "governing" no longer applies solely to the field of politics but also to the sphere of shared responsibilities (Lozano 2009). In an interdependent world, none of the actors (whether governments, companies, or NGOs) can solve the complex global problems we face on their own. Similarly, we cannot analyse responsibility based on the framework that a given identifiable actor is the sole cause of concrete consequences. The shared responsibilities concept implies that we have to learn to think in terms of co-responsibility and that we have to be willing to talk again about general interests and the common good, acting in consequence (Groupe de Lisbonne 1995) if we truly want to make globalisation work (Stiglitz 2006). For all these reasons Pope Francis (2013) has insisted that an economy which implies exclusion and is based on the latter is unacceptable, adding that money cannot be what governs or becomes an idol which everything else serves. In other words, we have to think holistically about the world's economic, social, political, and cultural situation, without subordinating it all to one single dimension (and, especially, not the economic one).

However, thinking holistically in an interdependent and increasingly complex world requires developing the ability to face uncertainty from a solid and rooted personal awareness. If we do not develop the latter, turbulent times may drive highly competent people in any direction when it comes time to taking action, with no more criteria than recognising the strength of the turbulence. As Muff et al. argue,

> Before students or managers can embark on developing their leadership abilities they must take a look at themselves. They need to identify their inner core, or higher self which can effectively guide them through turbulent times. An integration of body, mind, heart and soul is an important pathway to strengthening such an inner connection. While most

students find it easy to connect to their inner place of stillness and meaning, only those who train in self-reflection can develop a solid connection to their core that can resist fear, pressure and uncertainty (Muff et al. 2013, p. 32).

The Progressive Omnipresence of Leadership

Scholars have examined the topic of leadership in a wide variety of ways (Horner 1997). For example, Ciulla (1995) lists the series of definitions of leadership used since the 1920s, especially in terms of the role ethics plays. Antonakis et al. (2004) also summarise how the following major schools of leadership conceptualise the latter: the trait, behavioural, contingency, relational, sceptics, information-processing, and new leadership (neo-charismatic/transformational/visionary) schools of leadership. We should probably add the responsible leadership school (Maak and Pless 2006) to the previous list. Nye (2008) also proposes a conceptual evolution which, essentially, converges with the previous school of thought. To summarise, identifying leadership with the figure of the leader led the first attempts to only focus on the figure of the leader as an individual and, consequently, on the individual's personality (Sauquet 2008). While true that there is no leadership without followers (Grint 2010), scholars also focused their attention on the influence leaders have on their groups of followers. The focal point then changed from uncovering what type of person can become a leader to looking at how the individual person as a leader acts. And, later, attention fell on the context: being a leader is something that is understood within the specific circumstances that facilitate or fail to facilitate the emergence of certain leaderships (Badaracco 1998; Nye 2008). In other words, awareness of our society's increasing complexity has gone hand in hand with awareness of leadership's growing complexity (Antonakis et al. 2004). At this point, leadership began to be seen as a creator of culture, orientation, and meaning, and not only patterns of behaviour and lines of action (and, as a result, its relation with values began to emerge) (Lozano 2000; Waddock 2007). With this increasingly broader perspective, however, we have to ask if ethical concerns and questions have become more evident, questions referring not only to the leader's behaviour and character but also to the vision that the leader mobilises and to the legitimacy of the relations established with the different stakeholders.

Three approaches are worth noting in this process. First of all, there is the distinction between transactional and transformational leadership (Eisenbacht et al. 1999; Sarros and Santora 2001). Transactional leadership occurs when leaders mobilise others using exchange logic. By contrast, transformational leadership arises when leadership promotes an orientation that goes beyond its own interests and raises the level of awareness and purpose with regard to the common goal. There is also the idea of servant leadership (Greenleaf 1977; Delisle and Rinfret 2006; Spears 2002). This view places emphasis on service rather than on leadership. It assumes that leaders are servants, stressing what they awaken in their followers in order to guide them. Finally, responsible leadership (Maak and Pless 2006) is based on assumption that we have to bear in mind qualitative criteria founded on a relational approach (Lozano 2009) to appreciate desirable leadership. The view that leaders have to consider the shared values within the communities where they work is becoming stronger (Harle 2005; Sarros and Cooper 2006). Further still, it is seen as a part of exercising leadership, providing inspiration and perspective with regard to the desired future that we want to build and towards which we want to move (Waddock 2001; Pruzan and Mikkelsen 2007; Sinek 2009). Consequently, leaders have to act like structure and process architects. They also have to become agents of transformational change, support their followers, and co-create sense and meaning.

Castiñeira and Lozano (2009) have contributed to this debate, stressing two points. First of all, leadership should not be confused with the leader. In other words, leadership is not a position a person holds but, rather, a process in which one person plays the part of leader but in which leaders also have to take into account their followers, the purpose that unites them, and the means they use to achieve their ends. When thinking about leadership, therefore, we need to think about these four elements and their interrelations (see Fig. 1). Secondly, the important question here is not simply about leadership but, rather, *good* leadership (Castiñeira and Lozano 2009, 2012; Ciulla 2005a, b). This should lead us to question what we evaluate when we talk about good leadership, something which refers globally to the human quality of the leaders, the relation with their followers, their cause and objectives, and the means they use. Reducing leadership to the leader as a person can only create distortions. At any rate, we should never forget that the assumption we start with when thinking about "leadership" has a direct impact on the approach that we adopt from an educational perspective.

The perspective we will adopt in this paper, then, is that leadership cannot be understood solely from a technical or instrumental point of view. Leadership is not a simple relational skill that merely requires developing certain competencies. The exercise of leadership always includes—explicitly or implicitly—a connection with values and a sense-making action. Therefore, the development of leadership is impossible without a personal process that develops the individual's capacity for perception, learning,
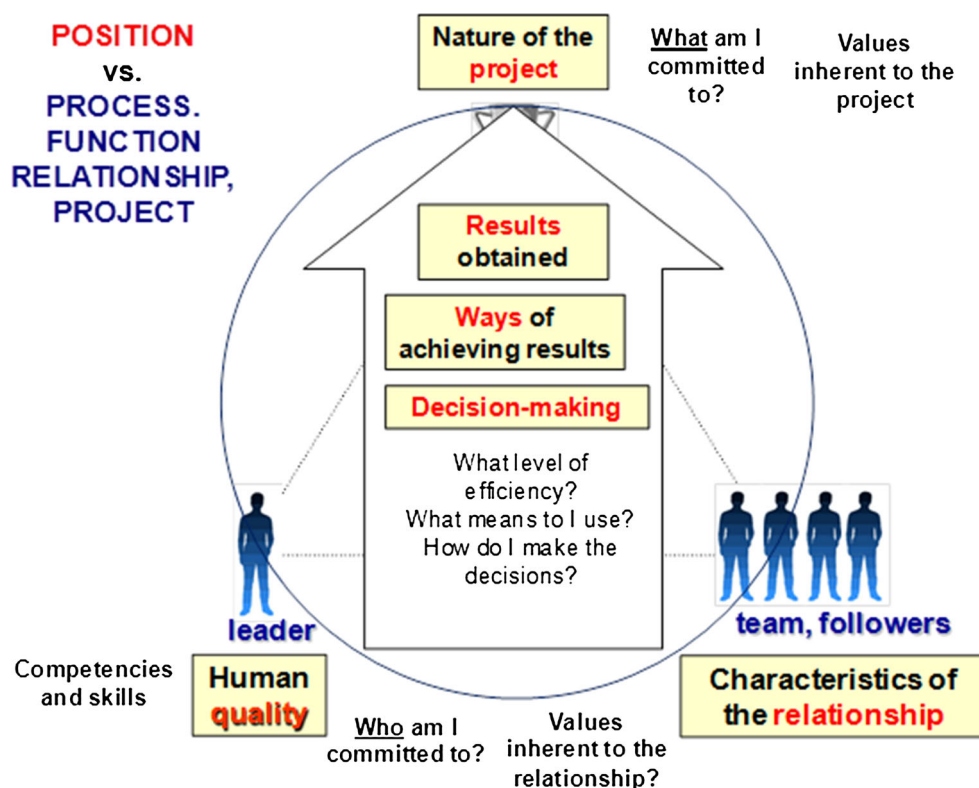
Fig. 1 Leadership components. *Source* Castiñeira and Lozano (2012)

interiorisation, explicit sense-making, and the construction of meaning (Weick 1995).

Thus, in the perspective put forward here, the challenge for leadership with strong values includes four components and their interrelation: the leaders themselves, their followers, the project, and the means of attaining the established goals. We consequently need to examine how the following are developed:

1. Not only the leaders' competencies and skills but also their human and moral quality.
2. Not only the followers' characteristics and involvement but also their connections, their commitments, and their values.
3. Not only the formulation of the project's aims but also the ethical coherence and foundation of the project's inherent values.
4. Not just the success in achieving the purpose and the project's objectives but also the means used to achieve them.

Elements to Examine Leadership from the Ignatian Spiritual Perspective

Thus, in the context of our complex societies, the challenge of promoting a type of leadership with strong values includes working on the four components and their interrelation. As mentioned, these components are the leaders themselves, the followers, the project, and the means to attain their goals. Thinking about leadership and working on its development require acting on the four levels and developing the abilities to integrate them. However, a question immediately emerges about the most appropriate way to provide an education that focuses on leadership and makes this integration possible. This question is directly linked to the current debate on the challenges faced by management education (Khurana 2007; Durand and Dameron 2008; Dameron and Durand 2011; Muff et al. 2013). All these discussions coincide regarding the need for a much more holistic management education (Waddock and Lozano 2013) that can "enable students to make sense of the world and their place in it, preparing them to use knowledge and skills as a means to engage responsibly with the life of their times" (Colby et al. 2011, p. 60).

In this open debate to find responses to the new challenges management education faces, one useful strategy may be establishing a dialogue with leadership education traditions that have been concerned from the outset with this holistic education, those concerned with "nurturing the whole person" (Sheep 2006) and focused on the common good (Abela 2001; O'Brien 2009; Sison and Fontrodona 2011). One of these traditions corresponds to the Society of Jesus. Dialogues with this tradition can focus on its

pedagogical model (Donnelly 2010; Lowney 2010; Van Hise and Massey 2010), historically represented by the *Ratio Studiorum* (Batllori 1999; Gil 1999) or, also, putting emphasis on the underlying spiritual and anthropological substrata on which the *Ratio* is based (Moberg and Calkins 2001). This dialogue could also focus on what should be specific to and differentiate a Jesuit business school's educational offering from others' (McCallum and Horian 2013). At a time when management education finds itself at a crossroads (Datar et al. 2010), addressing the most fundamental level seems reasonable. However, the debate we need today goes well beyond pedagogical models, focusing instead on the anthropological foundations and all the options on which these are sustained.

The Society of Jesus was not a teaching order upon its foundation (Leturia 1960; O'Malley 1993). However, education soon became one of its key activities in response to the discussion on what service the reality of the times demanded and what needs had to be met. For our purposes here, the important points are the anthropological component (obviously from a religious perspective for the Jesuits) and the focus on service which underlies and sustains the SJ's educational activity. For this reason, the *Ratio Studiorum*, published in 1599 and systematising the Society of Jesus' pedagogical model at that time, certainly represents an innovative and detailed proposal on how to organise and carry out education. Its most noteworthy and essential element, however, is that it calls for the person's global and integral development. We should also note its profound humanistic focus, its realistic openness towards social and cultural reality and its promotion of service in the current context and reality, all in an attempt to seek out the most universal common good. The Society of Jesus' *Constitutions* underscore these Ignatian ideals: "The more universal the good is, the more it is divine" (Constitutions, 622, 8). In line with the latter, Byron (2011) categorises the Ignatian perspective on education for leadership into three dimensions: humility, the notion of the *magis*, and discernment. The priority focus of this approach is always on the whole person (McCallum and Horian 2013). This personal and personalised attention to each individual is also reflected in Jesuit tradition via the expression, *cura personalis*. The latter is significantly repeated in documents on the educational question as well as those related to the Society's own governance.

Consequently, in the Jesuit tradition, it is not simply a matter of limiting leadership education to training a leader. Rather than simply training people to become leaders, the ideal for Jesuits is to educate students to ensure that they become whole persons. This is based on the assumption that "the ideal complete person, in Jesuit education for over four centuries, will in the future be a competent, aware person who is capable of compassion and well educated in

solidarity" (Kolvenbach 2008, p. 202). As Father Kolvenbach explained, this is not a question of simply preparing leaders but rather *leaders-to-serve* (Kolvenbach 2008), serving those with whom they relate, share projects and, through the latter, serve the common good.

We argue that education for leadership must be connected to the four dimensions mentioned above. This is particularly important if we bear in mind the fact that reflection on and analysis of leadership have included—comparatively– very little reflection on or analysis of the followership (Goffee and Jones 2006; Kark and van Dijk 2007). After all, the being component makes sense indistinctly for both leaders and followers. In Father Kolvenbach's conception of service-based leadership, everyone, both leaders and followers, are co-responsible for the purpose that joins them; consequently, leadership education has to bear in mind the role that each one plays at any given time. In this respect, we have to consider that the invitation to the *magis* (Delclaux 2001), key in Ignatian tradition, must not be confused with simply paying attention to those who are at the peak of organisational pyramids: "the *magis* certainly does point to the leaders of tomorrow, which human society requires, but without making them a segregated sect, marked by elitism" (Kolvenbach 2008, p. 228). We should not confuse it with a simplistic idea of success either; rather, it more appropriately refers to an ideal of the person flourishing across every dimension, always oriented towards the service, purpose, and values which give sense to their actions. In this respect, the *magis* intrinsically links the horizon of excellence with the horizon of exemplariness (Gomá 2003, 2009). Some authors (Lowney 2004, 2009; Byron 2011) have insisted that the *magis* is an essential component of the Ignatian perspective on leadership. However, the aim should not be to reach the top of the organisational chart or be "number 1". Rather, the goal should be to provide an increasingly broader and more in-depth service in line with the purpose that gives sense to what we do. In fact, the foundation of the *magis* rests on an idea described in the Spiritual Exercises: "Thus everyone must bear in mind that one will make progress in spiritual things in the measure in which one shall have put off self-love, self-will and self-interest" (SE, 189). Thus, the *magis* is dynamic and situational and cannot be separated from discernment (Byron 2011) in each concrete case regarding the response and attitude which best correspond to the purpose guiding us (De Diego 2007).

To the extent that leadership is a constantly evolving process, where mutual influences and personal development are sometimes indistinguishable, it might be important to complement the quest for excellence with a call for exemplarity, especially in management education. This is based on and connected to the assumption that

organisations need people who are not only excellent but also exemplary. As Father Kolvenbach explained (2008, p. 81):

> We want graduates who are ready to be leaders, who show concern for society and the world, and who want to put an end to global hunger and conflict, who understand the need for a fairer distribution of God's munificence, who look for a way to end sexual and social discrimination, impatiently determined to share their faith and love of God with others. In short, we want our graduates to be *leaders-to-serve.* This has been the objective of Jesuit education since the sixteenth century, and continues to be its aim today.

However, if it is a question of educating leaders-to-serve, the paradox of leadership training in the Ignatian tradition is that it should not focus on leadership but on service. Leadership is necessary because service requires it, but being a leader is not a purpose in itself. Once developed, we must decide on the way we should channel this leadership. Leadership is a response to the call for what is the real priority: service. Service is the key reference for leadership whether we act as leaders or as followers. Consequently, the key to be able to understand leadership in a turbulent world is focusing on purpose, that is, the framework on which the relation between leaders and followers is based. This explains the insistence on discernment as a vital attitude and condition to always find how to best serve our purpose, whether talking about discernment in the context of education for leadership (Byron 2011) or decision-making within organisations (Falque and Bougnon 2013). In fact, this purpose, as Falque and Bougon (2013) have insisted, is often identified, albeit unfortunately, with objectives. The question, then, is how to overcome the development of self-referenced leadership to focus instead on building purpose and meaning. Kolvenbach commented (2008, p. 261):

> A Jesuit university should successfully transform its students into men and women *for others*, as P. Arrupe so frequently repeated, but also, and all the more so nowadays, into men and women *with* others. […] From the very outset, Jesuit education has consisted of a fight for human dignity and human rights, the illustrated freedom of the conscience, and the responsible freedom of the word, the respectful dialogue and the patient promotion of justice.

This means that, from the perspective of Jesuit tradition, it would be a good idea to review the way in which the training of reflective practitioners (Schön 1987) is approached in terms of excellence and exemplarity, as well as reviewing what is meant by a reflective practitioner

(Barratt and Korac-Kakabadse 2002; Roglio and Light 2009). If it is a matter of "helping people to be more authentically human, in the plenitude of human dignity, active participants in the construction of a better world" (Kolvenbach 2008, p. 38), this raises the question of what subjects should be reflected on and what a reflective practitioner should be capable of reflecting on (understanding "reflection" to mean not just a simple intellectual exercise but an increasingly greater expansion of awareness and sensitivity). Along these lines, we should recall the fact that, in the Jesuit tradition, leadership cannot be separated from self-knowledge (Lowney 2004). What criteria should we consider then? When Father Kolvenbach suggested to the University of Georgetown's Board of Directors that the reference framework to understand and assess a university adopting the Jesuit tradition was *utilitas, iustitia, humanitas,* and *fides*; he also said that leadership played a key role in achieving this goal. But we could also turn this around and say that, to develop leadership, these four references become the hermeneutic criteria, and, therefore, that reflective practitioners must be capable of reflecting and working on the knowledge, the practical skills, and values inherent to their professions, on the social, political and cultural challenges that encompass the execution of their professions, on the quality of their relations and on their own human quality (which includes openness to spirituality and the search for meaning). If the "real criteria for the appraisal of our Jesuit universities lie in what our students end up being" (Kolvenbach 2008, p. 182), this also means that "for Jesuit education the rule for measuring the quality of a university is the human quality that the student achieves" (Kolvenbach 2008, p. 232). In other words, this means putting the being component at the core of the education they provide.

In accordance with the tradition of Ignatian spirituality, this must be more than just an exclusively intellectual and/or academic task. From this perspective, a business school must be a place where students have experiences that facilitate or lead to a growth in all the facets of a holistic education. When I refer to business schools as a place for experiences, I refer to the whole of the student's education, and not just some subjects or series of classes (Spitzer 2010). And, when I say experiences, I refer to deliberately designed, desired processes and not those encountered by chance or fortuitously with the people who invite you to carry them out. "So, let us ask ourselves, and above all as a university that claims to be Christian, *what type of men or women do we need to produce in order that they may be the leaders of the third millennium*" (Kolvenbach 2008, p. 90). I believe that this question (after eliminating the statement "that claims to be Christian") makes sense and is valid for any business school.

An Anthropological Reading of Some Components of the Spiritual Exercises (SE)

Saint Ignatius (1491–1556) and his SE are creatures of their times, a period of change in a world in turbulence or, more precisely, a change in era. But, the SE do not just reflect their times; they are a response to the challenges of the era but also a response that goes further. We should not see the SE as "required reading"; rather, the SE represent a guide for personal experience, one that focuses on the progressive, in-depth exploration of the vital purpose guiding our lives, making us increasingly available and free and achieving greater detachment from everything that keeps us from responding to the calling into which our purpose transforms itself. The SE, thus, focus on choice, but not simply choosing between one or another activity. Instead, we have to choose the commitment which will guide our entire lives. Consequently, the SE make sense insofar as we want to live increasingly connected to and rooted in that which gives fundamental sense to our lives. It goes without say that, for Ignatius, this was a clear refer-ence to God and imitating Jesus and that it was inseparable from serving humanity (the word, *ayudar*—to help, assist, aid–, is a constant in his considerations). As Ignatius himself declared at the start of the *Constitutions*: "The purpose of the Order is not only to apply one's self to one's own salvation and to perfection with the help of divine grace but to employ all one's strength for the salvation and perfection of one's neighbour" (Constitutions, 3; Arzu-bialde et al. 1993). There is no service without purpose, and there is no purpose without service: both overlap and intertwine and become specific in each situation through discernment.

The SE serve to channel one of the challenges that has affected humanity throughout history: facing oneself and defining one's own vital purpose as well as perceiving and discerning moments of self-deception, something we con-tinuously border and avoid doing. It is the challenge of channelling our vital energy so that it contributes to improve the world and the setting in which we live and doing so fully connected and rooted to our own source of vitality. As Lowney (2009, p. ix) indicates, the SE clearly manifest the challenge of mastering three vital skills:

1. Articulate a purpose worth the rest of your life.
2. Make wise career and relationship choices in this changing, uncertain world.
3. Make every day matter by paying mindful attention to your thoughts, actions, and results.

And, the SE not only refer to the challenge of mastering these three skills. They offer a means to master them. The SE not only respond to the desire to take any doctrinal compendium and apply it deductively; rather, they are an invitation to undertake a personal learning process, one based on inquiry and in-depth exploration. The following question clearly underscores the type of process we need in order to develop the being component: "how do I connect my deepest beliefs to what I do all week at work and at home?" (Lowney 2009, p. x).

The SE are the underlying basis and foundation of Jesuit tradition, and any dialogue with this tradition necessarily means addressing the SE. But this dialogue can be fruitful without needing to explicitly talk in confessional terms. This openness has been present from the outset: Nadal, one of the first Jesuits and a key player in governing the Society of Jesus during Saint Ignatius' time, proposed this very idea, albeit using language typical of the time, namely, that the SE could be adapted to heretics and even pagans (O'Malley 1993). In other words, it has been clear from the beginning that we need not be Christians to work on the core process elements the SE raise.

What I propose, therefore, is an anthropological reading (Domínguez 2001; García 2000) of some parts of the SE. It is not a question, then, of simply doing what has been the norm up to now: seeing what lessons we can extract from Jesuit pedagogical tradition. Rather, what I would like to do is use some components of the SE as the basis for an anthropological inquiry without needing to express them in religious terms (Corbí 1998, 2007; Segundo 1996; Solo-mon 2002; Tugendhat 2004). It is a question of exploring how some of the proposals in the SE can become a framework with which to question and innovate the way in which we provide management education and leadership development, helping to connect them to the being component.

Presupposition: "any good christian…"

Saint Ignatius begins with a piece of advice addressed to both those giving and those receiving the SE.[1] However, this advice—like everything else in the SE– is not limited to one moment of the SE. Instead, it has an essential organisational purpose. And, what structures it is both an affirmation of the individual personalised process and the recognition that this process always occurs in a relational structure. It refers to a relationship that, in spite of respecting personal itineraries, is still asymmetric: some people give the SE and other people receive them. This should lead us to ask ourselves whether the educational processes in our business schools serve the students' indi-vidual agendas (simply satisfying a demand for education) or if they are clearly placing the educational process in a relational context in which the challenge is to both explore

---

[1] "Any good Christian has to be more ready to justify than to condemn a neighbour's statement" (SE, 22).

everything that can be proposed by the already established educational relationship and to confront our students with challenges and questions that they might never have considered (Bennis and O'Toole 2005), ultimately, at the personal level.

Along these lines, the presupposition of the SE emphasises the ability to be attentive to, to understand, to listen to, and to comprehend what others say. Their voices become the point of reference, not one's own interior monologue. This goes well beyond mere passive tolerance; it refers to receptivity. But, receptivity to what? To other people's statements. Here the original Spanish word is indispensable: *proposición* [*proposition*], which is more than a simple statement. Because *proposición* indissolubly has two meanings, one cognitive and the other practical. *Proposición* is both a statement (that the other person makes) and a proposal (that the other person is inviting me to do). Bearing this in mind, we could argue that business schools have to constantly consider what *proposiciones* they offer their students: the messages and practical proposals they put forward; what they invite students to think about and what they invite them to do. This attitude of openness and receptivity is a prerequisite not from a chronological point of view but, rather, in the fundamental sense. Therefore, it has to be addressed throughout the entire educational process in business schools. If it is a question of learning to listen and learning to understand, to whom should we listen and understand? Which voices and messages can be heard in business schools? Do our students only have *proposiciones* that fit with what is conventionally said and done at any business school? In other words: are students becoming increasingly receptive or is what they receive no more than a reflection of what is conventional? Is it nothing more than smoke and mirrors in the isolated world of business? Receptivity cannot exist in a place where everything that is said is simply a repetition of what has already been established.

Listening to *proposiciones* presupposes a multidimensional relational focus (as opposed to the transmission of knowledge or a client-based relationship) (Svensson and Wood 2007). The relational structure on which the personal journey of the SE is based requires us to emphasise a shared research attitude in the asymmetric context of the educational relationship. Therefore, the question for business schools is not simply what *proposiciones* they present to their students but also to all those receiving and making the statements within the institutions. Amongst other reasons, this is because the quality of the *proposiciones* that the students receive corresponds directly to the quality of the *proposiciones* the faculty make themselves. In my opinion, this implies a need to go beyond a curriculum limited to smoke and mirrors, where businesses only focus on themselves. This is the underlying message of Kolvenbach's call: "we had to pay a price for limiting ourselves to viewing education as a transmission of culture rather than as a critique of culture" (Kolvenbach 2008, p. 90). There can be no leadership without developing and nurturing a receptivity towards other people's *proposiciones*, without trying to understand them, and without being willing to respond to them freely in any way. Contrarily, leadership has been seen as nothing more than a self-referenced practice focused on the figure of the leader. But, there is no leadership without the ability to criticise pre-established ideas considered obvious and unalterable.

Principle and Foundation, or the Importance of Purpose: "…we should desire and choose only…"

The Principle and Foundation (SE, 23) represent the "portico" to the SE (Fessard 2010), but a portico is not just a doorway that can be left behind once we have gone through it. It is the portico to each and every one of the stages and decisions in life. Arzubialde was right when he pointed out that the SE is a "clearly anthropological" text (Arzubialde 1991, p. 73), and this is what we have to explore in all its radicalness. This is because it is with this anthropological radicalness (Gómez Caffarena 1997; Libanio 1997) that we must deal with the educational proposal of a business school. Fessard (2010) stressed this fact by pointing out that the SE experience—both spiritual and anthropological—is a path towards freedom, a path that is created by carrying out radical acts of freedom. Obviously, Ignatius assumes in the SE that the basic purpose of life is the service of God and that all other things become relative to this foundational principle. Beyond the explicitly religious context, it is difficult for the question on purpose to have the foundational strength that it has for those who experience it religiously. However, it is also true that, insofar as religion does not exist outside the human condition, the question on purpose makes sense on its own, especially if we bear in mind that it can include shades of nuance and intensity depending on the purpose in question. For example, Falque and Bougon (2013) have attempted to transfer the rules of Ignatian discernment to the context of business decisions, a context in which the question on purpose is not a cornerstone of decision-making processes. In our case, by talking about purpose in dialogue with the SE, we refer to inquiry into the ultimate limits of sense and meaning and the connection with the ultimate source of vitality. For this reason, the question on the quality of the purpose and the authenticity of the link and the commitment with this purpose is extremely important. Furthermore, I believe that we can affirm from an Ignatian perspective that purpose should always tend towards greater universality ("the more universal the good is, the more it is divine" (Constitutions, 622, 8) and towards

greater freedom ("one shall have put off self-love, self-will and self-interest": SE, 189).

Now that the debate on the professional values proposed in business schools has been clearly set out (Khurana 2007), perhaps we should look at this challenge in dialogue with the Ignatian tradition and consider whether all business education should be characterised by its contrast with the underlying idea and question of the Principle and Foundation: the purpose guiding one's own life (and that of the organisation), the question regarding the ethical value of the purpose and the question of the freedom with which we live in relation with the purpose. This is a key element of the being component.

In what sense can we affirm this? I believe that the answer lies in emphasising that the path towards freedom is one that is structured around the purpose. The free 'I' or "self" is not the result of increasingly expanding it but, rather, the result of making it increasingly more available for the purpose. The Principle and Foundation begins with a challenge: "the human person is created to…" (SE, 23). This involves raising the question about the aim or purpose of what we do and, beyond this, about our being-in-the-world (Guerrero 1998). The risk run by business schools is that they may find themselves in the opposite camp: taking for granted that all the students arrive with their own purposes and that these cannot be questioned (or that they do not correspond to the educational activities proposed in business schools). This would be tantamount to expecting a business school to only offer contents, skills, and competencies; in short, a means to an end. Of course, it is not a question of wanting to impose a specific purpose on students but, instead, helping and accompanying them in dealing with the question regarding their purpose (a question many of them will have never faced explicitly), because their purpose in life and their profession will mark who and what they serve. As stated in the SE, "the other things on the face of the earth are created for human beings in order to help them pursue the end for which they are created" (SE, 23). The meaning of all things is given by the purpose that drives our relations with them. The other things also include the entire educational curriculum.

This does not obviously question that a business school has to have an educational curriculum of the highest level and quality, of course. However, there can be no education in accordance with the tradition of the SE if the participants are not confronted with the question and questioning of their own personal purposes for life and their professions. Without this confrontation there is no path towards greater freedom. In a social and cultural context that idolises the possession of increasingly sophisticated means and one which evades the question of purpose, this confrontation is one that, as expressed in Kolvenbach's terms above, takes

the form of a "critique of culture" today. This underscores the importance of the phrase, 'insofar as': "it follows from this that one must use other created things insofar as they are obstacles to one's end, and free oneself from them insofar as they are obstacles to one's end"(SE, 23). Arzubialde (1991) clearly shows how the structure of the Principle and Foundation are marked by the sequence: the purpose is first; second, the relation with the "other things", subordinate to the purpose; and, third, the organised use of them as much as they bring us closer to the purpose. However, the opposite occurs quite frequently in business schools: they operate as if they limited themselves to offer the means to serve any purpose.

This implies that business schools in dialogue with the Ignatian tradition have to accompany all the students and facilitate things explicitly so that the students can confront their own creation of purpose (rather than merely receiving knowledge, competences, and skills). After all, sense-making (Weick 1995) is a key element of leadership. In other words, we have to ask ourselves if business schools have to accompany students in a process of exploring, constructing, discovering, making explicit, and committing themselves to their own purposes for life and their professions and if this is an essential part of a business school's responsibility, especially at a time when there are a large number of debates on the contribution business schools make and their educational proposals (Bennis and O'Toole 2005). Evidently, we have to understand this as the development of an anthropological capacity and not as the transmission of religious contents or beliefs.

But this can only happen if the business schools not only accompany, facilitate, and help their students but if they also continue to question and confront them whenever necessary. It is not enough to make the purpose emerge: we must also consider the challenge of the purpose's human quality. Amongst other reasons, this is because the SE do not merely speak of purpose in general or in expository terms. Instead, they make it inseparable from what we want, desire, and choose. The Principle and Foundation speak of free choice, but they also affirm that there is no freedom without the education of desire (Melloni 2009). Therefore, there is simply no education without the education of desire. We cannot develop the ability to create purpose and carry out sense-making without working on the ability to lucidly discern the emotions, motivation, and desires that lead us to take action. If we forget this, we run the risk of making talks about purpose in business schools tantamount to speaking about an increasingly larger ego, with purpose becoming no more than a so-called ideal combined with this ego.

In any case, what the Principle and Foundation make clear is that a business school in dialogue with the Ignatian tradition cannot make any proposals concerning leadership

without confronting students critically with the explanation of their purpose for life and profession.

Particular and General *Examen*

Talking about *examen* [including examination of conscience, SE 24-44] today may appear, literally, untimely. If one thing characterises our world (and the world of business in particular), it is precisely the speed, pressure, and the large number of tasks to which we devote increasingly less quality time and attention (Mintzberg 2009). In a world in which living in a fast, absent-minded and unfocused manner prevails, vindicating what Ignatius called the *examen* is much more than a challenge: it is a call to change the parameters that configure our actions.

Because this is the question: the *examen* does not just involve mechanically checking a list. The work of the *examen* only makes sense when it is linked to the purpose. And, at the same time, this means that it is not limited to a generic expression, like our New Year's resolutions, because—as Kegan and Lahey (2001) highlight—that is exactly what is often behind our immunity to change. The *examen* is not an exercise in self-punishment either or an exercise in quantification. The *examen* responds to the questions: *Who am I and who do I want to be?* And this is the question that business schools have to consider when defining their educational approach. In other words: proposing that people carry out this *examen* is educating people in self-awareness and in learning to be receptive.

Along these lines, affirming the value of the *examen* presupposes having a true commitment to excellence, valuing making a methodical pause to take stock of one's own journey, and learning to work on the inner and external tendencies that "drive us". The Ignatian proposal to create time and space for moments in which to pause during the day (SE, 25) is no doubt confronted with a professional world and a view of education that make us work under pressure and dash from one thing to another. However, affirming the importance of the *examen* goes beyond creating spaces for pause and meditation, spaces which constitute a moment of connection with the space of freedom itself (Badaracco 2002; Goleman 2013). Affirming its importance is akin to affirming the importance of the presence in itself to facilitate both the transformational action and the exercise of leadership (Senge et al. 2004). The *examen* "is a practice through which the person is present in their own actions" (Arzubialde 1991, p. 2). This is ultimately the challenge that is presented in business schools: to what extent we awaken the ability of future management professionals to be become fully aware and conscious of their own actions (Kabat-Zinn 1990, 2005).

If the *examen* indicates that we should develop the capacity to be self-aware with regard to our own actions (Marturano 2014), according to the SE there are two types of practical orientations worth considering in order to study this ability in greater depth, particularly in view of their impact on the structuring of any type of leadership.

Firstly, with regard to the general *examen* of conscience, it would be a good idea to focus on the traditional division of the object of the *examen*: our thoughts, words, and deeds. The practice of leadership is precisely a combination of these thoughts, words, and deeds. Once again, what is at stake is the deepening of our knowledge along the path to freedom and not a simple analytical effort. With regard to the thoughts, it is essential to remember that Saint Ignatius was not referring simply to mental statements. Rather, when he spoke of thoughts he referred to the dynamism and motions that generate a given action. It is a question of becoming more lucid about what we "want and choose" and identifying the driving forces within ourselves that so often mask freedom. The other component is assuming the relational dimension of our actions and, therefore, the act of freedom. Hence, this highlights the importance of paying attention to our words and deeds: in the end, the verification of our purpose—on which we have placed so much importance—does not occur by stating it but, rather, through our words and deeds. In this respect, the *examen* aims to keep the purposes, values, etc., from having only a declarative value, one that is separate from day-to-day practice. From this stems the importance of discernment as a bridge and interpenetration between the action and human flourishing (Melé and Gonzaéz-Cantón 2014).

Secondly, we have to recognise the possibility and reality of evil as a component on the path towards freedom. As we are well aware, the SE not only focus on the evil that exists within us but also on understanding the structure of the evil that surrounds us (Fessard 2010). I believe that this attention to the possibility and the reality of evil forms part, in itself, of what we can call the "critique of culture" in line with Kolvenbach, that is, the prevailing critique of culture in the world of business. Indeed, the question of evil and suffering generated by actions that seek efficiency and economic profit are the real taboo, the censored question in the world of business. The question is a prisoner as it feeds off the seemingly indisputable myth of success and profit as the ultimate principle of legitimacy. If we recall Schumpeter's famous statement about capitalism being like a "destructive creation", it is easy to continue the metaphor and say that the supreme value of creation (wealth, technology, etc.) legitimises the destruction that accompanies it, even though it implies what Bauman (2004) calls "wasted lives".

Consequently, both the particular and general *exámenes* question us inasmuch as they make us realise something which is central to the being component: we cannot

develop leadership skills without developing the ability to be self-aware of our actions, instilling a sensitive and sensitised way of thinking and a focus on the possibility and reality of evil (which can make us lose ourselves as human beings).

"I put before me a human king…"

The mention of "the call of the earthly king" in the SE confronts us directly with an important issue which is often neglected in many approaches to leadership: that of the followership.[2] The latter has three dimensions: there is no leadership without followers; there are no leaders who have not at one time been followers; and there is no leadership without a following and/or a link to a cause at some point. In other words, if we talk about leaderful organisations (Raelin 2003) instead of leaders, leadership components (as well as the being component) have to be present to some degree or another in the different levels of the organisation.

However, the meditation on the earthly king emphasises one basic point above all else: becoming a leader is a result and not just an objective. Furthermore, it is not an objective in itself. It is the result of choosing causes that make sense, that generate links, and that make us grow humanely… We refer here to leaders that are "men and women *for others* and *with* others" (Kolvenbach 2008, p. 260). Saint Ignatius encourages beginning "the Exercises in a magnanimous spirit and with great liberality" (SE, 5); and this is also the case for leadership, because good leadership—at least from an Ignatian point of view—does not focus on the leader but on the cause and on the willingness to commit to it and become involved. Similarly, if leadership is learnt through followership, then the central educational challenge for a business school is identifying what causes and people the participants in their educational programmes see as models to follow.

The reason we speak of "the call of the earthly king" is because this call is related to the purpose. The purpose is not focused on the 'I', the self, but on 'serving'. We might say that it is not so much a matter of stating, "*I serve*", but rather "*i Serve*". In the SE, we could also say that, anthropologically speaking, this meditation is the prologue to an understanding of leadership which emphasises the cause and the purpose and not directly or principally the leader (it does not understand or value the leader without the cause and the purpose).

Once again, in this meditation the importance emerges from a sensitive and sensitised way of thinking. There is no following or leadership without learning to look and listen,

without educating our senses of sight and hearing. By "educating the sense of sight", Saint Ignatius invites us to look at the reality of the world and history as a starting point for meditation. Our gaze should not be merely analytical or descriptive but, rather, aimed at taking sides, influencing the world, and transforming it. This leads us to the challenge of de-centring, of knowing how to see the reality of the world and history from others' point of view and not from that of our own interests. By "educating the sense of hearing", Saint Ignatius advises that we must "not be deaf" (SE, 91) to the call. The focus is not on the earthly king, however, but the call summoning us to him. This basic receptivity is one's availability to reply to the reality of the world in order to transform it, serving a project that is valuable in itself, a project in which we are all invited to participate. Once more, this reveals a complex vision of leadership. It is not unusual, therefore, that the way that Saint Ignatius structured the reply to the call of the earthly king is "the mediaeval ethical code of the knight errantry" (Arzubialde 1991, p. 222). The call to excellence, commitment, and availability is made "from the hermeneutic horizon of its time and from the human ideal typical of the categories of the late Middle Ages" (Arzubialde 1991, p. 232). What meditation tells us today about the call of the earthly king is that there can be no invitation to leadership and the education of leadership without forwarding a call to excellence, commitment and availability from the hermeneutic horizon of our time and from the human ideal typical of our categories. And we should not do this (or not only do this) based on discourse but, rather, by proposing personified models of the realisation of what today we refer to as a professional ethical code.

In other words, do business schools propose and expose the great challenges and causes of humanity and different countries (and not only in a descriptive and informative manner)? Are students put in touch (directly or indirectly) with people (not necessarily famous) who have incarnated great causes? These are essential questions since our personal and professional identity is created through our experiences of leadership and, especially, through the relations that we establish with our models. And, ultimately, education consists of proposing models to follow. In fact, business schools' educational practices constantly involve presentations and proposals—deliberate, tacit, or unconscious– of personal or organisational models through case studies, guest speakers, chosen examples, and internships. In line with the meditation on the call of the earthly king, Domínguez (2001, p. 34) argues that it is important we not forget the following:

> Identification […] is defined as *a psychological process through which a subject assimilates one aspect, one property, one attribute of the other and is*

---

[2] "I put before me a human king chosen by the hand of God Our Lord, to whom all Christian leaders and their followers give their homage and obedience" (SE, 92).

transformed, totally or partially, based on the model of the other. In fact, the personality is created and differentiated through a series of identifications, in processes that involve the deepest levels of affect, thanks to which the 'I' itself is born, structured and configured. So, it is much more than learning, viewed as a process involving only the acquisition of certain skills. […] It is, as H. Kohut said, a *transmuting internalisation* that brings about a new structuring of the subject.

Therefore, which models do we propose in business schools? What image and model of success do we transmit through the case studies, guest speakers, examples, etc., we bring to class? How do we accompany the students in terms of defining the impact that these models have on them? Can we hope to educate for leadership without having educated them for followership?

"How the three Divine Persons were looking at all the flatness of the whole world filled with people…"

Globalisation is widely discussed in all business schools today. As mentioned in the first section of this paper, globalisation is a process that implies greater interdependence and raises the issue of shared responsibility. For this reason, we should not simply analyse globalisation but also clarify the framework and attitude on which the globalisation process is based. As Mària and Lozano (2010) point out, we can apply a selective, hegemonic, or inclusive focus when analysing globalisation. A selective approach to globalisation is one that only focuses on the aspects, realities, and processes that match people's own priorities and interests (or their own economic, political, or intellectual agendas) and does not take into consideration anything that does not fit. A hegemonic approach to globalisation is one that imposes its own priorities and interests and excludes all the voices, groups, and social realities that do not fit or simply oppose it. An inclusive stance is one that, if only as an intellectual, operative, and ethical exercise, tries to take into account the range of opinions, conflicts, and interests when analysing and trying to understand any phenomenon linked to globalisation and makes this desire for inclusive totality the key to its framework.

From the SE perspective, it is a matter of contemplating globalisation and globality (and not simply analysing, learning, and knowing more about the two concepts). It is a question of seeing globalisation's impact not only at the macrolevel but also in terms of its impact at the meso and microlevels. It is about letting oneself be affected not only by the successes that globalisation affords and the opportunities it represents but also the suffering and exclusion it

generates, taking these into account. Perhaps meditation on the Incarnation offers us a possible approach (González Faus and Mollá 1997) to help us to understand what we refer to as globalisation today: an approach that encourages us to discover an inclusive attitude which is both general and specific and serves as a real framework with which to examine globalisation inspired by the SE. Let us look at the series of statements that outline this approach in the meditation Ignatius proposes prior to making any decision. We should read these without being hindered by the language of his day:

- "Looking at all the flatness or roundness of the whole world filled with people" (SE, 102).
- "Seeing the place, which here will be to see the great extent of the round earth with its many different races" (SE, 103).
- "This is to see the various kinds of persons: first, those on the face of the earth, in all their diversity of dress and appearance, some white and some black, some in peace and others at war, some weeping and others laughing, some healthy, others sick, some being born and others dying" (SE, 106).
- "This is to hear what the people on the face of the earth talk about, i.e., how they talk with each other, how they swear and blaspheme, etc." (SE, 107),
- "I look at what the people on the face of the earth are doing, e.g., wounding, killing, and going to hell, etc." (SE, 108).

Once again we find ourselves with an approach which tells us that we can only think of globalisation from a sensitive and sensitised perspective (seeing, looking, and hearing) and by focusing on what the diversity of people say and do in the diversity of situations and contexts, bearing them in mind without imposing our own interests and agendas. From this point of view, the question is if business education has divulged and legitimised an understanding of selective, hegemonic, or inclusive globalisation.

This question about the way we understand globalisation corresponds directly to the understanding about leadership that is proposed, because the meditation on the Incarnation goes beyond developing a sensitive and sensitised way of thinking through inclusive globalisation. It leads directly to the call to "descend" to the reality of the world and become involved in it in order to transform it. In the Society of Jesus' early days, Nadal often repeated to the Jesuits: "The world is our house" (O'Malley 1993). This represents a global vision as such, but, for this same reason, it also implies finding our own place in the world, a place where we can provide better service. This process does not exclude leadership (indeed it needs and includes it), but it is an approach that does not emphasise an "ascent" to leadership but rather a "descent" towards the historic

reality that everyone has had to experience (Estrada 1999). Once again, we have here a vision of leadership as a relationship and not a hierarchical position. In other words, if we recall Kolvenbach's statement cited earlier in which he said that "the rule by which to measure the quality of a university is the human quality that the student attains" (Kolvenbach 2008, p. 232), we can now add that its complement is the question about how our students "descend" to the reality (the realities!) of the earth. And, to serve whom or what? Do we suggest it to them through the core curriculum and not just through complementary activities? After all, these experiences constitute the foundations on which the students will build their professional careers and personal identities.

To a certain extent, we could say that the call for meditation on the Incarnation involves our understanding of leadership and takes us directly to the *Gaudium et Spes*: "The joys and the hopes, the grief and the anxieties of the men of this age, especially those who are poor or in any way afflicted". Are these the joys and the hopes, the grief and the anxieties of our students? Should not this be a key component to understand the type of leadership that we teach and develop in business schools? Without this compassionate and empathic focus, the discourse on society is reduced to its analytical component, interdependency is perceived as alien to the demand for responsibility, and leadership is no longer a service but a mere exercise of power.

Conclusion

The aim of this paper is to discuss how a reading of the SE can be both a critical instance and a source of support for an inquiry into the approach to leadership that could be assumed in business schools. Amongst other reasons, this is because the SE focus on the processes of personal transformation (Lefrank 1999) and the link between self-knowledge and leadership (Lowney 2004). Thus far, I have discussed some of the challenges in management education and the distinct contributions that an open reading of the SE can provide, but we can also classify these contributions to a certain extent. Amongst other reasons, this is because the SE do not establish specific norms regarding practices that have to be followed or specific contents to transmit. Rather, they offer a framework with which to propose initiatives aimed at explicitly addressing the being component depending on each institution's own traditions, culture, resources, and context. At a minimum, this framework includes:

- *Purpose* There is no leadership without developing and taking care of receptivity towards other people's

proposiciones, without trying to understand them, and without being willing to respond to them freely in any way. This purpose is what guides and gives meaning to the response (personal and organisational) we give depending on the reality we face. Clear awareness of this purpose is what centres us and makes us be present and connected to our actions, well beyond the variety of pressures, requirements, and demands we suffer. We cannot make any proposals concerning leadership without confronting the students critically with the explanation of their purpose in life and their professions. And this requires leadership that can "appreciate presence as deep listening, of being open beyond one's preconceptions and historical ways of making sense" (Senge et al. 2004, p. 13).

- *Self-Awareness* We cannot develop leadership skills without developing the ability for self-awareness regarding our actions, a sensitive and sensitised way of thinking, and attention to the possibility and reality of evil (which can make us lose ourselves as human beings). There is no inner freedom when making decisions that do not imply exploring what motivates us, what our interests are, and what desires move us or those that move us with respect to the causes to which we commit. We cannot help people work on what moves and develops their leadership capacities if we do not take into consideration and give maximum priority to addressing the specific models and the (great?) causes we propose to students in class. We also have to dialogue and reflect with them on the impact these models and causes have on them. However, for this same reason, "nurturing the whole person" (Sheep 2006) is truly important for this process as is providing them support for the personal creation of the impact that these models and these causes have on them. The aim is for us as faculty and students to discover the "core values […] we deeply believe in, not what we should believe in" (Lowney 2009, p. 69).

- *Serving the World* The need for leadership is inseparable from the need to "descend" to the reality of the world, getting involved in it, and transforming it. This process does not exclude the fact that leaders are necessary (it includes and requires them), but it is an approach that does not place the emphasis on an "ascent" to the position of leadership but, rather, "descending", giving priority to the question about purpose and service, and becoming familiar with the historical reality that everyone has had to experience. Beyond developing students' ability to analyse social reality, we need to develop their ability to feel empathy, and their commitment and willingness to contribute. As Muff et al. (2013, p. 59) declare, what our world needs are:

Individuals with a certain mindset, typified by a deep awareness and understanding of the global challenges we face, a sense of urgency to bring about change, and an unwavering belief that all of us "own" the responsibility to create change and contribute to making the world a better place.

This kind of framework may help to determine what truly matters to us and how to apply it in all our educational practices and teaching activities. At a minimum, the framework can help us to question the mindset with which we deal with leadership. This is especially the case if we aim "to enable students to make sense of the world and their place in it, preparing them to use knowledge and skills as a means to engage responsibly with the life of their times" (Colby et al. 2011, p. 60).

References

Abela, A. V. (2001). Profit and more: Catholic social teaching and the purpose of the firm. *Journal of Business Ethics, 31*(2), 107–116.

Antonakis, J., Cianciolo, A. T., & Sternberg, R. J. (2004). *The nature of leadership*. London: Sage.

Arzubialde, S. (1991). *Ejercicios Espirituales de S. Ignacio. Historia y análisis*. Sal Terrae: Santander.

Arzubialde, S., Corella, J., & Garcia-Lomas, J. M. (1993). *Constituciones de la Compañía de Jesús*. Bilbao: Mensajero.

Badaracco, J. (1998). The discipline of building character. *Harvard Business Review, 76*(2), 115–124.

Badaracco, J. (2002). *Leading quietly*. Boston: Harvard University Press.

Barber, B. R. (1998). *A place for us*. New York: Hill and Wang.

Barratt, R., & Korac-Kakabadse, N. (2002). Developing reflexive corporate leadership. *Corporate Governance, 2*(3), 32–36.

Batllori, M. (1999). *Ratio studiorum*. Barcelona: Eumo.

Bauman, Z. (2004). *Wasted lives*. Cambridge: Polity Press.

Beck, U. (1986). *Risikogesellschaft*. Frankfurt: Suhrkamp.

Beck, U. (1997). *Was is Globalisierung?*. Frankfurt: Suhrkamp.

Bennis, W. G., & O'Toole, J. (2005). How business schools lost their way? *Harvard Business Review, 83*(5), 96–104.

Byron, W. (2011). Humility, magis and discernment: A Jesuit perspective on education for business leadership. *Journal of Jesuit Business Education, 2*, 9–20.

Castells, M. (1996). *The rise of network society*. Cambridge: Blackwell.

Castiñeira, À., & Lozano, J. M. (2009). *El valor de los liderazgos*. Barcelona: ESADE.

Castiñeira, À., & Lozano, J. M. (2012). *El poliedro del liderazgo*. Barcelona: Libros de Cabecera.

Ciulla, J. B. (1995). Leadership ethics: Mapping the territory. *Business Ethics Quarterly, 5*(1), 5–28.

Ciulla, J. B. (2005a). The state of leadership ethics and the work that lies before us. *Business Ethics: A European Review, 14*(4), 323–335.

Ciulla, J. B. (2005b). Integrating leadership with ethics: Is good leadership contrary to human nature? In J. P. Doh & S. A. Stumpf (Eds.), *Handbook of responsible leadership and governance in global business* (pp. 159–178). Cheltenham: Edward Elgar.

Clarkson, B. E. (1998). *The corporation and its stakeholders*. Toronto: University of Toronto Press.

Colby, A., Ehrlich, T., Sullivan, W. M., & Dolle, J. R. (2011). *Rethinking undergraduate business education*. San Francisco: Jossey-Bass.

Corbí, M. (1998). *El camí interior. Més enllà de les formes religioses*. Barcelona: Viena.

Corbí, M. (2007). *Hacia una espiritualidad laica. Sin creencias, sin religiones, sin dioses*. Barcelona: Herder.

Dameron, S., & Durand, T. (Eds.). (2011). *Redesigning management education and research*. Cheltenham: Edward Elgar.

Datar, S. M., Garvin, D. A., & Cullen, P. G. (2010). *Rethinking the MBA. Business education at a crossroads*. Cambridge, MA: Harvard Business Press.

De Diego, L. (2007). Magis. In García de Castro, J. *Diccionario de Espiritualidad Ignaciana (G-Z)* (pp. 1155–1167). Bilbao: Mensajero.

Delclaux, S. (2001). El más está en ti. *MANRESA, 287*, 175–185.

Delisle, S., & Rinfret, N. (2006). *Le servant leadership: une approche du leadership inspirée par le christianisme et l'éthique*. Chaire La Capitale en leadership dans le secteur publique, November.

Deresiewicz, W. (2014). *Excellent sheep. The miseducation of the American elite*. New York: Free Press.

Domínguez, C. (2001). El sujeto que ha de elegir hoy, visto desde la psicología (I). *MANRESA, 287*, 145–160.

Donnelly, M. A. (2010). The spiritual exercises: A paradigm for a reflection on good teaching. *Journal of Jesuit Business Education, 1*(1), 51–76.

Durand, T., & Dameron, S. (2008). *The future of business schools*. New York: Palgrave Macmillan.

Eisenbacht, R., Watson, K., & Pillai, R. (1999). Transformational leadership in the context of organizational change. *Journal of Organizational Change, 12*(2), 80–88.

Estrada, J. A. (1999). Conocimiento interno del mundo para que más le ame y le sirva. *MANRESA, 278*, 63–80.

Falque, L., & Bougnon, B. (2013). *Pratiques de la Décision*. Paris: Dunod.

Fessard, G. (2010). *La dialéctica de los Ejercicios Espirituales de San Ignacio de Loyola*. Santander: Sal Térrae.

Freeman, E. R., Harrison, J. S., Wicks, A. C., & De Colle, S. (2010). *Stakeholder theory. The state of the art*. Cambridge: Cambridge University Press.

García, J. A. (2000). Salvar el ánima [23]. El sujeto moderno entre el aferramiento y el éxtasis. *MANRESA, 282*, 29–40.

Gil, E. (1999). *La pedagogía de los Jesuitas, ayer y hoy*. Madrid: Comillas.

GMAC. (2013). *Disrupt or be disrupted. A blueprint for change in management education*. San Francisco: Jossey-Bass.

Goffee, R., & Jones, G. (2006). The art of followership. *European Business Forum, 25*, 22–26.

Goleman, D. (2013). *Focus*. New York: HarperCollins.

Gomá, J. (2003). *Imitación y experiencia*. Valencia: Pre-textos.

Gomá, J. (2009). *Ejemplaridad pública*. Madrid: Taurus.

Gómez Caffarena, J. (1997). Principio y fundamento para agnósticos. *MANRESA, 70*, 333–347.

González Faus, J. I., & Mollá, D. (1997). *Fem redenció del gènere humà*. Barcelona: Cristianisme i Justícia.

Greenleaf, R. K. (1977). *The servant as leader*. New York: Paulist Press.

Grint, K. (2010). *Leadership*. Oxford: Oxford University Press.

Groupe de Lisbonne. (1995). *Limites a la competitivité*. Bruxelles: Labor.

Guerrero, J. A. (1998). El principio y fundamento de los Ejercicios Espirituales como filosofía de vida y estilo político. *MANRESA, 70*, 179–195.

Harle, T. (2005). Serenity, courage and wisdom: Changing competencies for leadership. *Business Ethics: A European Review, 14*(4), 348–358.

Heifetz, R. A. (1994). *Leadership without easy answers*. Cambridge: Harvard University Press.

Held, D., & McGrew, A. (2002). *Globalization/anti-globalization*. Cambridge: Polity Press.

Horner, M. (1997). Leadership theory: Past, present and future. *Team Performance Management, 3*(4), 270–287.

Kabat-Zinn, J. (1990). *Full catastrophe living*. New York: Delacorte Press.

Kabat-Zinn, J. (2005). *Coming to our senses*. New York: Hyperion.

Kark, R., & van Dijk, D. (2007). Motivation to lead, motivation to follow: The role of the self-regulatory focus in leadership processes. *Academy of Management Review, 22*(2), 500–528.

Kegan, R., & Lahey, L. L. (2001). *How the way we talk can change the way we work*. San Francisco: Jossey Bass.

Khurana, R. (2007). *From higher aims to hired hands: The social transformation of American Business Schools and the unfulfilled promise of management as a profession*. Princeton: Princeton University Press.

Kolvenbach, P. H. (2008). *Discursos universitarios*. Madrid: UNIJES.

Lefrank, A. (1999). Los Ejercicios como proceso de transformación. *MANRESA, 279*, 121–134.

Leturia, P. (1960). Pourquoi la Compagnie de Jésus devint un ordre enseignant. *Christus, 7*, 305–328.

Libanio, J. B. (1997). Principio y Fundamento desde una perspectiva ecológica. *MANRESA, 70*, 215–226.

Lowney, C. (2004). *Heroic leadership*. Chicago: Loyola Press.

Lowney, C. (2009). *Heroic living. Discover your purpose and change the world*. Chicago: Loyola Press.

Lowney, C. (2010). The competitive advantage of Jesuit business schools. *Journal of Jesuit Business Education, 1*(1), 37–50.

Lozano, J. M. (2000). *Ethics and organizations*. Dordrecht: Kluwer.

Lozano, J. M. (2005). Towards the relational corporation: From managing stakeholder relationships to building stakeholder relationships (waiting for Copernicus), Corporate Governance. *The international journal of business in society, 5*(2), 60–67.

Lozano, J. M. (2009). *The relational corporation*. Oxford: Peter Lang.

Maak, T., & Pless, N. (2006). Responsible leadership. A relational approach. In T. Maak & N. Pless (Eds.), *Responsible leadership* (pp. 34–53). London: Routledge.

Mària, J. F., & Lozano, J. M. (2010). Responsible leaders for inclusive globalization. *Journal of Business Ethics, 93*, 93–111.

Marturano, J. (2014). *Finding the space to lead*. New York: Bloombury Press.

McCallum, D., & Horian, L. (2013). Leadership education model for Jesuit business schools. *Journal of Jesuit Business Education, 4*, 37–52.

Melé, D., & Gonzaéz-Cantón, C. (2014). *Human foundations of management*. New York: Palgrave Macmillan.

Melloni, X. (2009). *El Desig essencial*. Barcelona: Fragmenta.

Mintzberg, H. (2009). *Managing*. San Francisco: Berret-Koehler.

Moberg, D. J., & Calkins, M. (2001). Reflection in business ethics: Insights from St. Ignatius' spiritual exercises. *Journal of Business Ethics, 33*, 257–270.

Muff, K., Dyllick, T., Drewell, M., North, J., Shrivastava, P., & Haertle, J. (2013). *Management education for the world*. Cheltenham: Edward Elgar.

Nye, J. S. (2008). *The power to lead*. Oxford: Oxford University Press.

O'Brien, T. (2009). Reconsidering the common good in a business context. *Journal of Business Ethics, 85*, 25–37.

O'Malley, J. W. (1993). *The first Jesuits*. Cambridge: Harvard.

Petriglieri, G. (2015). Book and resource reviews: Disrupt or be disrupted. *Academy of Management Learning & Education., 14*(1), 133–139.

Pope Benedict XVI. (2009). *Caritas in veritate*. Madrid: San Pablo.

Pope Francis. (2013). *Evangelii Gaudium*. Madrid: Palabra.

Pope Francis (2015). Laudato Si'. Madrid: Palabra.

Pruzan, P., & Mikkelsen, K. P. (2007). *Leading with wisdom*. Sheffield: Greenleaf.

Quatro, S. A., Waldman, D. A., & Galvin, B. M. (2007). Developing holistic leaders: Four domains for leadership development and practice. *Human Resource Management Review, 17*, 427–441.

Raelin, J. A. (2003). *Creating leaderful organizations. How to bring leadership in every one*. San Francisco: Berrett-Koehler.

Roglio, K. D., & Light, G. (2009). Executive MBA programs: The development of the reflective executive". *Academy of Management Learning & Education, 8*, 156–173.

Saint Ignatius of Loyola. (1996). *Personal writings*. London: Penguin.

Sarros, J. C., & Cooper, B. K. (2006). Building character: A leadership essential. *Journal of Business and Psychology, 21*(1), 1–22.

Sarros, J. C., & Santora, J. C. (2001). The transformational-transactional leadership model in practice. *Leadership & Organization Development Journal, 22*(8), 383–393.

Sauquet, A. (2008). *Pensar el Liderazgo. Organizar y liderar: el qué, el cómo y el cuándo*. Barcelona: ESADE.

Schön, D. A. (1987). *Educating the reflective practitionerr*. San Francisco: Jossey-Bass.

Segundo, J. L. (1996). Una primera semana sin cristología *MANRESA, 68*, 233–247.

Senge, P., Scharmer, C. O., Jawoerski, J., & Flowers, B. S. (2004). *Presence*. New York: Double Day.

Sheep, M. L. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics, 66*, 357–375.

Sinek, S. (2009). *Start with why*. New York: Penguin.

Sison, A., & Fontrodona, J. (2011). The common good of business: Addressing a challenge posed by *Caritas in Veritate*. *Journal of Business Ethics, 100*, 99–107.

Solomon, R. C. (2002). *Spirituality for the skeptic*. Oxford: Oxford University Press.

Spears, L. (2002). Tracing the past, present and future of servant-leadership. In L. C. Spears & M. Lawrence (Eds.), *Focus on leadership* (pp. 1–16). New York: Wiley.

Spitzer, R. J. (2010). The distinctiveness of Jesuit schools. *Journal of Jesuit Business Education, 1*(1), 1–16.

Stiglitz, J. (2006). *Making globalization work*. London: Penguin.

Svendsen, A. (1998). *The stakeholder strategy*. San Francisco: Berrett-Koehler Publishers.

Svensson, G., & Wood, G. (2007). Are university students really customers? When illusion may lead to delusion for all! *International Journal of Educational Management, 21*, 17–28.

Thomas, H., Lee, M., Thomas, L., & Wilson, A. (2014). *Securing the future of management education. Competitive destruction or constructive innovation?* Bingley: Emerald.

Tugendhat, E. (2004). *Egocentricidad y mística. Un estudio antropológico*. Barcelona: Gedisa.

Van Hise, J., & Massey, D. W. (2010). Applying the Ignatian pedagogical paradigm to the creation of an accounting ethics course. *Journal of Business Ethics, 96*, 453–465.

Waddock, S. (2001). Integrity and mindfulness. Foundations of corporate citizenship. *Journal of Corporate Citizenship, 1*, 25–37.

Waddock, S. (2007). Leadership integrity in a fractured knowledge world. *Academy of Management Learning & Education, 62*(4), 543–557.

Waddock, S., & Lozano, J. M. (2013). Developing more holistic management education: Lessons learned from two programs. *Academy of Management Learning & Education, 12*(2), 265–284.

Weick, K. E. (1995). *Sensemaking in organizations*. London: Sage.