


Integration of Ignatian Principles in Emergency and Disaster Management Education

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ABSTRACT

This study seeks to explore, understand, and develop a comprehensive application of Ignatian principles into academic emergency and disaster management programs. The research focuses on relevant work discussing Ignatian principles, Ignatian pedagogy, and emergency management training and education. This exploratory and novelistic research approach utilizes document analysis as the strategy for inquiry on how Ignatian principles and pedagogy interact with emergency and disaster management. The document analysis conducted presented limitations due to constraints in the amount of literature available. The study is original; no direct research associating the fields involved is available. The research identified the use of Ignatian principles in several professional disciplines. There is a focus on the application of a modern version of the spiritual exercises, discernment, reflection, and contemplation as tools for improvement of critical thinking, academic excellence, ethics, social analysis, and justice as they apply to emergency and disaster management.

KEYWORDS

Critical Thinking, Decision Makers, Disaster, Discernment, Ethics, Mitigation, Preparedness, Recovery, Reflection, Response, Social Analysis, Social Justice, Vulnerable Populations

INTRODUCTION

As natural and man-made disasters increase and have become an unfortunate but routine part of life, this research considers the application of Ignatian principles as an additional tool for the academic education of emergency managers. It is profound asking modern educators and emergency managers to be innovators by incorporating and utilizing Ignatian principles from a 450-year-old religious tradition into a contemporary framework. This approach empowers emergency managers to be mindful and contemplative decisionmakers, providing an opportunity to do the best good in an emergency or disaster scenario.

Academic, degree-granting programs in emergency management have sprouted throughout the United States with the goal of preparing the next generation of emergency managers to meet future challenges. Due to the high levels of stress in the field, and the accompanying impact on communities, it is crucial to offer emergency and disaster managers established systems which empower them to

DOI: 10.4018/IJDREM.2021070102

do their jobs and offer them the tools to make conscious and holistic decisions regarding interactions with communities they serve. Ignatian spirituality and discernment provokes not only thoughtful decision making, but also careful consideration about the consequences of those decisions. Including Ignatian principles and discernment into emergency and disaster management education encourages an approach to decision making which fosters intellectual and spiritual wisdom, irrespective of its religious underpinnings.

Emergency management is an emerging field. There is no standardized ethical code for emergency managers or a standardized curriculum for academic programs teaching emergency management. An opportunity exists to compliment academic programs by utilizing Ignatian principles as guidelines. These principles have universal applications which could provide an ethical framework for emergency management decision making. Including these tools in academic emergency management curriculums offers a holistic solution by empowering emergency managers with unique skills for disaster mitigation, preparedness, response and recovery issues which foster focusing on individual needs and respect for their unique circumstances.

This document analysis study seeks to explore, understand and develop a comprehensive application of Ignatian principles into academic emergency and disaster management programs. The research presented in this instance is both original and novel since the concepts of ethics and decision making have not been addressed from the Ignatian perspective and there has been no published research suggesting these principles could be utilized to improve critical thinking, increase social consciousness and promote academic excellence. The research review focuses on peer reviewed academic data which examines Ignatian principles, and emergency management training and education. Understanding existing, potentially relevant research is critical in determining how Ignatian principles could integrate into academic EDM programs.

This research adds considerable value to the known collective of knowledge related to emergency management ethics and decision making by offering an improvement after analyzing aggregated relevant published research. This study approaches a crucial issue from a unique perspective and proposes a practical solution. Existing research in the field of EDM academia has limitations as it pertains largely to the need for curriculum development for academic EDM programs, with little discussion regarding content.

Research Questions

- Why should educators and educational institutions integrate Ignatian principles into emergency and disaster management academic programs?
- What are the benefits of integrating Ignatian principles into emergency and disaster management academic programs? (if any)
- How can emergency and disaster management students utilize Ignatian principles?

For the context of this study, the following definitions and terminology should be considered.

The term **Jesuit** can be used to describe a member of the Society of Jesus, a Roman Catholic order of priests and brothers founded by Ignatius Loyola (Traub, 2010). The term **Saint Ignatius** refers to one of the most influential theologians of the 16th century and the founder of the Society of Jesus. During the second period of his life, he experienced a spiritual awakening – a study of theology and service to others. Previous studies mostly define **Ignatian Principles** as frequently accepted guidelines or characteristics influenced by experiences of Ignatius of Loyola. **Ignatian Spirituality** refers to spirituality for everyday life, and presents a pathway for deeper prayer, meditation, and good decisions guided by discernment and a life of service to others and is adaptable with a base of profound humanism.

METHODOLOGY

This study is qualitative, utilizing a Constructivism and Interpretivism Worldview Method (Creswell, 2014). The research seeks to understand and offer a particular approach to the theory of education of emergency management professionals. This inquiry is the result of complex issue development both through the researcher's own professional experiences and as a graduate student at Georgetown University and motivated by exploratory research seeking to innovate in the field. This is an appropriate strategy for this preliminary research since it is original research for the field of EDM and there is no prior research on the topic. To understand the overlapping of Ignatian pedagogy and EDM, an initial evaluation of existing documentation was appropriate in order to determine whether further research would be necessary and if the merging of both disciplines would prove beneficial in reinforcing positive skills to emergency management professionals.

The initial review of the existing literature on the topics consisted of in depth search of the database products available through Georgetown University, this included EBSCO products and ProQuest Central. Below are the findings of the central key words and their results. The search is limited to peer reviewed articles.

Ignatian, Ignatius + pedagogy or teaching + emergency management, ProQuest produced 186 results non relevant to the topic. They included the term management but not a combination of both terms and not used with any relevant application. Ignatius referred to authorship.

Jesuit, Jesuits + emergency management + higher education, 7 articles found, not one addresses Jesuit values in Emergency Management Education directly. The topics covered included Jesuit universities, higher education, simulation exercises during humanitarian crisis and civic engagement, social activism, Laudato Si and Environmental Justice, and political resistance. These topics could be used as point of reference and educational material for emergency management professionals.

Emergency management + academic standards + higher education returned 2 EBSCO results only one is pertinent to EDM. 13 Pro Quest results two articles are relevant and one is the same article as the one found in EBSCO (McCreight) and are both included in the literature review.

Ignatian Spirituality + Emergency Management + Education, no result was found directly related to emergency management, but one results out of the five on Teaching of Business Ethics (Balotsky) is included in the literature review and pertinent to teaching of ethics and an ethical learning model. The rest of the results applies to teacher retention, social activism, environmental justice and social workers.

Emergency Management + Critical Thinking + Education, articles found related to healthcare aspects and how critical thinking is imperative as it relates to patient care, three articles found and included in the literature review (Peerbolte, Collins and Kiltz).

Emergency Management or Disaster Management + Ignatian Spirituality or + Education, none of the results found were pertinent to the research.

Ignatian Spirituality + Management + Education, two of the results are included in the literature review as they can be used as an example from other management fields. They are not directly related but apply to other fields of management.

Discernment + Emergency Management or Emergency Preparedness, 29 results included ethics and healthcare articles, but none related to the research in question.

Additionally, searches were performed in Google Scholar and Lexis Nexis. Subsequent of the initial terminology and keyword combination presented, a revision of the key word search was conducted in an attempt to locate additional literature that could help create a sound argument for implementation of Ignatian principles analogous of other disciplines. The additional terms searched individually and in combination included: academia, academic standards, critical thinking, decision-making, disasters, discernment, education, emergency management, emergency, ethics, higher education, homeland security, Ignatian, Ignatian spirituality, Jesuit, pedagogy, professional, skills, spirituality, training and values.

The documents and data were read, analyzed and checked for reliability and validity. Data was sorted and saved into differentiating research segments or disposed if wholly irrelevant. Data availability was limited due to the originality of the research and no data directly opposed the study. Available data demonstrates why educators should integrate Ignatian principles as an additional innovative tool into EDM academic education.

LITERATURE REVIEW

Ignatian History - Background

Reverend John H. O'Malley established a comprehensive approach to the history of Ignatius of Loyola and the Society of Jesus, more commonly known as the Jesuits. What started as an inspiration among "friends in the Lord" and unfulfilled dreams of a pilgrimage from Paris to the Holy Land started a chain of events that made the Jesuits an approved order within the Catholic Church upon the approval of Pope Paul III on September 27, 1540 (O'Malley, 2014). From inception, it is imperative to understand the differences between the Jesuits and other orders, their commitment to ministry and service to others, and how this applies to emergency management.

The Jesuits have no geographical limits and are open to overseas ministry. They are committed to accepting missions anywhere in the world, and by a special vow obligated to be ready to travel. This commitment is a vow to be missionaries at the discretion of the Pope (O'Malley, 2014). The Society, even when priests founded it, made a provision for non-ordained members. Consequentially, within a few years from the Jesuits foundation lay people became one-third of their members (O'Malley, 2014). Similarly, to emergency and disaster management, a multidisciplinary operation, Jesuits were flexible since their creation. One of the most controversial aspects of their order is their non-observance of Liturgical Hours, which at the time of their creation was considered almost a requirement for a religious order. Their reason for non-observance was the need for greater flexibility to be available to serve their community in ministry if anything occurred at any time of day or night (O'Malley, 2014).

Another central aspect of Jesuit history is education. The Jesuit commitment to education transcends academic excellence; and was created with the goal of helping society, as a work of charity or what St. Ignatius referred to as a "common good." Even if the consensus was to send younger members to established institutions, the eventual widespread of Jesuit education was inevitable. Jesuits accomplished something no other religious order had ever done, creating 800 institutions in 200 years and serving as an inspiration to other religious organizations to become involved in education (O'Malley, 2000). O'Malley's "Foundations" in *The Jesuits: A History from Ignatius to the Present*, opens a window to similarities between Jesuits and Emergency Management by a life committed to service to others and a readiness to deploy which most people would not consider.

One of the most valuable legacies of Ignatius is his classic text the *Spiritual Exercises*. First published in 1548, this fundamental work is a guide for a four-week meditation period which focuses on the life of Jesus. In modern times, the *Spiritual Exercises* usually take place in a retreat house with the guidance of a spiritual director. Annotations to the *Spiritual Exercises* allow flexibility and accommodation for working individuals who cannot take a month to meditate or are not ready (Martin, 2010).

Having a general knowledge of the *Spiritual Exercises* is valuable as spiritual aspects begin to coincide with professional ones. Many times, people face the challenging question of What should people do? Alternatively, as emergency managers, many questions would arise and how those questions answers affect thousands of people. So, how can this help us? The *Spiritual Exercises* are not intended to be inspirational but practical, serving as a guide that only recommends how to adapt the process to the needs of each individual person (Sheldrake, 2015). The text utilizes guidance about spiritual discernment and making life choices and helpful hints about practical matters with the explicit goal of assisting the individual to grow spirituality (Sheldrake, 2015). The flexibility of

the text allows individuals to implement the integration of Ignatian principles into the practice of EDM and decision making.

Emergency and Disaster Management Education

Standardization

In “The Profession of Emergency Management: Educational Opportunities and Gaps,” a landmark article on emergency management education, the author attempted to inventory the current state of formal programs for the discipline. Using a survey format, she sampled 1,886 schools identified by an internet search regarding their programs. Those sampled included universities, colleges, technical programs and state agencies offering training and instruction. After determining the existence of a program, she categorized the educational offerings in emergency management. She then further refined their research by identifying known gaps and highlighting opportunities (Darlington, 2008).

The results were striking. Formal programs in emergency management were varied. While some programs were highly structured and more theoretical, others provided more hands-on education. Nonetheless, there were commonalities between them all and accompanying gaps. Identifying these gaps was the most useful part of the author’s research (Darlington, 2008). This work provides a baseline for emergency management education. Notably, the authors pointed out gaps in emergency management which remain relevant today. Specifically, the authors argue for emergency management curriculums which include real-world problem-solving skills (Darlington, 2008).

McCreight recognized a need for uniformity in curriculum for homeland security and emergency management in “Educational Challenges in Homeland Security and Emergency Management.” Published in 2009, he argues for constructive debate on the necessary curriculum, educational requirements and delivery mechanisms for the profession. Notably, he identifies four major issues in setting uniform curriculum for homeland security and emergency management students.

First, he highlights the inherent issues in entangling the fields of homeland security and emergency management. While there may be some carryover, the two are not the same. Second, standardizing instruction through online learning may either enhance or degrade interaction with experts, exercise experiences and shared perspectives from other students and faculty. Third, there are specific challenges in the extent to which any program prepares students for rapid integration into emergency management and homeland security roles. Finally, there is a significant challenge in determining which topics to include in the curriculum (McCreight, 2009). McCreight argues that a continuation of the present fails to adequately meet professional and operational needs and change is needed. However, he is realistic recognizing that any change is not likely without some upheaval.

In the state of Indiana, Brown assessed the educational needs of emergency managers and homeland security by surveying 155 professionals in the state. Like other researchers elsewhere on this subject, she found no standards and a general lack of consensus concerning literature and academic programs among emergency managers in Indiana (Brown, 2015). While there have been attempts to establish core competencies, these were skills rather than academic competencies in degree programs. The study shows practitioners found skill sets more valuable than theoretical knowledge, and participants preferred training over education.

Brown mentioned Pelfrey and Kelley (2013) conducted research at the Naval Postgraduate School, and the leadership found homeland security education prepares students for “complex critical tasks” meaning critical thinking and decision making (Brown, 2015). These skills are one of the most critical aspects of education. Cognitive skills improve performance in an array of disciplines to include social sciences. Even when Brown’s research presents limitations and was only conducted in one state with emergency managers who worked in healthcare related fields, it is valuable because it opens a window into the need for further research and a more comprehensive academic curriculum for emergency managers.

Critical Thinking, Consciousness & Competencies

In an exploratory study, Peerbolte sampled emergency managers in the state of Virginia, specifically addressing their critical thinking skills. From her results, she argues for emergency managers who are able to think critically to perform the duties assigned to them effectively since failure can have severe consequences to communities and mean the loss of life, property or irreparable damage to the environment (Peerbolte, 2010).

Peerbolte utilized the Watson-Glaser Critical Thinking Appraisal, Form S (WGCTF-S) to establish a baseline for emergency managers and their abilities to assume and manage risk in the study. The WGCTF-S measures study participants score in five specific critical thinking areas: (a) inferences, (b) recognition of assumptions, (c) deductive reasoning, (d) interpretation, and (e) evaluation of arguments. Peerbolte then compared the scores of the 54 emergency managers in Virginia to the critical thinking scores of 4,790 peer-level managers drawn from an archival database.

In Virginia, emergency managers rate below average in their ability to think critically when compared to other management professionals (Peerbolte, 2010). This suggests in an emergency or complex situation when life or death decisions must be made, and good judgment is expected, they may not have the skills necessary to perform their essential duties. Although the data in the study limits its scope, the findings are meaningful because critical thinking is a necessary and often overlooked skill for emergency managers.

Linda Kiltz also agrees with the importance of actively teaching and constantly developing critical thinking skills in homeland security and emergency management curriculum. As this is a complex and active process which includes the cognitive and emotional realm of reason, it is not a passive process and should be included in the education of next generation professionals (Kiltz, 2009).

Another vital aspect to consider is the application of critical consciousness as a framework to expand the cultural competence of mental health professionals who respond to victims of natural disasters empowers counselors to provide disaster mental health services to communities in need. Mental health and disaster response professionals agree cultural competencies are necessary for effective disaster response. There is an absence of training for cultural competencies in disaster relief which suggests current disaster preparation is insufficient (Goodman & West-Olatunji, 2009).

Critical consciousness begins with reflection and the development of awareness. The theory of critical consciousness has been used as a tool for the development of cultural competence and social justice ideals. This theory has been used to facilitate critical thinking and a greater understanding of oppression, which leads to action-oriented social justice. The development of critical consciousness allows counselors to work collectively, thereby transforming group-work into an experience of reciprocity, engagement, and growth (Goodman & West-Olatunji, 2009). As with critical consciousness, emergency management cultural competency has not been addressed properly, and emergency management education and it is still evolving overall academically. There is a need for standardization concerning cultural competency skills in emergency management education. Since there is no standardization, there is no baseline to measure competency as with other disciplines. Cultural competency, the ability to effectively interact with people across cultures, is imperative in EDM because failure suggests vulnerable communities are more susceptible to greater risk during disasters (Knox & Haupt, 2015).

Blanchard offered a “Top Ten Competencies for Professional Emergency Managers” in 2005. While outdated, in context it remains beneficial due to assessing failures experienced shortly after Hurricane Katrina with the goal that identified shortfall competencies be incorporated into college courses for emergency managers by academics (Blanchard, 2005). The competencies are not comprehensive and presents more ideal behavior than true skills necessary for emergency managers. Notably, none of the competencies identified by Blanchard are value added without critical thinking. Education is vital in multi-dimensional understanding younger generations – who they are and how their contributions can benefit whom they are serving.

Application of Ignatian Spirituality and Pedagogy to Applied Disciplines

Ignatian spirituality is one which seeks reflection, one which fosters humility and encourages discernment, and which embraces a comprehensive approach to prayer to cultivate the whole human being (Herrera, 2000). Herrera explores Ignatian spirituality and connects religious aspects to psychological ones. He establishes the *Spiritual Exercises* as an extraordinary contribution to spirituality in the Western Hemisphere by summarizing the relationship between the Ignatian tradition in the religious context and the secular ability of humility and wisdom acquired by discernment and service to others (Herrera, 2000). This study adds value because it approaches Ignatian spirituality from a secular psychological comprehensive perspective, which is a different non-religious perspective.

For this research, it is imperative Ignatian spirituality is explained in a manner which makes it comfortable and accessible for students, readers, professors and instructors of all backgrounds. Articles like this one, which explain the psychological aspects of religion, are crucial. Also, it is important to highlight the Ignatian approach to decision making, outlined in the *Spiritual Exercises*. Jesuits believe decision making should be a systematic process, which is a practical approach guided by God's will. Discernment of spirits is a way of understanding the inner battle between good spirits and evil spirits to decide (Martin, 2010).

As Ignatian spirituality is systematical, practical, flexible, and holistic, there is also value within Ignatian spirituality in transformational social sciences and contributions in the field of action research. David Coghlan from the University of Dublin details overlaying concepts between Ignatian spirituality and transformational social sciences (Coghlan, 2005). Coghlan's research emphasizes the methodology of spirituality research as experimental and questions the objectivity of the discipline consequently creating mistrust in the academic discipline associated with such research. While this also calls attention to dilemmas associated with studying spirituality, Ignatian spirituality seeks integration of intentionality and outcomes (Coghlan, 2005).

Coghlan simplifies Ignatian spirituality in an easy to understand manner by the non-religious by simplifying that an "Ignatian God is busy, and to be found in acting in the word..." He also simplifies the *Spiritual Exercises* and seeking God and expressing love in action, responding according to the grace we receive (Coghlan, 2005). In the research, both perspectives – scientific and religious – are systematic and aim to answer questions in cycles, both methodologies utilized an established framework which inquired about personal experiences and addresses upstream and downstream inquiries. Self-reflection occurs in both scenarios if pertinent. Analytical research and Ignatian spirituality both responded to create a more socially conscious individual. The study is essential to support the value of including Ignatian principles – contemplation, discernment, inner freedom, transformational change, commitment to social justice and self-awareness – as part of an EDM curriculum. The inclusion of these principles fosters reflection for decision-makers and encourages a practice of inquiry within leaders of the profession, as well as academic excellence, in order to advance the development of the field in academia.

Leadership

Integrating Ignatian spirituality through social science and humanities perspectives promotes developing proficient, moral business leaders. A similar methodology application is viable for EDM professionals. In "Integrating Leadership Development with Ignatian Spirituality," the author presents a new approach to building a spiritual leadership development practice based on the principles of leader and leadership development, spiritual leadership and Ignatian leadership (Rothausen, 2017).

After completing an exhaustive literature review, the authors posit a model which business leaders develop based on six categories of interdependent developmental activities. These activities are: planning with discernment, vocation-based experiences, spiritual reflection, present fault examination, moral and practical leadership education, and spiritual direction relationships (Rothausen, 2017). This work demonstrates how spiritual language and practices fit with secular professions. The author illustrates how long-standing religious traditions can dovetail with a model based on social science to

highlight spiritual and moral development. To date, many of the works in the field were concerned with development at the organizational level while neglecting the individuals who carry out the work. The focus on human development offers better understanding and appreciation on how best to influence business practices toward the common good (Rothausen, 2017).

On the topic of leadership, Bausch argues comprehensive education in leadership for individuals who can create, nurture and sustain the vision of the organizations (Bausch, 1995). Bausch argues for implementation of more comprehensive education of servant leaders including a framework which is idealistic based on Ignatian principles, yet practical to meet the demanding requirements of management education.

Management

How Jesuit professionals think at work is just beginning to be understood. In “Ignatian Spirituality & Management,” an attempt is made to understand the effects of distinct spiritual practice on management. By focusing on the experience of Jesuits, there is an emphasis on a personal, inner and reflective approach to spirituality. The results demonstrate leadership attitudes of the subjects are influenced by their spiritual values, which also influences their respective organizations (Lecourt & Pauchant, 2011).

The authors categorized six general categories which have consequences on leadership and organizations: 1) the decision-making process; 2) human resource management; 3) organizational management; 4) social responsibility; 5) career development; and 6) meaning of work. Then, the authors examined how Ignatian executives handled everyday issues in each category (Lecourt & Pauchant, 2011). Notably, for decision-making, the authors found Ignatian executives relied on “spiritual discernment.” This process allows for pondering the arguments of each decision, as well as providing a choice on how to carry it out, and a thorough study of each option. Discernment allows for consideration of subjective elements, as well as a connection to the Divine (Lecourt & Pauchant, 2011).

Ethics

New ethical learning models in business education have the potential for use in EDM education. In “How Teaching Business Ethics Makes a Difference,” a four-stage model proposes incorporating the concepts of moral integrity and intellectual understanding and attempts to foster a business climate which measures beyond profit (Balotsky & Steingard, 2006). Using Ignatian self-reflection and discernment, the authors examined comments by 195 undergraduate and graduate students regarding ethical attitudes and business conduct. Ignatian principles are embodied in the questions answered by students. The authors found ethics education can raise students’ ethical awareness and shift moral attitudes dependent on levels of understanding. However, the authors admit methodological weaknesses in their research make it impossible to predict long-term effectiveness (Balotsky & Steingard, 2006).

Balotsky and Steingard suggest the spiritual dimension of humanity as a necessity for moral development and ethical decision-making. Furthermore, teaching business ethics makes a difference for students and the business world (Balotsky & Steingard, 2006). This work is essential to Ignatian spirituality in EDM education research because it marries business ethics and Ignatian principles. Simply put, business ethics makes a difference and students could benefit from learning more. Even more so as accepted business ethics harmonize with Ignatian teachings.

Shelagh Larkin, in a limited but beneficial study, aims to demonstrate the role which spirituality plays in the professional development of social worker students. The study is crucial since findings demonstrate when it comes to professional development, the Jesuit value that was most significant was “cura personalis” or to care for the “whole person” (Larkin, 2010, p. 448). The module focuses on a framework around spirituality and purpose instead of religion. With a holistic perspective, there is a more profound question to participants as it challenges their own values system and connects them deeper with self-reflection and discernment for ethical practice.

There can be different results learned from self-reflection and discernment, but some students found going through the process of reflection was proportionate to practicing self-care. The participants also found reflection was a step for preparation and reflection was a useful and fundamental tool in order to resolve ethical conundrums and being able to practice reflection regularly gave them a structure and a systematical approach resulting in greater clarity when faced with a challenging professional situation (Larkin, 2010).

Larkin's study presents limitations since it only included 14 students and was conducted in the field of social workers, but it is still relevant because it overlaps many aspects of emergency management. Both fields need professional development, interact with vulnerable populations and stressful situations, work with disaster relief, and seek to improve the lives of those affected by hazards. So, this study is relevant and beneficial in both fields. The study found reflection and discernment for ethical practice do not necessarily translate to spiritual development. However, this is important since the goal is to expose students and encourage the discussion and research of spirituality in professional development and education (Larkin, 2010).

Also analogous to emergency management is an article on business ethics that aimed to guide the MBA program at the University of San Francisco by applying Ignatian values to "The Management Exercises." Stackman and Connor promote a goal for students to engage in discernment, build character, make ethical choices and become active members of the community through citizenship (Stackman & Connor, 2016). Stackman and Connor simplify *magis* for people who are not familiar with Jesuits without trivializing it as "more" yes, in a society which always "wants more", and "needs more" and is always "demanding more" and "seeks more" and they do so by defining the term *magis* as "holy boldness" instead of just the Latin translation to "more" or "greater" (Stackman & Connor, 2016). The Jesuit perspective of always seeking to pursue greatness for others seems quite fitting. Some things must be explained a step further to be understood in context – "holy boldness" is one of them.

"The Management Exercises" provides an overall ethical framework to prepare students to be better leaders and overall better global citizens with grounded ethical perspectives. Practicing discernment regularly allows people to adjust perspective and reflection allow for —*cura personalis* or care of the person, —*cura apostolica* care of the work, and by taking care of the person and care of the work there is a connection with others greater than individual needs or differences (Stackman & Connor, 2016). This type of research is valuable because it reinforces the importance of values and mutual respect between stakeholders. It brings moral and ethical perspectives to participants to apply in professional fields. Business is a profession directed to producing wealth and improving the world. If these principles find a place in fields like business ethics, the field of EDM could add a new ethical lens which would be indispensable as practitioners deal with extremely challenging situations.

In order to be able to apply Ignatian spirituality to the academic education of emergency managers, it is essential to consider how the application of this concept has either benefitted or hindered other professions. In Van Hise and Massey's research, they observe the Ignatian Pedagogical Paradigm framework and its application into an ethics accounting course. This approach comes out of necessity due to failures in the profession of accounting in the twenty-first century (Van Hise & Massey, 2010). This statement resonates for the field of emergency management due to the difficult ethical choices professionals confront and a lack of established ethical guidelines. Emergency management does not have uniform ethical guidelines but utilizes ethics from several disciplines which interact with the EDM profession. When there is not an established consensus about what standards to follow, it naturally allows for questions. This study was born from those questions. The five components of the Ignatian Pedagogical Paradigm fell into place and created a cohesive guideline for the course context, experience, reflection, action, and evaluation.

This research is beneficial because it describes specific characteristics of Jesuit education which can be implemented when merging it with EDM to benefit course recipients. It is value-oriented, pursues excellence, relies on the spirit of community, and encourages lifelong openness to growth (Van Hise & Massey, 2010). These characteristics are relevant to emergency management and making

socially conscious decisions in a context of personal care and concern, which is a Jesuit staple, while being able to learn from life experiences and each other.

Decision Making

This work is vital because it attempts to explain the link between spirituality and executive decision-making. Emergency and disaster management students will undoubtedly draw on their belief systems when making decisions in their profession. The 4D's is a 4-step process for decision-making. The system, which could benefit EDM professionals, is based on the works of St. Ignatius Loyola, founder of the Jesuits. In "Using Ignatian Spirituality in Secular Psychotherapy and Beyond," the 4D's are set forth as discovery, detachment, discernment, and direction. The process of 4D's can find utilization in numerous situations. It provides an organized framework for thinking through decisions. Despite the user's religious affiliation, the process is useful (Plante, 2017).

The discovery phase refers to assessing gifts, talents, desires, and wishes. Detachment encourages a disconnect from the outcome of the decision-making process and the influence of others. The discernment phase focuses on ongoing reflection and deliberate and thoughtful decision-making. Direction draws on the previously described D's to find the path which makes the most sense (Plante, 2017). This work is noteworthy because it describes and discusses how Ignatian spirituality found an application into the practice of psychotherapy. There are parallel uses in EDM which would be beneficial in decision-making.

Literature Review Conclusion

There are limitations regarding research related to this topic due to the nature of the subject. Similarly, there is no direct research to support integration of Ignatian principles in EDM education. The best approach in supporting the chosen topic is drawing on similarities from applications in other disciplines and outlining appropriate comparison and parallels.

Findings and Implications

EDM Ignatian Inspired Academic Framework

Evidence supports establishing a relationship between Ignatian spirituality and disaster management. Many other professional disciplines have benefitted from the practices given to the world by Ignatius of Loyola more than 450 years ago. The proposition of applying Ignatian principles to a modern education is bold, but EDM is an emerging academic field with a need for direction. Jesuits are known for their academic excellence and their humanism. Their commitment to social causes complements EDM. Also, the Jesuit commitment to intellectual rigor and the mission of education for the betterment of society offers educators an opportunity to empower future emergency managers with little downside risk.

The research and literature support an EDM academic framework with Ignatian principles based on:

Spiritual Exercises – The *Spiritual Exercises* are central to it as the legacy program of prayers and examination left by Ignatius containing guidance to attain self-awareness to make conscious decisions and seek personal transformation. The *Spiritual Exercises* are a book of experiences and practice instead of a book of doctrine (Lecourt & Pauchant, 2011). This venerable practice could be presented to modern day emergency management students as an additional tool offering a holistic approach to complex decision making which is adaptable to fit anyone, from any religion and no religion, and to also fit any schedule. Currently, emergency managers face severe challenges not only professionally, but educationally. Their educational curriculum is not comprehensive, but instead is an accumulation of topics related to hazards and disasters (Darlington, 2008). The hallmark of a critical thinker is an inquiring mind and good questioners where cognitive, emotional growth, education and experience meet (Darlington, 2008).

Introducing a modified version of the *Spiritual Exercises* into the modern-day academic curriculum of emergency managers improves their critical thinking and decision-making abilities. It also improves their understanding of humanity and the repercussions of decisions made by promoting spiritual understanding and morality to balance individual experience. Students are encouraged to submerge in the process of finding themselves while being systematic and conscious about the methodology of discernment.

Discernment – A central element of Ignatian spirituality and the *Spiritual Exercises* utilized as a vital aspect in the process of decision making, it enables inner freedom. The technique utilized in the sixteenth century has several steps of application which no longer present limitations to a narrow reality of good and evil, but encourage growth and spiritual advancement (Luevano, 2009). This approach to decision making is systematic and benefits how people make decisions, not only ethically, but in relationship with other individuals and the world. This is crucial. As an example, lessons learned from Hurricane Katrina detail the New Orleans levee system and critique the compromising choices made involved cost, scheduling and political pressure as a series of faulty decisions (American Society of Civil Engineers [ASCE], 2015). In this case, the people in charge of decisions failed to contemplate the whole picture, and hence, the moral responsibility of their decisions. When people make decisions systematically, and there is discernment involved, there is time to reflect on the choices and how these choices affect not only a small segment of the population, but the county, state, nation and world. As considerations occur about the short- and long-term effects, clear decisions with good judgement consequentially result in the highest good for the most people. The discernment model of “think globally, act locally” allows leaders the freedom to perform daily tasks (Trauffer, 2008). This approach applied to EDM operations benefits the world and limits the consequences of poor decision making due to lack of consideration of ramifications for those not affected at the time of the disaster. The process of Ignatian discernment is valuable because it acknowledges the comprehensive approach to decision making, which includes cognitive skills and considers emotions and feelings (Herrera, 2000).

Reflection and Contemplation – Are both central tools to assessment of self, utilizing imagination to envision a better world. Reflection is an essential tool of understanding relationships and to appreciate implications in the continuing search for the truth as it is of fundamental value for the topic of study (The International Commission on the Apostolate of Jesuit Education [ICAJE], 1993). Contemplation allows for imagination and action (Prevot, 2017) and reflection encourages imaginative solutions which will benefit all the stakeholders involved in the event and fosters social consciousness because it relies on imagination to think about alternative more positive solutions. From a philosophical perspective, Rousseau’s common good principle argues for social cohesiveness; as more people are doing better, the society will be better off (Zack, 2006). Creative solutions promote the most good for the largest number of people. These arguments are not based solely on religious practices but are comprehensive and universal in application. Reflection and contemplation can be used as tools for innovative solutions.

Critical Thinking – Emergency managers rank lower than other management professionals in critical thinking skills (Peerbolte, 2010). Critical thinking is a skill which is vital for the profession of emergency management, where life or death decisions are frequently at issue. Complex critical thinking tasks are often dismissed from the practitioner’s perspective favoring training over education. Skills are treated as more important than academic competencies and more valuable than theoretical knowledge (Brown, 2015).

Emergency management is a developing academic field in need of standardization. Teaching and teaching critical thinking are two different things. One is passive, the other active. Linda Kiltz argues this includes a cognitive and emotional realm of reason, and necessary to develop effective, practitioners based on experiences. The active process questioning and asking “why” is important

because it engages in exercises of effective decision making and in writing assignments which promote a higher order of thought incorporating a personal reaction to the topic (Kiltz, 2009). Kiltz' perspective for developing emergency management courses mirror the use of Ignatian principles to utilize reflection and critical thinking, personal experience and context to develop critical thinking. This is highly important as it is easier to dissect an after action report on a disaster, but it is of higher difficulty to utilize critical thinking and emotions to make a decision which may impact thousands, if not millions of people when at times people's own values or ethics may be at stake. This is the reason developing critical thinking and engaging in these kinds of exercises regularly is important. Critical thinking is a skill of regular use, which adds value with demonstrated proficiency, and is crucial for any professionals.

Academic Excellence – Fosters a humanistic system and intellectual rigor with the goal of developing professionals in diverse fields of study with a comprehensive, integrated approach to education. Bringing this aspect of Jesuit education into EDM would improve the profession academically. As discussed in the literature review, the commitment to service and the need for flexibility of the society, which at the time of Ignatius was a controversial aspect because the Jesuits did not observe liturgical hours, facilitated community service by allowing the ministry to be available at any time (O'Malley, 2014). Flexibility is also a central value for emergency managers. When studying the ethics of a disaster, ethics and response is an issue for stakeholders involved as it pertains to moral responsibility and responsiveness. Jesuits have always been convinced formal schooling is a good thing for society (O'Malley, 2000). This is still a valid argument and benefits emergency managers. A better educated emergency manager offers more to society and as a leader. Consequentially, educating for the overall betterment of society and the common good is fundamental.

Ethics, Social Analysis and Justice – Social consciousness and the premise of acting in the most moral way to save lives and limit destruction (Menkhaus, 2009) is a concept which applies to several different fields and to foreign policy and conflicts of war. Educators, especially those working in Jesuit institutions, have a moral responsibility to advance the institution's mission, and this includes sending professionals into the field who are ethically responsible, and are conscious about the social implications accompanying the decisions they make, which may include cultural diversity, environmental consciousness, racial justice, humanitarian obligations, ethical goals. Optimal management of complex disasters require the understanding of ethics and its relationship with society (Geale, 2012), understanding the relationship is crucial as emergency managers need to be just and guide their decisions with the wellbeing of the affected community as the main priority considering the main goal is to alleviate human suffering. The field of emergency preparedness and response seeks to promote health, liberty and rights, seek justice and equity, efficiency, accountability professionalism, integrity, and civic and personal integrity (Jennings & Arras, 2008). All of these are topics in emergency management ethics courses and aspects of Ignatian principles. The difference is delivery and instruction. Ignatian pedagogy utilizes human experience as much as possible to understand the world. Students are encouraged to bring their values and feelings into the classroom.

In EDM, practitioner experience is paramount and promotes relatability to the communities they will serve. Most people are affected by disasters in negative ways, which impact how they interact with communities and how they serve in the future. The integration of Ignatian principles and social justice and teaching the importance of social consciousness to students is a practice which refocused Jesuits attributed to Fr. Pedro Arrupe but traces back to St. Ignatius and the inception of the Society (Menkhaus, 2009).

Encouraging students and professors to interact utilizing and discovering their own moral compass and moral centering as part of their education experience allows them to utilize their emotional

intelligence and experiences as well as their unique role in the world making it more similar to the experiences they will face in their workplace. The relational ethic of caring encourages the caregiver to be all attentive to the cared-for and to put aside their own values and try to understand the expressed needs of the cared-for (Noddings, 2010).

In addition, it improves social skills and teaches conflict resolution as people learn to respond to their own feelings and interact with others. This is paramount in the field of EDM where people are vulnerable to immense amounts of stress and are often in positions of management or leadership. Emotional intelligence is a tool every leader should develop to help build connections with other people, develops a sense of sensitivity, logical, conceptual and creative thinking as well as interpersonal skills, effective leadership intertwines with emotional intelligence (Batool, 2013).

Ignatian principles foster self-awareness and emotional intelligence, are transformative and encourage self-regulation and intentionality resulting in a life with purpose and service to others. The spiritual aspect of the individual is an important part of a person as the biological, psychological and social, and impact how individuals see and interact with the world (Larkin, 2010). Promoting self-regulation and accountability as tools to empower the emergency management profession and serving communities in several capacities. Students will be professionals with tools to advocating for vulnerable populations, human rights, resource poor settings in need of additional attention, competent leaders, ethical integrity, cultural sensitivity and to fulfil their duties with the ultimate goal of promoting a common good and the good of their societies served during a disaster or emergency.

LIMITATIONS

This research presents factual limitations due to a lack of studies from both fields together. Even further, the research conducted in Ignatian spirituality, principles and pedagogy is brief since there is an over 450-year history condensed in a short paper. There are additional constraints in the amount of literature available in the field of EDM education and curriculum.

In reference to research as an ethical researcher, this is a reflective practitioner who provides a radical transformation, privileging nobody, and manipulating nothing, is an advancement for benefit of humanity (Costley & Gibbs, 2006). Ethics are complex and highly subjective and this research is exploratory and limited in regard to Ignatian principles, ethics of EDM education and personal values; it is important individuals understand the researcher's own values, ethics and personal experiences were the motivation to conduct the study.

RECOMMENDATIONS

The recommendation is an innovative academic curriculum which includes Ignatian principles and ethical topics pertinent to emergency and disaster management. This curriculum encourages an Ignatian Pedagogy approach, one which is practical and fosters relationship and community building within the classroom. A comprehensive academic curriculum incorporating Ignatian principles and EDM concepts benefits students by integrating concepts that foster interpersonal relationships. The merging of these two fields integrates classroom and community at a deeper level. More important, decision makers are encouraged to factor all the consequences of their actions and evaluate their relationship with each other and the world. As Rev. Peter-Hans Kolvenbach addressed participants at the International Workshop on Ignatian Pedagogy: A Practical Approach, he reminded participants that:

Jesuit education involves formation of the whole person. In our schools we are asked to integrate this fuller dimension precisely to enable students to discover the realm meaning of life, which can turn give direction to understanding of who we are and why we are here. It can provide criteria for our priorities and crucial choices at turning points in our lives. (Kolvenbach, 1993, p. 4)

Rev. Kolvenbach also addressed the need for discernment in colleges and universities Discernment is pivotal. And so in our schools, colleges and universities reflection and discernment must be taught

and practiced. With all the competing values that bombard us today, making free human choice is never easy. We very rarely find that all the reasons for a decision are on one side. There is always a pull and a tug. This is where discernment becomes crucial. Discernment requires getting the facts and then reflecting, sorting out the motives that impels us, weighing values and priorities, considering how significant decisions will impact on the poor, deciding, and living with our decisions. (Kolvenbach, 1993, p. 5)

The use of strategic tools of discernment and reflection will result in the implementation of the novelistic framework. The introduction to students of topics in Emergency and Disaster Management and Ignatian principles creates a relationship and integration not only into the subjects of study but into the classroom and the community. Exercises that teach reflection and utilize comparison immerse students in self-discovery and a deeper appreciation for the communities they serve.

Students will be able to learn about ethical and legal aspects of emergency management as they practice inquiry, reflection and discernment consciously. Subjects such as social justice, vulnerable populations and social inequalities during the cycle of disaster allow Ignatian principles to be discussed as students demonstrate and engage in relevant EDM topics. Disasters and the interaction with diverse communities and stakeholders such as faith-based organizations and non-governmental organizations require knowledge of spirituality and the role they play during disasters. Teaching cultural sensitivities, biases and how these topics affect emergency and disaster management relate to solidarity and the common good.

The implications of local, national and global disasters allow for a discussion of concepts of justice and integration of Ignatian principles as major emergency management concepts are introduced and approached from different perspectives that include each participant's previous professional and personal experience. Additionally, including training in emergency response and community resiliency and social service can bridge cultural and social gaps and improve community perceptions of risk and improve relationships with stakeholders. There are a variety of emergency management topics that can be implemented and benefit students if applied from an Ignatian principles perspective. Jesuit educational institutions have a moral obligation to advance their mission by providing an underlying Ignatian education into their professional education.

CONCLUSION

This research suggests there is room for Ignatian principles in professional practice but its application in emergency and disaster management education is wholly dependent upon the receptiveness of educators and educational institutions. The utilization of the *Spiritual Exercises*, discernment, contemplation and reflection as tools for professional decision making is a personal choice of the practitioner. Nonetheless, the inclusion of Ignatian principles in the emergency and disaster management academic curriculum, particularly in Jesuit institutions, advances the institution's mission and make the case for self-awareness in decision making and promote social justice, as well as foster critical thinking. The implementation of Ignatian principles into the EDM curriculum exposes students to a unique perspective in their educational journey, allowing them an opportunity to reflect about their relationship with their profession and the communities they are serving or will serve in the future. Secular practices are unaffected by exposure to Ignatian principles but may be uplifted by the contributions of students and eventual practitioners as they engage in the journey of self-discovery, emergency management ethics and Ignatian principles.

Abbreviations

ASCE: American Society of Civil Engineers

CST: Catholic Social Thought

EDM: Emergency and Disaster Management

Fr.: Roman Catholic or Orthodox priest.

ICAJE: The International Commission on the Apostolate of Jesuit Education

Rev.: Reverend

SCS: Georgetown, School of Continuing Studies

USCCB: United States Conference of Catholic Bishops

WGCTF-S: Watson-Glaser Critical Thinking Appraisal, Form S

ACKNOWLEDGMENT

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. Additionally, I would like to acknowledge and thank Associate Director for Mission Integration Jamie Kralovec of the School of Continuing Studies at Georgetown University. He was an inspiration to seek to do more and provided me with personal and academic guidance and shared vast knowledge in all things Ignatian. I would also like to thank Georgetown SCS Library Director, Ladislava Khailova, Ph.D., who assisted me with research and methodology and Assistant Dean of the Georgetown University, McDonough School of Business Paul Lambert for providing me with valuable advice. Finally, I must express my gratitude to my home support team, my husband Travis Trueblood and my son Ricardo for providing me with continuous encouragement throughout my years of study and for believing in me when I did not believe in myself. This accomplishment would not have been possible without them. Thank you!

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