

A CASE STUDY: THE INVESTIGATION OF HOW THE CATHOLIC MISSION AND  
IDENTITY AT A SMALL, PRIVATE, CATHOLIC, LIBERAL ARTS INSTITUTION  
IS MANIFESTED IN THE INSTITUTIONAL CULTURE

A Dissertation

Presented to

The Graduate Faculty at The University of Akron

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

Karl Rishe

December, 2015

A CASE STUDY: THE INVESTIGATION OF HOW THE CATHOLIC MISSION AND  
IDENTITY AT A SMALL, PRIVATE, CATHOLIC, LIBERAL ARTS INSTITUTION  
IS MANIFESTED IN THE INSTITUTIONAL CULTURE

Karl Rishe

Dissertation

Approved

Accepted

---

Advisor  
Dr. Susan Kushner Benson

---

Interim Department Chair  
Dr. Peg L. McCann

---

Committee Member  
Dr. Sandra Coyner

---

Interim Dean of the College  
Dr. Susan G. Clark

---

Committee Member  
Dr. Gary Holliday

---

Dean of the Graduate School  
Dr. Chand Midha

---

Committee Member  
Dr. Susan Olson

---

Date

---

Committee Member  
Dr. Nicholas Santilli

## ABSTRACT

This study was done at a small Catholic college in the Midwest that has had great change over the past 15 years. The senior leader, staff and faculty Catholic identity and mission was explored by investigating the culture at the institution. The investigation was done using qualitative methods. Interviews from senior leaders, staff and faculty were done along with personal observations and document reviews in order to better understand the Catholic identity and mission of the institution.

This study found that the Catholic mission and identity is communicated by story telling from person to person about the founding Catholic order. This study also found that senior leaders, staff and faculty viewed the Catholic mission and identity as serving the underserved. Furthermore, serving the underserved was how the senior leaders, faculty and staff viewed social justice. This study provides the framework to create a survey that could be done at multiple institutions to investigate the manifestation of the Catholic mission, faculty and staff compromise, and the understanding of social justice. Finally, this study found that the traditions and history of the founding Catholic order continues to have influence over the culture of how the faculty and staff manage discriminatory stimuli at the work place.

## DEDICATION

To the smartest women I have ever known, my wife Renee, and my grandmother, Jennet. Finally, to my son Cal and my dog Indy, we can now go play...

## ACKNOWLEDGEMENTS

I would like to sincerely thank the members of my committee for helping me along this educational journey. The process of completing my doctorate has not been a series of hoops to jump through, but a series of captured educational experiences that have changed me as a person. My personal introduction as Dr. Rishe is suiting because I now think differently than when I began this journey as Mr. Rishe. It is because of Dr. Coyner, Dr. Olson, and Dr. Holiday that my cognitive processes have changed into a person that asks why and how to everything.

I would like to send a special thank you to Dr. Santilli. He was able to challenge my way of thinking to better understand how the entire college functions through culture and how that reflects on the student experience. Without the guide of Dr. Santilli I would not understand how to succinctly write for a reader who is unaware of the subject matter.

I do wish there were better words to use other than thank you for my feeling towards Dr. Kushner Benson. I cannot begin to express how grateful I am for her appropriate levels of challenge and support throughout this process. She is an amazing teacher and an even better person.

My mother and father are amazing people that have always given me the opportunity to be anything and do anything. I am so thankful that they had big dream for me and let me dream big myself.

This document was edited and proofed many times by many people. No two people corrected the document more times than Danielle Dimoff and Vicky Wright. I am forever in your debt. You are amazing women.

Finally, I would like to thank my wife Renee and my son Cal. I know it was difficult working through balancing so many long nights of writing. Your ongoing support when times got dark was just what I needed to push through. Thank you and I love you.

## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	x
CHAPTER	
I. INTRODUCTION .....	1
Origins of Catholic Higher Education .....	2
Defining Catholic Mission and Institutional Identity .....	3
Theoretical Framework .....	4
Mission, Identity and Culture of Catholic Universities .....	5
Beta Institution.....	6
Purpose of the Study .....	8
Importance of the Study.....	9
Scope, Assumptions and Limitations .....	10
Definitions of Terms.....	11
II. LITERATURE REVIEW.....	13
Catholic Higher Education History and Purpose in the United States.....	13
1789-1899: Growth, Purpose, and the "Classics" as a Curriculum .....	14
1900-1940: Early Curriculum Changes and the Introduction of Accreditation.....	15
1940-1989: The impact of WWII and Conflict with the Vatican .....	16
The G.I. Bill .....	17

Dearth of the Clergy .....	17
Formation of the International Association of Catholic Universities .....	18
Change and conflict with the Vatican.....	18
Pacem in Terris .....	19
International Federation of Catholic Universities at Land O'Lakes .....	20
1989-Present: Ex Corde Ecclesiae .....	21
Applying Ex Corde Ecclesiae to Catholic Mission and Identity in Higher Education .....	23
The Pillars of Ex Corde Ecclesiae .....	23
The Principles of Good Practice in Student Affairs at Catholic Colleges and Universities .....	25
Research on Mission and Identity at Catholic Universities .....	27
Administrators understand and implementing the Catholic Culture.....	28
Clergy to lay transition.....	29
The Manifestation of Institutional Culture .....	30
Organizational Behavior and Organizational Culture .....	31
Manifestation of Culture .....	32
Values .....	33
Perspectives.....	34
Artifacts.....	34
Physical grounds. ....	34
Verbal and behavioral artifacts .....	35
Assumptions.....	35
Linking Institutional Culture and Mission with the Four Pillars .....	36



Beta Institution: Seeking Stability in an Era of Change .....	38
History of Beta Institution .....	38
The first students and buildings .....	39
Residence halls and baby boomers .....	40
Serving women on the weekends .....	40
Financial Hardship and Change .....	41
Individual Mission and Identity History at Beta Institution .....	42
The Changing Mission .....	42
Mission Components .....	43
Catholic Identity Statement.....	44
Summary .....	45
III. RESEARCH METHODS .....	47
Research Context .....	47
Situating Myself as the Researcher.....	48
Participant Selection .....	50
Senior Leaders .....	51
Staff Members .....	51
Faculty Members .....	52
Data Collection Procedures.....	52
Individual Interviews .....	55
Personal Observation and Field Notes .....	56
Document Review.....	57

Quality and Rigor.....	57
Triangulation .....	57
Member Checking .....	58
Researcher Reflection .....	59
Audit Trail.....	60
Data Analysis .....	61
Segmenting the Data .....	62
Categories of the Catholic Identity and Mission Statement .....	62
IV. RESULTS .....	66
Research Question #1: How Does the Catholic Mission Manifest Within the Senior Leaders, Staff and Faculty Culture? .....	66
Serving Underserved Students .....	66
Serving students with financial needs.....	70
Meeting students' academic needs .....	71
Supporting the whole student .....	72
Promoting social justice.....	73
Staff and Faculty Compromise .....	75
Personal time.....	75
Multiple positions .....	76
Extended academic support .....	77
Financial compensation .....	77
Senior Leaders understand.....	78
Faculty and Staff concerned with financial compensation .....	79

Working conditions .....	80
Outdated systems .....	80
Professional development .....	81
Research Question #2: How Do Senior Leaders, Staff and Faculty at Beta Institution Perceive the Catholic Mission? .....	81
Forming Perceptions Discriminatory Stimuli .....	82
Stories and Traditions .....	82
Stories of students overcoming adversity .....	83
Social Norms of Kindness .....	84
Helping others .....	84
Condolences .....	85
Research Question #3: What Factor(s) Contribute to the Culture of the Catholic Mission? .....	86
History and Tradition of the Sisters .....	86
Senior Leaders .....	87
Faculty .....	88
Staff and Charism Retreat .....	89
Limited Resources .....	90
Doing a lot with a little .....	90
Little resources are in the past .....	91
Physical Space .....	91
The Chapel .....	91
Crucifix .....	92
Prayer .....	93

V. CONCLUSIONS.....	94
Values are Communicated through History and Tradition.....	94
Staff and Faculty Compromise to Live the Mission .....	97
Showing value to all people.....	98
Cognitive dissonance .....	99
Jumpers .....	100
Landers .....	100
Retirees .....	101
Social Justice is Viewed as Serving the Underserved .....	102
Suggestions for Future Research .....	105
Communication of the History and Tradition .....	106
Faculty and Staff Compromise .....	106
REFERENCES .....	108
APPENDICES .....	113
APPENDIX A. INTERVIEW QUESTIONS .....	114
APPENDIX B. EMAIL TO SENIOR STAFF.....	116
APPENDIX C. EMAIL TO FACULTY .....	120
APPENDIX D. EMAIL TO STAFF.....	121
APPENDIX E. INTERVIEW CONSENT STATEMENT.....	122
APPENDIX F. POWERPOINT SLIDES TO PARTICIPANTS.....	124
APPENDIX G. EMAIL SENT CONCERNING MEMBER CHECKING.....	126
APPENDIX H. MEMBER CHECKING THEMES.....	127

APPENDIX I. BETA INSTITUTION'S STATED MISSION AND  
CATHOLIC IDENTITY STATEMENTS .....135

## LIST OF TABLES

Table		Page
1	Beta Institution Growth.....	7
2	<i>Ex Corde Ecclesiae</i> .....	22
3	Hellwig's Practical Ways to Realize the Catholic Mission.....	24
4	The Principles .....	26
5	Senior Leadership .....	52
6	Staff Members at Beta Institution .....	53
7	Faculty Members at the College .....	54
8	Location of College Documents .....	58
9	A Priori Codes.....	64
10	Sample Survey Questions .....	107

## CHAPTER I

### INTRODUCTION

It is agreed upon by most scholars that one of the genuine strengths of American higher education is its institutional diversity. The diversity of American higher education institutions includes public and private, two-year and four-year, for-profit and not-for-profit, and faith-based and secular. Each institution brings a unique mission and vision to the educational enterprise bringing a sense of stability in the face of a changing world. While American higher education has remained a relatively stable social institution this does not mean that the sector does not experience crisis and change. How do institutions with such diversity change in order to survive? Large endowments, prestigious reputations, and educational environments all play a factor but Kuh (1993) suggests it is the mission of the institution that keeps the institution thriving. Land grant, Ivy League, and faith-based institutions each understand what makes their mission and educational experience unique. Each of these institutions still face the same struggles of changing enrollments, shrinking enrollments and the loss of faith in higher education by society. How an institution changes in order to live its mission shapes the organizational culture of that institution (Schein, 1990).

The purpose of this study was to examine how a small Catholic college, representative of institutions from the faith-based sector of higher education, has crafted a sustainable future in the face of changing environmental conditions in higher education.

Specifically, this study will explore how senior leaders, staff, and faculty members at a small Catholic college appropriate the Catholic mission and institutional identity as a frame for working with students and crafting a viable future for the institution. This study did not seek to understand how the Catholic mission and identity manifest within the student culture but with those that deliver and are shaped by that mission and identity through senior leaders, staff members, and faculty members. First, a review of the evolution of Catholic higher education in America articulating the evolution of Catholic institutions as they move from single-sex institutions charged with training clergy and religious to institutions dedicated to the search for truth within the mission and identity of Catholic Social Teaching and the Catholic intellectual tradition is examined.

### **Origins of Catholic Higher Education**

American Catholic higher education through the past 226 years has seen institutions change from primarily educating men to be Catholic priests, to educating a diverse population of people of all faiths and no faith (Gallin, 2000). American Catholic higher education had a difficult beginning. The first 111 years of American Catholic higher education saw only 30 percent of institutions survive because of financial challenges and changes in student population (Power, 1972). Those institutions that survived the first 111 years were credited to surviving due to location and their ability to attract and retain students that could financially pay to attend. This is not so different than the current troubles of attracting and retaining students with shrinking financial resources of today's American Catholic higher education institutions (Ferrall, 2011). O'Connell (2012) stated that the current status of American Catholic higher education is again in a state of crisis, not unlike the full sector of higher education, because of



shrinking high school graduates, the change of incoming student expectations, and financial challenges. O'Connell (2012) predicted that a number of Catholic higher education institutions will close because of these struggles while others will thrive.

Research by Rausch (2010) found that American Catholic higher education institutions that thrive have had to change, but remain true to the mission of Catholic higher education. Specifically, Rausch argued that thriving institutions did not lose sight of the significance of the Catholic mission and identity when faced with the need to adapt to a changing environment. Research by Hellwig (2004) and Morey and Piderit (2006) further suggested that the thriving American Catholic institution of today must fully understand their Catholic mission and live the values and traditions of the founding order to maintain a constant sense of purpose and meaning in the face of a changing world.

### **Defining Catholic Mission and Institutional Identity.**

Historically, the mission of American Catholic higher education institutions is rooted in the overall purpose of the Catholic faith (Nichols, 2005). The purpose or mission of the Catholic faith is based in the worship of Jesus Christ, and living a life that is in line with Catholic values. These Catholic values to live by can be seen as how an American Catholic higher education institution lives the values of Catholic social teaching (O'Connell, 2012). Catholic social teaching is a holistic approach of how someone can help the world through Christianity.

The Catholic identity is seen as how the institution's Catholic culture has been and continues to be shaped by the founding order and current population that works and attends the institution (O'Connell, 2012). The work by Estanek and James (2010) supported Rausch's (2010) work that found the faculty and staff must understand the

Catholic mission and identity in order for the faculty and staff not to experience internal conflict when delivering the mission to students. This internal conflict, coined cognitive dissonance by Festinger (1957), is the result of a person's behaviors and beliefs being misaligned.

The current state of American Catholic higher education has been framed by the document *Ex Corde Ecclesiae* written by John Paul II in 1990. *Ex Corde Ecclesiae* has four pillars to identify how American Catholic institutions should demonstrate they are Catholic. These pillars are examined in detail in chapter 2. It has been found by Hirt (2006) that it is difficult for each Catholic higher education institution to live these pillars in all the same ways. Catholic higher education institutions have great diversity: the student population they serve (Hirt, 2006), financial constraints (Rausch, 2010), faculty and staff population (Morey & Pidert, 2006), and founding order identity (Moore Gardner, 2006). These four factors of diversity make it difficult to evaluate the four pillars on each campus (Hellwig, 2004).

Because no two Catholic higher education institutions are the same, the Association of Catholic Colleges and Universities (ACCU) has suggested practical ways in which institutions could realize the four pillars. ACCU suggested investigating what ways each institution is Catholic instead of how they are not. Research conducted by Rausch (2010) suggested looking at the Catholic mission and identity to identify ways in which an institution is Catholic.

### **Theoretical Framework**

The theoretical framework of organizational culture was used in this study to better understand how an American Catholic higher education institution lives the

Catholic mission and identity. Schein (1990) stated, “culture is what a group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration” (p. 113). American Catholic higher education has had its culture built over the past 226 years by solving problems based in a changing student population, the research needs of faculty, the criteria of accreditation, and the decline in clergy working at these institutions (Morey & Holtschneider, 2003). This study on Catholic higher education culture is based in the work of Kuh (1993).

### **Mission, Identity and Culture of Catholic Universities**

Morey and Piderit (2006) examined how a Catholic institution in contemporary society maintains its Catholic mission and identity while being able to thrive in the American higher education society. Morey and Piderit (2006) found that in order to live the Catholic mission and thrive in the American higher education society, Catholic institutions must understand their culture. Kuh (1993) further explained that in order to investigate the mission of an institution the culture must be truly examined. The culture is how an institution lives and breathes. The mission is to provide written guidance to how the institution should behave, but the culture is how the institution actually behaves and makes decisions (Kuh, 1993).

The evaluation of an institution’s mission and identity can be done by a culture audit stated Kuh (1993). Hellwig (2004) further explained the mission and identity of an institution is to be evaluated individually because of the many different variables that constitute an institution. The work of Hellwig (2004), Morey and Piderit (2006) and Rausch (2010) indicated that the investigation of the Catholic mission and identity lives in the culture of the institution, specifically in American Catholic higher education. The

seminal work of Schein (1990) and Kezar (2001) identified culture as the way an organization moves towards its goals as it shapes the formal and informal rules and actions of the organization.

Kuh (1993) has broken down higher education into four points to be investigated: values, perspectives, artifacts, and assumptions. The values are enacted ideals that serve as the grounding for judging situations, acceptable actions, and observations.

Perspectives are seen as “shared rules and norms applicable to a given context, including the social manifestations through behaviors” (Kuh, 1993, p. 7). Artifacts are tangible properties that can be seen or observed. “Assumptions are the tacit beliefs that members use to define their role, relationships to others, and the nature of the organization” (Kuh, 1993, p. 7). When a culture audit is done each of these four areas are investigated to better understand the culture of an institution.

### **Beta Institution**

Beta Institution was founded in 1922 and originally served only traditionally aged women, most of whom sought entry into the founding religious order of nuns. The first 78 years of Beta Institution’s history saw new buildings built, a staff transition from majority clergy to majority lay, and new academic programs established. The 1990s brought a decline in enrolment at Beta Institution and in 2000 Beta experienced a crisis financially. Beta Institution was faced with a critical choice: change the mission and purpose of the institution or risk closure.

The Board of Trustees made a decision to change the type of student Beta Institution would admit. Beta Institution started to recruit and admit men, expand its academic programs, and establish 22 division II athletic teams to purposefully attract this

new student body (Whelan, 2011). As a result of an increase in the student population the faculty and staff numbers changed as well. The total number of faculty and staff was increased to keep up with the growing student numbers. Because of the increase in the student numbers the ratio of clergy decreased in that time at Beta Institution, as it did at most Catholic higher education institutions (Gallin, 2000). The changes at Beta Institution from 2000-2015 can be seen in Table 1.

Table 1

*Beta Institution Growth*

Fall 2001	Fall 2014
<ul style="list-style-type: none"> <li>• 245 undergraduate students on campus</li> <li>• 200 women living on campus</li> <li>• 4 Division III women sports teams</li> <li>• Less than 5% students of color</li> </ul>	<ul style="list-style-type: none"> <li>• 1,245 undergraduate students on campus</li> <li>• 650 men and women living on campus</li> <li>• 22 Division II varsity sports teams</li> <li>• 33% students of color</li> </ul>

Schein’s (1990) work on culture would characterize the changes made at Beta Institution as the way the institutional activity changed to stay open. This work would also point that the changes, because of external factors, would alter the internal integration. The internal integration of values, perspectives, artifacts, and assumptions are what makes up the culture of an institution (Kuh, 1993). The culture at Beta Institution would have been through a tremendous change because of the great influx and new diversity of the student population and new programs created at the institution in 1999.

Whelan (2011) and Brown (2012) investigated the marketing and leadership that allowed Beta Institution to thrive after experiencing financial difficulties. Whelan (2011) examined the role in leadership when the institution was in a stage of growth. Brown

(2012) investigated the success in marketing when trying to grow enrollment at the institution. The studies conducted by Whelan (2011) and Brown (2012) explain why the institution was able to change by growing the enrollment of gender and visual diversity. These two works did not look at the culture of the institution or how the institution lives their Catholic mission and Identity. It was the recommendation of both these works to perform culture audits in order to understand how the changes have affected Beta Institution.

Beta Institution is identified as a Catholic institution of higher education. The changes in student population, faculty, staff, and senior leadership have helped the institution thrive in difficult financial times. At the time of this study it was not known how the Catholic mission was manifested at Beta Institution. Rausch (2010) suggested that in order for institutions like Beta Institution to continue to thrive they must still live the Catholic mission of the founding order. The research of Moore Gardner (2006) further stated that faculty, and staff must be committed to the Catholic values of the founding order for the institution to live the Catholic mission. The purpose of this study was to understand if and how the Catholic mission was demonstrated at Beta Institution.

### **Purpose of the Study**

The purpose of this study was to conduct a case study interviewing faculty, staff and senior leaders of Beta Institution to understand if and how the Catholic mission was demonstrated at Beta Institution in light of the noted changes to the student population, staff and faculty and the implementation of new programs. The case study was conducted in spring 2015. Interviews, document reviews, and observations were used to answer

three research questions and perform a qualitative investigation of the Catholic mission. The research questions listed below were used to guide this research.

1. How does the Catholic mission manifest within the senior leaders, staff, and faculty culture?
2. How do senior leaders, staff, and faculty at Beta Institution perceive the Catholic mission?
3. What factors contribute to the culture of the Catholic mission?

### **Importance of the Study**

The results of this study will help Vice Presidents of Student Affairs and Deans of Students understand how the Catholic mission is manifested in a day-to-day function at an institution that has experienced great change. The work of Estanek and Larrey (2010) found that a Catholic institution's student affairs division is tasked with carrying out the Catholic mission and identity. Although it is found that the student affairs staff are charged with carrying out the Catholic mission, the work of Morey and Pidert (2006) found Catholic higher education institutions that have their Catholic mission and identity represented by both staff and faculty deliver a better educational experience to students.

Staff members that work within student affairs, often called practitioners, will also find this study of interest as they seek to understand the factors within the culture that help contribute to living the Catholic mission. A deeper understanding of the perception faculty and staff have of the Catholic mission, and a deeper understanding of the factors that contribute to that culture will assist practitioners that will be tasked to carry out the Catholic mission.

Finally, this work can bring a greater understanding to how faculty understand and facilitate the mission within the institution. The foundation of each institution is the faculty. How the faculty lives the Catholic mission and identity can be tied to the success of an institution (Morey & Pidert, 2006). This work also demonstrates how faculty rationalize the Catholic mission with their own personal beliefs in order to avoid cognitive dissonance.

### **Scope, Assumptions and Limitations**

The scope of this qualitative study was to investigate the Catholic mission and identity that is or is not present at Beta Institution. This study also sought to understand the factors that contribute to the Catholic mission and identity at Beta Institution. It was not within the scope of this study to seek to understand the student perspective of the Catholic mission and identity. It was the scope of this study to understand the senior leaders, faculty, and staff culture as it pertained to the Catholic mission and identity.

The following assumptions serve as the foundation to the study. The work of Morey and Pidert (2006) and Moore Gardner (2006) supported that the Catholic mission and identity are not limited to assisting students with their personal development but also to helped faculty and staff with their personal development. Therefore, an assumption in this study was that living the Catholic mission and identity was positive for faculty and staff. The second assumption is that each participant was honest and wanted to help answer the research questions posed. This is stated because as an internal researcher it is important to note that participants knew me as a researcher and as a colleague.

There are several limitations of this study. This study was conducted with participants from one institution. This was done in order to have the same culture



experiences of values, perspectives, artifacts and assumptions consistent with each participant. It is understood that each participant has their own individual experiences that shape how they seek to understand institutional culture. Therefore, each person's experience of institutional culture is true because it is their experience and is not more or less valid than another's experience.

A second limitation is that the impact of the Catholic mission and identity on the student population is not known. Further work could be done with student focus groups and student interviews to better understand the student perspective.

### **Definitions of Terms**

**Catholic Mission and Identity Statement:** A statement produced by Catholic higher education institutions to ensure they are living the four pillars of *Ex Corde Ecclesiae*.

**Cognitive Dissonance:** When a person experiences intrapersonal conflict between their actions and their beliefs because of messages; verbal and nonverbal.

**Discriminatory Stimuli:** A set of experiences that a person uses to decode current experiences.

**Institutional Culture:** Collective, mutually shaping patterns of institutional history, mission, physical settings, norms, tradition, values, practices, beliefs and assumptions which guide the behavior of individuals and groups in an institution of higher education and which provide frames of reference for interpreting the meanings of events and actions on and off campus (Kuh, 1993, p. 2).

***Ex Corde Ecclesiae:*** A document written by John Paul II in 1989 that present four pillars Catholic colleges should follow.

**International Federation of Catholic Universities:** An organization formed by Catholic colleges and universities to unite Catholic higher education institutions when talking about issues presented by the Catholic Church. Some examples have been curriculum and research explored by faculty.

**International Association of Catholic Universities:** Organization created by the Catholic church as a result of decreasing clergy at Catholic colleges and universities.

**Lay Leadership:** Those who are at the senior leadership level at Beta Institution who are not clergy.

**Mission Statement:** A published statement a college or university uses to identify who the institution serves and how they serve the community.

***Pacem in Terris (Peace on Earth)*:** Document written by Pope John XXIII in 1963 to ask Catholics nationally to share their faith with everyone and to learn about the faith of others.

***The Principles of Good Practice in Student Affairs*:** A document written by Estanek and James in 2010 to help student affairs administrators facilitate the Catholic mission and identity sent down by the four pillars of *Ex Corde Ecclesiae*.

**Senior Leadership:** College administrators at Beta Institution who are the president of an institution or those who report directly to the president.

**Vatican:** Location in Rome where the Pope and other Catholic leadership work, the term is used in this study and in American culture referring to the leadership of the Catholic Church. This is the decision making body on many Catholic policies.

## CHAPTER II

### LITERATURE REVIEW

This literature review is organized into four parts. First, the history and purpose of Catholic higher education is presented to provide a backdrop for the changes and challenges that have occurred in American Catholic higher education. Second, an overview of relevant research pertaining to the Catholic mission and identity at individual institutions is reviewed. Next, a description of the different parts of institutional culture and mission are described using the work of Kuh (1988). Finally, the changes that have occurred at Beta Institution that have led to changes in the mission and the culture are depicted.

#### **Catholic Higher Education History and Purpose in the United States**

There are four eras that describe the evolution of American Catholic higher education. The history and purpose of Catholic higher education in the United States has changed significantly since the founding of Georgetown College as the first Catholic college in 1789. The changes within the greater society, the Catholic Church, and American Catholic higher education have shaped what each institution now defines as their Catholic identity and mission. It is difficult to understand the Catholic identity or mission of any institution without first examining the changes that have occurred in American Catholic higher education in the past 226 years.

### **1789-1899: Growth, Purpose, and the “Classics” as a Curriculum**

The first 110 years of American Catholic higher education saw many institutions open and close, as well as the purpose of those colleges shift. Georgetown College was established in Washington, DC in 1789; this was followed by 41 other all-male Catholic institutions from 1789-1849 (Power, 1972). The missions of these institutions focused on three areas including: (a) preparing and educating clergy, (b) providing structure for more missionary activities, and (c) cultivating religious and moral values in young men (Power, 1972). Approximately three and a half percent of the first 42 Catholic colleges survived the financial hardship in higher education from 1789-1849 (Hutchison, 2001). The financial hardship was brought on by students' inability to pay tuition, and unwillingness to stay long enough to graduate from the institution (Hutchison, 2001).

From 1850-1900, there were over 150 Catholic institutions chartered with a survival rate of 30 percent. This was attributed to the growth of Catholic Americans from 2 million in 1850 to 12 million in 1900. This growth stemmed from increased numbers of Catholic immigrants as opposed to individuals choosing to convert to Catholicism from other faiths (Leahy, 1991).

The purpose of Catholic higher education changed in the latter part of the 1800s. A primary focus was no longer to train clergy, as seminaries were established to fulfill that need within the church. The Bishops' close ties with the colleges began to decrease because of a lack of a direct link of clergy coming out of Catholic colleges (Gleason, 1997).

Saint Louis University offered the first four-year degree in 1887, moving away from the three-years of humanities previously offered at all Catholic colleges (Rudolph, 1990). In 1887, Pope Leo XIII and the United States Bishops founded the Catholic University of America in an effort to integrate faith and science. The curriculum of colleges during the late 1800s was mainly on the classics which included Latin, Greek, Math, and Rhetoric (Thelin, 2004).

### **1900-1940: Early Curriculum Changes and the Introduction of Accreditation**

The industrial expansion and need to become an accredited institution brought great change to the curriculum at American Catholic higher education institutions during the early part of the 1900s. The curriculum at most Catholic colleges and universities in the United States held true to the faith and did not teach the necessary curriculum of science that was required for accredited institutions in the early 1900s. Curriculum that explored or sought to explain concepts that did not parallel the teachings of the Catholic faith were not taught at the time (Rudolph, 1990).

In the early 1900s higher education institutions sought to be accredited by outside agencies. In 1913, the University of Notre Dame became the first Catholic institution to be accredited by the North Central Accrediting Association (Leahy, 1991). In 1934, the push for a change in curriculum for accreditation was supported by the foundation of the Jesuit Educational Association that unified and coordinated education at all levels for Jesuit institutions (Gleason, 1997). During this time, Catholic institutions had begun to change their curriculum to earn the appropriate accreditations for their programs. Institutional accreditation enabled the receipt of government aid and resulted in increased enrollment (Leahy, 1991). Enrollment of Catholic students increased from 16,000 in

1916 to over 162,000 in 1940 with the founding of 53 new Catholic institutions with the aforementioned change in curriculum (Rittof, 2001).

The change in curriculum and the increase in student population allowed faculty members to explore their research interests while, at the same time, meeting the demands of accreditation (Rittof, 2001). This started faculty engaging in academic freedom at Catholic institutions. The increase in student population was a direct link to more non-clergy, or what is now known as lay faculty, teaching courses (Rittof, 2001).

It was not until the 1940s that other Catholic institutions followed suit and began to change their curricula in ways that were consistent with accreditor expectations (Gleason, 1997). Such expectations, for example, encouraged the offering of science courses that explored evolution, and allowed professors to conduct research to explore topics that might conflict with the basic ideal of Catholicism. This exploration of research that conflicted with the basic ideals of Catholicism drew the attention of the Vatican.

### **1940-1989: The impact of WWII and Conflict with the Vatican**

During the time period from 1940-1989, Catholic higher education institutions rose in enrollment because of the G.I. bill and the entry of baby-boomers into the student pipeline. They also saw a decrease in clergy and had several conflicts with the Vatican. It is important to understand what conflicts Catholic higher education institutions had with the Vatican and the results of those conflicts before investigating the current status of the Catholic mission at an institution. The primary dimensions of the conflict centered on the curriculum being taught and the research invested by faculty. The changes during this period allowed institutions to have their own Catholic mission separate from other

Catholic institutions and from the Vatican. Three factors influenced change during this time period: The G.I Bill, dearth of clergy, and formation of the International Association all led to change and conflict with the Vatican and Catholic higher education institutions.

**The G.I. Bill.** As with all of higher education, Catholic colleges and universities saw an increase in enrollment after World War II. The Servicemen's Readjustment Act of 1944, informally known as the G.I. Bill, paralleled the Catholic beliefs of freedom, equality and tolerance for diversity (Gleason, 1997). The age had increased of the new students, but so did the maturity and the need for spiritual guidance after war (Rittof, 2001). Therefore, students coming back from war desired an institution that had a strong Catholic identity to serve the spiritual needs.

**Dearth of the Clergy.** The growth in enrollment created a dearth in the number of qualified priests, brothers, sisters, or nuns needed to serve in leadership positions at Catholic colleges and universities. The number of total people seeking clergy positions world wide also decreased due to more opportunities from the civil right movements. This resulted in a number of people going into clergy to decrease and the number of leadership positions to increase at American Catholic institutions (Gleason, 1997). Lay people (non-clergy) had begun to serve in leadership positions and the relationship with the Church had begun to suffer (Gallin, 2000). The Catholic Church questioned the ability of lay people to lead Catholic missions given their broad knowledge and experiences and lack of Catholic training. Catholic missions were previously in the hands of those that received intellectual and formational training in Catholic faith (Morey & Holtschneider, 2003).

**Formation of the International Association of Catholic Universities.** In 1949 the Vatican created the International Association of Catholic Universities (IACU) to develop criteria that would identify a college or university as a Catholic institution of higher education. This was done as a direct result of the decrease in clergy in leadership positions at American Catholic higher education institutions. The criteria for membership was debated and initially restricted to only pontifical schools that were recognized by the authority of the Holy See. Only the Catholic University of America in the United States fit the criteria at the time. However, the University of Notre Dame, Fordham University, and Boston College also were admitted partly due to the size of their student population and the influence they had in the Catholic Church (Garrett, 2006). Given that only four American Catholic institutions were permitted as members of this association, dissonance grew between American Catholic higher education institutions and the Vatican. There were a number of Catholic institutions not in the IACU that had begun to communicate with each other about how they struggled to meet the regulations put forth by the Vatican. The communication among institutions was the infancy stages of the International Federation of Catholic Universities (IFCU). The criteria for entering the IACU had changed with *Pacem in Terris*, a document written to unite all Catholics by Pope John XXIII.

**Change and conflict with the Vatican.** The Catholic mission at Catholic institutions of higher education were still seen as created by and maintained through a relationship of the college's founding religious order. The fading number of clergy from religious orders, demands from the Vatican to meet standards put forth by IACU and the changes in American culture because of WWI and WWII left Catholic institutions



investigating how to live their own Catholic mission. Three separate forces assisted Catholic higher education institutions to address this identity crisis. The document *Pacem in Terris*, IACU, and the meeting of the International Federation of Catholic Universities at Land O' Lakes helped Catholic Higher Education institutions attain the status as a "university in the full modern sense of the word" (IFCU, 1997, p. 119). This was the push in history where an institution would define how it saw itself as Catholic and not how others saw it as a Catholic institution.

**Pacem in Terris.** In 1963, Pope John XXIII wrote the document *Pacem in Terris* (Peace on Earth) in an attempt to unite all Catholics. This document called for Catholics to be open to all men and to be understanding and selfless. Pope John XXIII stated, "Since men are social by nature, they must live together and consult each other's interests. That men should recognize and perform their respective rights and duties is imperative to a well-ordered society" (p. 31). This document opened the door for parents, teachers, and clergy to allow and even encourage students to attend non-Catholic higher education institutions.

*Pacem in Terris* ended the long, bitter disagreement between the Vatican and American Catholic institutions (Gallin, 2000). The disagreement was from the previous criteria put down from the International Association of Catholic Universities in order to be considered a Catholic institution of higher education. The document called for Catholics to be more open about conversations of faith and tolerant of other opinions. This saw the increase of lay leadership in the work of the Catholic Church (Leahy, 1991). Most Catholic educational institutions, prior to 1960, had a common culture that included a commitment to a sense of community, the liberal arts, and character development

(Gallin, 2000). The identity of Catholicism was manifested through its strong relationship to the institutional Church through the founding religious order.

**International Federation of Catholic Universities at Land O' Lakes.** In 1967, the International Federation of Catholic Universities met in Land O'Lakes, Wisconsin to compose a publication known as *The Nature of the Contemporary Catholic University* (Gleason, 1997) or the Land O'Lakes Statement (Estanek, James & Norton, 2013). This document stated that a Catholic institution must have autonomy and academic freedom in order to face any authority. The authority institutions were seeking the ability to set their own directing in curriculum and research.

This was the autonomy and academic freedom the institutions wanted. The document stated "theological investigation today must serve the ecumenical goals of collaboration and unity" (IFCU, 1997, p. 120). The document also indicated that support for research in all fields will be given by the Catholic Church. They will "be prepared to undertake by preference, though not exclusively, such research will deal with problems of greater human urgency or of greater Christian concern" (Gallin, 1992, p. 9). This was not fully supported by the Catholic Church until Pope John Paul II produced *Ex Corde Ecclesiae* in 1990.

There was much controversy over the statements in the documents produced at Land O'Lakes. One of the most notable was that the document clearly stated that Catholicism must remain a part of the identity of the Catholic institutions and that theology must be acknowledged as a legitimate discipline (Burtchaell, 1998). It also stated that "the Catholic university of the future will be a true modern university but specifically Catholic in profound and creative ways for the service of society and the

people of God” (IFCU, 1997, p. 121). This was controversial because some Catholics and Catholic leaders did believe higher education institutions could hold true to the Catholic faith, while researching significantly in each field. This conflict continued with several other formal meetings with the International Federation of Catholic Universities. The conflict was not put to rest between the Vatican and American Catholic institutions until *Ex Corde Ecclesiae*.

### **1989-Present: Ex Corde Ecclesiae**

Despite the forward movement of the Church in the United States, the Vatican wanted to ensure that Catholic higher education remained Catholic on its terms and engaged in a campaign behind-the-scenes to make it so (O’Brien, 1994). The publication of *Ex Corde Ecclesiae* (John Paul II, 1990) was the result of that campaign and reaffirmed the need for theologians and Catholic institutions to be accountable to the Church’s Bishops (Estanek, et al., 2013). This document stated that Bishops’ committees in each country should develop local norms for the implementation of *Ex Corde Ecclesiae* (Leibrecht, 2013). As Executive Director of the Association of Catholic Colleges and Universities, Gallatin-Sterle argued that “church officials now had to deal with the universities as independent autonomous corporations rather than being able to monitor theological studies, speaker policies, honorary degrees and various student issues” (as cited in O’Brien, 1994, p. 60).

The document was reviewed and edited by the area Bishops and a formal version was not accepted until the 2001-2002 academic year. Several criteria from *Ex Corde Ecclesiae* challenged the work that was developed in Land O’ Lakes, Wisconsin. The purpose of *Ex Corde Ecclesiae* was to define the relationship between the Catholic

colleges and the Vatican and to make clear Catholic character and identity in higher education (Rittof, 2001).

*Ex Corde Ecclesiae* was described as “an affirmative document aligning the Catholic college and university with the mission of the Church, encouraging ongoing dialogue between faith and culture and emphasizing the role of the university in furthering this dialogue” (Hutchison, 2001, p. 8). Alexander and Alexander (2000) stated that Catholic institutions were “to make known their Catholic identity by integrating Catholic teaching and discipline in all university activities” (p. 1). *Ex Corde Ecclesiae* is broken down into Four Pillars present in Pope John Paul’s *Ex Corde Ecclesiae* (1990).

Table 2

*Ex Corde Ecclesiae*

Pillar Number	Pillar
1	a Christian inspiration not only of individual, but of the university community as such;
2	a continuing reflection in the light of Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3	fidelity to the Christian message as it comes to us through the Church;
4	an institutional commitment to the service of the people of God and of the human family in the pilgrimage to the transcendent goal which gives meaning to life.

Source: Pope John Paul III, 1990, pp. 13-14.

These four pillars are still used today by Catholic higher education institutions when writing their individual Catholic mission and identity statements, and they will be discussed in greater depth in the next section.

## **Applying *Ex Corde Ecclesiae* to Catholic Mission and Identity in Higher Education**

The Catholic Church set boundaries for its colleges and universities in each of these documents concerned with the mission and identity of their higher education institutions. The telling of how to live that mission and identity has been thoroughly investigated by Hellwig (2004), Nichols (2005), Estanek and James (2009), and Morey and Piderit (2006). This section will first review this literature as to how the four pillars of *Ex Corde Ecclesiae* are manifested at an institution. Next, it will review how practitioners have identified in what ways the pillars of *Ex Corde Ecclesiae* are examined. The charge of living out the four pillars of *Ex Corde Ecclesiae* and living the Catholic mission is seen to be within the Dean of Student Affairs job responsibilities according to research done by Hirt (2006). Finally, higher education institutional mission and identity will be defined and the pertinent research related to living the Catholic mission at an individual institution will be explored. The need to understand the pillars is seen to be important for presidents and senior administrators, but how to carry out the Catholic mission and identity is seen to be vital to student affairs practitioners that report through the Dean of Students Office (Estanek & James, 2010).

### **The Pillars of *Ex Corde Ecclesiae***

The identity and several key parts of a mission of being a Catholic institution were sent down by Pope John Paul II in the form of four pillars in the document *Ex Corde Ecclesiae*. The interpretations of these four pillars have been the subject of debate by Catholic institution presidents since the publication of the document in 1990 (Lively, 1996). The area Bishops can be seen by many institutions as watch dogs as to when institutions are not living these values; and not as resources to help an institution

demonstrate pillars (Hellwig, 2004). Because of the difficulty to interpret these pillars the Association of Catholic College and Universities set out to define these pillars.

Hellwig (2004), former president of the Association of Catholic Colleges and Universities, introduced suggestions of practical ways in which institutions could realize their Catholic mission. This was in response to the great diversity of the student demographics and programs offered by each institution. Such ways included the following in Table 3.

Table 3

*Hellwig’s Practical Ways to Realize the Catholic Mission*

Pillar Number	Hellwig’s Practical ways
1	a) a public profession of Catholic identity in institutional statements and public documents;
2	b) engagement with culture and scholarship by way of applying Catholic wisdom critique to all aspects of human knowledge and the curriculum;
3	c) fidelity to the Gospel as it is transmitted in Catholic tradition not only by teaching Catholic tradition but by modeling it;
4	d) service to the Church and society by bringing to bear scholarly resources to respond to pastoral needs of the Church, to help with Catholic education at all levels, and to help solve problems of the human suffering;
2	e) transmission and exploration of the broader Catholic cultural heritage in philosophy and theology, in literature and the arts, in study of nature and of society, in ritual and symbolism, in spiritual tradition, and the full celebration of the Christian calendar

Source: Hellwig, 2004, pp. 115-116

It is important to note the first statement by Hellwig (2004) that “statements and public documents” should be present with the Catholic mission (p. 115). This was further explained by the work of Nichols (2005), Woo (2005), and Garrett (2006), that the

mission of a Catholic institution should be seen in each document produced by the college. Woo further explained the mission should “permeate our systems, culture and ethos of the college” (p.31). This can only be done if the mission is visible in key institutional documents such as mission statements and job descriptions.

### **The Principles of Good Practice in Student Affairs at Catholic Colleges and Universities**

As stated previously research conducted by Hirt (2006) and further supported by Estanek and James (2010) found the offices of student affairs to tend to be the caretaker of the Catholic mission. *The Principles of Good Practice in Student Affairs at Catholic Colleges and Universities* was produced in 2007 by the Association of Catholic Colleges and Universities (ACCU), the Association for Student Affairs at Catholic Colleges and Universities (ASACCU), and the Jesuit Association of Student Personnel Administrators (JASPA) to help student affairs professionals understand and implement the Catholic mission (Estanek & James, 2010). This work is often referred to as *The Principles* and was created at the national level to evaluate mission integration at Catholic institutions.

*The Principles* originated from the work published by the American College Personnel Association (ACPA) and the National Association of Student Personnel Administrators (NASPA) in 1996 titled *Principles of Good Practice for Student Affairs*. It was created in response to a discussion held at the Rome Seminar in 2005 about how to “assess the Catholicity of one’s institution” (Estanek & James, 2010, p. 2) and to aid senior student affairs administrators with implementing the mission through student life (Estanek & Larrey, 1998).

The pressure felt by student affairs administrators was supported by Hirt (2006). His research found that student affairs offices were viewed as the acting body that needed to provide educational programs around the Catholic mission to students. *The Principles* include the following eight practices:

Table 4

*The Principles*

Pillar Number	8 Principles
4	1. Welcomes all students into a vibrant campus community that celebrates God’s love for all
1 & 3	2. Grounds policies, practices, and decisions in the teachings and living tradition of the church; builds and prepares the student affairs staff to make informed contributions to the Catholic mission of the institution
2	3. Enriches student integration of faith and reason through the provision of co-curricular learning opportunities
4	4. Creates opportunities for students to experience, reflect, and act from a commitment to justice, mercy, and compassion, and in light of Catholic social teaching to develop respect and responsibility for all, especially those most in need
1 & 3	5. Challenges students to high standards of personal behavior and responsibility through the formation of character and virtues
1	6. Invites and accompanies students into the life of the Catholic church through prayer, integration, sacraments, and spiritual direction
4	7. Seeks dialogue among religious traditions and with contemporary culture to clarify beliefs and foster mutual understanding in the midst of tensions and ambiguities
2	8. Assists students in discerning and responding to their vocations, understanding potential professional contributions, and choosing particular career directions

Source: Estanek & James, 2010, p. 2-4

In 2010, Estanek and James served as project co-chairs in the creation of diagnostic queries to aid in the assessment of *The Principles*, producing a second edition



that included “an approach to and methodology for mission assessment” (p. 4). The ACCU, ASACCU, and JASPA all agreed to work in partnership on this endeavor and another grant was secured for a retreat at Wye River in Maryland. The team included some of the original writers of *The Principles* and assessment experts, academic affairs and campus ministry leaders were invited to participate. This is now known as Wye River II which met November 12-14, 2009.

These eight practices have been a useful tool to evaluate how the mission is carried out in student life. The research from Estanek and James (2009) found that student affairs vice presidents who used *The Principles* were better able to understand their own institutional mission and better articulate this mission. Estanek and James (2010) explained, “This is a peer generated document that is the result of consultation and collaboration. While it expresses specific expectations, it recognizes the diversity of Catholic colleges and universities and, accordingly, that the implementation of these ideals will be evident in various ways appropriate to each institutional setting” (p. 3). *The Principles* is a document produced by practitioners to aid practitioners that are tasked with facilitating the Catholic mission at an institution. *The Principles* is an accepted document by the ACCU, ASACCU, JASPA and by many practitioners and scholars as to how to best facilitate the Catholic mission at an institution.

### **Research on Mission and Identity at Catholic Universities**

In any organization, identity and mission are the two critical elements that are crucial to the life of any organization (O’Connell, 2012). “The health and integrity of a Catholic organization can be determined by demonstrating that its mission flows from its identity as St. Matthew’s Gospel indicates, ‘by their fruits you shall know them’ (Matthew 7:16)”

(O'Connell, 2012, p. 155). The mission and identity of an institution should be evaluated individually because of the many different variables that constitute an institution (Hellwig, 2004).

Catholic higher education institutions have had to adapt in order to still live their mission (Woo, 2005). Variables outside of the control of the institution have led to these changes. The change in student culture, growing student diversity, the demands from parents, and the decreasing numbers of high school graduates are all factors that have led some Catholic colleges and universities to change in order to stay alive (Ferrall, 2011). Those institutions that are seen to be able to hold tight to their Catholic mission and identity while still able to maneuver the changing environment are seen to be set up to thrive (O'Connell, 2012).

A review of the literature revealed three pertinent areas that are seen to be crucial in living the mission at Catholic colleges and universities: administrators understanding and implementing an action plan for Catholic culture (Morey & Piderit 2006), a dedication to faith for a leadership in transition from clergy to lay (Moore Gardner, 2006), and finally a link to documents that serve as foundational artifacts to the institution (Abelman, 2012).

**Administrators understand and implementing the Catholic Culture.** Several scholars have conducted research about factors that impact how the mission at Catholic institutions are lived. Morey and Piderit (2006) interviewed 124 senior administrators from Catholic higher education institutions to better understand their Catholic mission and culture. The senior administrators talked about the Catholic culture being in a state of transition; a state of crisis. It was clear that living the Catholic mission was crafted for

each institution. The inputting of standards and an action plan that worked at different institutions were found to not positively affect the manifestation of the mission.

**Clergy to lay transition.** Moore Gardner (2006) investigated the successful transition of an institution from clergy to lay leadership. The study also posed the question, what is the “essence of the Catholic college or university experience today” (p. 221)? The findings are similar to those found in the work of Morey and Piderit (2006). Specifically, a continued partnership between lay leadership and clergy needs to remain strong in order to ensure a strong Catholic mission is manifested within an organization. This means that members of the clergy must stay active on campus and be openly informed and consulted on campus issues. Also, each found that leadership should embody the mission in their personal lives. They should perform service, attend mass, and live other Catholic values. These two studies focused on how the leadership at a Catholic higher education institution can effectively be manifested in the culture. These studies suggest that the leadership have to live the mission statement in their personal lives and have to be reflective with making decisions and designing systems to carry out that mission statement.

**The Catholic mission in documents.** Abelman (2012) performed a document review at 11 institutions to better understand how the Catholic mission is manifested throughout the institution’s documents. The findings suggested that the mission statements and the vision statements at each institution were found in several documents. A vision statement that included “Christ” was present in six of the institutions investigated. Notably, the language in the mission and vision statements of Catholic colleges and universities characterized institutional priorities and identity. The

statements did reasonably less to successfully unite its community of students, faculty, staff and the Church. They also stressed less importance on articulating the practical advantages of the institution's religious education (Abelman, 2012). These findings supported Morey and Piderit's (2006) recommendation that a Catholic education "must have traction with the students" (p. 117). This is defined as being able to get students to participate and engage in the Catholic mission and identity. The recommendations for the study thus were to look at what impact and how the mission is manifested at an institution.

As described previously Beta Institution has experienced great change. There have been two studies done at Beta Institution to better understand that change. Whelan (2011) examined the role in leadership when the institution was in a stage of growth. Brown (2012) investigated the success in marketing when trying to grow enrollment at the institution. The studies conducted by Whelan (2011) and Brown (2012) explain why the institution was able to change by growing the enrollment including both genders, establishing new programs, and the implementation of 22 division II varsity sports. The works of Whelan (2011) and Brown (2012) did not examine what effects the growth of the institution has had on the Catholic mission and the culture of the institution. Therefore, a study on the current culture at Beta Institution would provide administrators an understanding of the factors that may or may not help facilitating the Catholic mission and identity at a campus that seeks to change in the same way.

### **The Manifestation of Institutional Culture**

In this section the concept of institutional culture will be discussed. Next, an explanation of how the culture is manifested through values, perspectives, artifacts, and

assumptions are reviewed. Finally, individual factors of influence are identified that are seen as a direct correlation with living the Catholic mission as described by the four pillars of *Ex Corde Ecclesiae*.

### **Organizational Behavior and Organizational Culture**

In 1947, sociologist Max Weber was the first to use the term Organizational Behavior when investigating organizational bureaucracy. Organizations are viewed as deliberate and are constructed to reach goals. The study of how the organization goes about achieving those goals, how a person functions within the organization, and what factors contribute to the achievement of those goals is defined as the study of organizational behavior (Stroh, Northcraft & Neale, 2002).

A higher education institution is defined as an open system organization referred to as an organization living in an external environment (Stroh, Northcraft, & Neale, 2002). An open system is an organization that is influenced by the environment outside of the organization. An example of this could be an increase in the need for nurses nationally could mean an increase in those interested in the nursing program. An open system organization will have to adapt to outside influences in order to still achieve its goals. The decisions an open system organization makes in order to achieve the organization's goals is guided by the mission of that institution (Kuh, 1993.)

A factor that has contributed to the achievement of the organization's goals is the culture of that organization. The culture of the organization is often referred to in higher education as organizational culture (Schein, 1990). Schein (1990) defines culture as: "(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration,

(d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problems” (p.113).

Kuh (1993) explained the mission of an institution is both what the institution can strive for, and how it makes decisions. An investigation of the mission is also seen as an investigation of the culture (Kuh, 1993). By investigating the culture, a researcher is investigating the organizational behavior and sub set of organizational culture of an institution. This is done to understand the identity and feel of the institution by those that interact within the institution. Taken together, the culture of a higher education institution affects each and every aspect the institution interacts with: students, staff, faculty, alumni, and the outside community.

To limit the scope of this dissertation the only aspect of organizational behavior that will be discussed is culture. It is understood that culture has an effect on all aspects of organizational behavior, but managerial leadership, team dynamics, systems theory, motivation & satisfaction, occupational stress, staff attrition, and other factors will not be discussed.

### **Manifestation of Culture**

An effective study of a higher education institution’s mission must examine the culture of that organization. Kuh (1993) acknowledged the “mission and philosophy of the institution both shape, and are shaped by, the culture”(p. 6). Culture is defined as:

Collective, mutually shaping patterns of institutional history, mission, physical settings, norms, tradition, values, practices, beliefs and assumptions which guide the behavior of individuals and groups in an institution of higher education and which provide frames of reference for

interpreting the meanings of events and actions on and off campus (Kuh, 1993, p. 2).

Kuh (1993) explained that culture could be seen as the values, attitudes, and beliefs of the organization. The manifestation of the culture of a higher education institution can be demonstrated by that institution's values, attitudes and beliefs as well. Woo (2005) further broke down an institution's values, attitudes and beliefs by stating, "mission engages reality in the little moments, routine interactions and daily decisions" (p. 35). Manning (1993) elaborated that specific factors contribute to an institution's culture: values, perspectives, artifacts, and assumptions. These four factors influence the culture and therefore how the mission is carried out.

Values, perspectives, artifacts, and assumptions are interconnected to each other. An artifact, such as a church on campus, may shape the assumption from parents that students attend a religious ceremony. The increased value of sporting events on Saturday's may shape the perspective that the library is lightly staffed on Saturday's during the game. Each of these contribute to the culture and impact how the mission is carried out.

**Values.** The values of an institution are enacted ideals that serve as the grounding for judging situations, acceptable actions, and observations. The activities that the population engages in can showcase the values of that culture. An institution of higher education continuously recreates its values and demonstrates them (Kuh, et al., 1991). The values of faculty, staff and students can be different and similar. An example of different values might be the faculty valuing academic freedom and the staff valuing

uniformity in standards. They are both important when trying to understand the culture of an institution (Kuh, 1993).

**Perspectives.** Perspectives can be described as “shared rules and norms applicable to a given context, including the social manifestations through behaviors” (Kuh, 1993, p. 7). Perspectives, simply put, are unwritten rules and norms of a group. This could be seen as faculty wearing jeans in the summer, or students refusing to schedule Friday morning classes. Each is an action based on shared rules that are not explicitly written.

**Artifacts.** Artifacts are tangible properties that can be seen or observed. These tangible properties can be broken down into physical, verbal and behavioral (Manning, 1993). These three tangible properties communicate the mission to faculty staff and students. The communication or miscommunication of these tangible properties informs what is and what is not acceptable behavior on campus. It is that behavior that shapes the overall culture of the institution. Physical artifacts are written documents, memorials, buildings and the grounds of an institution (Manning, 1993). Documents, such as a student handbook or course catalog, influence behavior by first stating them in written policies and procedures of the institution. Other documents such as publications from admissions offices or student produced documents such as a student newspaper, communicate behaviors that are happening or should be happening on campus (Manning, 1993). These two different forms of documents represent what the institutional expectations are and how the behavior is demonstrated around those expectations.

**Physical grounds.** Memorials, buildings, and the campus grounds reflect the history of the institution (Kuh & Whitt, 1988). The physical grounds can also



communicate acceptable behavior. A student union with a bowling alley and ping-pong table communicate that this is a place to be social. Crucifixes on the walls of the classroom communicate the Christian background of the institution. Physical space can also communicate what is and what is not important to the culture and the mission (Kuh & Whitt, 1988). A small library with little resources on the same campus with a state of the art recreation center can communicate priorities to students, faculty and staff.

**Verbal and behavioral artifacts.** Verbal artifacts are stories passed on from year to year that demonstrate institutional values (Manning, 1993). This can also be seen in specific student, faculty, and staff language. Often this language triggers an emotional response of pride around a subject or behavior (Moffatt, 1989). This can be language around a sporting event or a specific class. Behavioral artifacts can be seen as rituals, rites of passage, and traditions. Rituals, rites of passage and traditions can be defined as significant actions that demonstrate the values of the group or organization (Manning, 1993). The most widely used ritual on a college campus is graduation. Walking on stage and receiving a diploma communicates the passing from being a student to alumni. Greek letter organizations, such as fraternities and sororities, provide initiations as rights of passage.

**Assumptions.** “Assumptions are the tacit beliefs that members use to define their role, relationships to others, and the nature of the organization” (Kuh, 1993, p. 7). These can be difficult for members of the organization to see if they have been a part of the organization for a long period of time (Kuh, 1993). An example of an assumption is a faculty member believing she will receive a raise at the start of the new fiscal year. Another example is the assumption by parents that the institution is conservative because

it is a religiously affiliated institution. These assumptions shape how we are to act until we receive feedback that our actions are not acceptable based on the institution's values (Kuh, 1993).

### **Linking Institutional Culture and Mission with the Four Pillars**

Heft (2004) investigated the link with the Catholic Church and the four pillars from *Ex Corde Ecclesiae*. Heft explained that values, perspectives, artifacts, and assumptions should be investigated for the origination and the manifestation of the values that demonstrate the four pillars. This was confirmed by the work of Morey and Piderit (2006) and further justified by O'Connell (2012).

The first factor is the founding order. It is recommended that there should be significant evidence of a link in values of the founding order of the Catholic college and the current culture. That link can be seen in physical artifacts on campus that demonstrate the values of the founding order. A more powerful link can be seen by the stories and myths of the founding order that are communicated to the faculty, staff and students. These stories and myths demonstrate what social norms are important and what traditions are sacred in the manifestation of the mission and Catholic identity. (Heft, 2004)

The second factor is the involvement of the local bishop. It is also explained that in order to live out the four pillars, there should be significant communication and participation with the local Bishop. The involvement of the Bishop is most commonly seen at important traditions that demonstrate the Catholic faith, such as Mass. Morey and Piderit (2006) explain that this is more powerful if the local Bishop is not just involved in

Mass but in daily campus activities like a guest appearance in a class or an appearance at a social activity.

The third factor is the manifestation of the Catholic identity and mission can be seen in the service that is done with the greater community (Morey & Piderit, 2006). Service is facilitated through campus ministry or through a service learning office at most campuses. The faculty, staff and students should experience service with the local community for the good of all mankind. This can be seen at a Habitat for Humanity build, an emersion service trip, or other community service that looks to care for all of God's people.

The fourth factor is the institution should also have a concentrated effort to infuse social justice in the culture. It is recommended that integrating social justice into the curriculum as well as student affairs departments is the most effective way to create a powerful learning environment on Catholic values (Estanek, 2014). It is seen weak when the facilitation of social justice in the culture is only from one source. The recommendation is for it to be a concentrated effort from multiple experiences such as: the classroom, the residence hall, and campus activities (Eifler, Kersen-Griep & Thacker, 2008).

Finally, Heft (2004) recommended integrating conversations about faith into the culture. This is seen by most institutions as a theology class offered as a part of the core curriculum. A more effective way to see faith integrated in all aspects is prayer before events, reflections of God's work in all courses, and the facilitation of faith in conversation in the residence halls.

## **Beta Institution: Seeking Stability in an Era of Change**

This section examines the changes that have occurred with Beta Institution history and the changes in Beta Institution's mission statement from 2000 until spring 2015. The components of the mission statement are reviewed as well as the Catholic Identity Statement. Finally, the need for a culture assessment study to be done on the Catholic mission and identity of Beta Institution is explained.

### **History of Beta Institution**

Beta Institution is located in the Midwest and was founded in 1922 by a founding Catholic religious order of Sisters. It currently has approximately 1250 fulltime on-ground undergraduate students and approximately 800 online students. The student body is diverse, with students from 26 states with 33% of the population identifying as a student of color. Beta Institution has 22 division II varsity sports and over half of the student population is involved in athletics. There are 57 fulltime faculty members and just over 150 fulltime staff members working at the institution. There are two Priests and 4 Sisters from the founding order that currently work on campus in some capacity (Harding, 2003).

This current description is not what the institution looked like when it opened in 1922. The founding religious order of Beta Institution began to arrive in the United States in 1874 in order to escape the religious persecution of Bismarck's Regime in Germany. The Sisters first started teaching in German parochial schools in the Midwest, while establishing a Motherhouse and their own elementary and high schools. Beta Institution was founded in 1922. This was at the request of families that wanted their daughters to

continue their education with the Sisters. The Sisters also needed to further their own education in order to staff their schools (Harding, 2003).

**The first students and buildings.** On September 18, 1922 Beta enrolled 24 female students that paid \$75.00 a year to attend the college. The college shared space and staff with a local high school until enough money was raised to build their own space. From 1922-1926, the Sisters and students established student government, policies and procedures, clubs, and academic curriculums. The first graduates of Beta were produced in 1925. These graduates were all teachers that met the state standards for bachelor's degrees. The Sisters eventually raised enough funds to build on a site through bake sales, raffles, and concerts (Harding, 2003).

The Administration Building was opened in fall 1928 and served as offices, classrooms, and housing for the Sisters and students. Nearly 2000 religious and civil dignitaries honored the opening of the building. Only part of the building was opened because of a shortage of funding during the Great Depression and World War II. However, the college survived and grew in programs and student numbers. Beta Institution merged under a neighboring Catholic college in 1929, as did all local Catholic Colleges, until the state ruled against such merger in 1934 (Harding, 2003).

The first African American woman graduated from Beta in 1938 and she returned to become a faculty member in 1940. Beta's commitment to social justice was seen by the diversity of the women it educated and admitted. This focus is still a large part of the mission today. During times of war the institution changed programs to allow women to graduate in less time in order to join the work forces. Also, during WWII and the Korean

War, students organized safety drills, sold war bonds and stamps, and organized a defense committee to study war and peace (Harding, 2003).

**Residence halls and baby boomers.** The first residence hall opened in 1955 as a result of over-crowding in the Administration Building. Before the opening of the first residence hall, the Sisters slept in the hallways on cots while the students stayed in rooms in the Administration Building. The students also stayed in a nearby hospital working as nursing aids in order to have a place to stay while going to school at Beta Institution (Harding, 2003).

The west wing of the Administration Building finally opened in 1961 after professional fundraising techniques were implemented from the first full-time president hired in 1955. The second residence hall was opened a year later in 1962 in order to educate 700 baby boomers that flooded to campus. The institution continued building to better serve students. The library opened in 1971 and an athletic facility opened in 1987 (Harding, 2003).

**Serving women on the weekends.** The college started the Weekend College (WECO) in 1978 to accommodate the growing number of women over the age of 25 that wanted to attend and graduate from college. The Weekend College program served the educational needs of thousands of women for 32 years. In 2010, with the growing trends of online higher education, WECO was absorbed into the online academic department. The service of non-traditional students both on campus and online is still the focus of the online academic department (Harding, 2003).

## **Financial Hardship and Change**

The 1990s brought great financial challenge with declining enrollments of traditional aged students. The institution's population was made up of 30 percent of students who identified as having a minority heritage. There were many debates between the Board of Trustees and the administration on how or if to keep the college open. Creative solutions were utilized to encourage the survival of the college and during the 2000-2001 academic year Beta started admitting men.

The first non-religious, lay president that had not previously been a clergy member arrived in 2003. The president began an aggressive marketing program and introduced 22 varsity sports in order to increase enrollment. During his tenure (2003-2015), 29 academic programs were redesigned with a focus toward interdisciplinary programs and two residence halls and apartments for students were built. He also had a hand in starting the support center for those with learning differences, that provided tutoring services to those that have learning differences. The center was designed to serve a diverse population of learners. It now serves 135 students (Chevy, personal communication, January, 28, 2015)

In 2010, Beta acquired a local Catholic high school to use for additional classroom and office space. Several outdoor athletic fields were added in summer 2013. At the time this study took place, the campus had ten buildings with over 200 staff and faculty that served over 2000 students (Chevy, personal communication, January, 28, 2015).

## **Individual Mission and Identity History at Beta Institution**

The founding order of Beta Institution was established to educate the poor and underserved. In 1850, two women wanted to educate, provide shelter, and food for poor and disenfranchised children. The Sisters who founded the order manifested their service to the Lord in the form of education. They had great pride in their foundational thoughts on pedagogy and curriculum and wanted to share this with all educators. Beta Institution was created from the foundational thoughts of educating and service to students.

In 1922, an announcement was created when Beta opened their doors and recorded the “Aims of the College”.

The purpose in establishing the College is to offer Catholic young women the advantages of a liberal education, to equip them with the requisites necessary to make them potent factors in the many and varied life-activities of the present, to direct them in the acquisition of those womanly virtues which will make them exponents of ideal Christian womanhood, thus enabling them to offer the highest type of service, whatever be the chosen field of labor. (p. 4)

The “Aims of the College” was seen as the mission, vision and purpose of the college when it opened. Mission statements did not become popular in business until the late 1960s, and became a part of Higher Education Institutions in the 1970s (Morphew & Hartley, 2006). Mission statements now are tied to accreditation work of commissions (Morphew & Barrett, 2009).

### **The Changing Mission**

Over time, the various ways Beta Institution both called the mission and the mission itself changed to reflect the state of the student population and the changes within higher education. Beta went through a transition of ideas from 1928-1938, general aims from 1938-1955, and objectives from 1956-1981. The stated mission from 1981-1984



was a description of several pages of objectives but not a conscious statement. Beta Institution produced its first mission statement in 1990.

The current mission statement, developed in 2000, has several parts that are carried over from the original mission statement. Beta continues to stress their Catholic faith, liberal arts, commitment to educating a diverse population, and finally personal, professional, and global responsibility. The current mission of Beta Institution states: “Beta College, a Catholic institution in the tradition of the Sisters of Beta Institution, educates a diverse population in the liberal arts for personal, professional and global responsibility” (Harding, 2003).

### **Mission Components**

The components of the mission can be broken down further to better understand how it is carried out. The definition of being identified as a Catholic institution ties the College to the ideals and practices put forth by the local Bishop to ensure the *Ex Corde Ecclesiae*. The dedication to the Catholic faith and the commitment to teach it throughout the curriculum is stressed. The phrase “diverse population” can be seen throughout the institution’s dedication to educating those who are under-represented and who might be under-served. This can refer to each student’s learning ability, religious practices, race, gender, and sexual orientation. The liberal arts portion stresses educating the entire person to be able to critically think by presenting a holistic learning experience. The liberal arts is not a vocational education, but an institutional philosophy of how to educate the entire student.

The final three parts of the mission, “personal, professional and global responsibility” identify what a graduate should be and embody. The term “personal

responsibility” is defined as being accountable for acting with ethics in someone’s personal life. The term “professional responsibility” speaks to understanding the ethics of the area of study and carrying out those beliefs. The term “global responsibility” is the thought that students need to help their fellow people live a better life. These three terms can be seen in basic themes of Catholic higher education (Morey & Piderit, 2006). These terms are also represented in the Catholic Identity Statement.

### **Catholic Identity Statement**

That Catholic Identity Statement is how Beta Institution sees itself live the four pillars sent down from the Catholic church in the document *Ex Corde Ecclesiae*. The research by Moore Gardner (2006) explained that the Catholic identity derives from the founding order. The Catholic Identity Statement at Beta Institution has four parts and can be found in the course catalog and on the website. Traditionally these statements are used to define how the institution sees itself live the Catholic mission and values sent down by the Catholic Church through *Ex Corde Ecclesiae* (Garnet, 2006). The Identity Statements are not destinations or set standards but overarching ideals to strive for. There are four parts to the Beta Institution Catholic Identity Statement. The main points to those statements are as follows

1. ***Life has meaning***: The institution lives to communicate to the world that life has meaning and purpose.
2. ***Serve others for the “common good”***: Participate in the larger good for the world and for each person.
3. ***The fullness of gift given in spirit***: We are to push to see the fullness of the gifts given to us by God.

**4. *Live an honest ethical and moral life:*** Understanding that all we do is a way to live the Beta Institution mission, how we treat each other and how we treat ourselves.

### **Summary**

A higher education institution is defined as an open system organization (Stroh, Northcraft & Neale, 2002). An open system is an organization that is influenced by the environment outside of the organization. An example of this could be an increase in the need for nurses nationally could mean an increase in those interested in the nursing program. The organization will have to adapt to outside influences in order to still live the mission of the institution. Catholic institutions, such as the one that is the focus of this dissertation, have had to change and adapt because of several outside factors in order to survive. Such adaptation and change can best be seen by investigating the culture of an institution that has changed in order to survive and to still try to live their core mission.

Given the research conducted by Abelman (2012), Morey and Piderit (2006), Estanek and James (2010, 2013) and Estanek and Larrey (1998), institutions like Beta need to have an understanding of how the Catholic mission is manifested to provide practitioners knowledge on how to live that mission. Finally, an understanding of the factors that influence the Catholic mission and identity is needed to understand how that mission can be carried out.

The documented changes at Beta Institution will have changed the institution's culture according to the culture work of Schein (1990), and Kuh, (1993). It is not known how or if the Catholic mission and identity is present at the institution. It is also not

know what factors influence the Catholic mission and identity within Beta Institution. A study of the Catholic mission and identity and the factors that influence that Catholic mission and identity would inform other Catholic higher education professionals on how to best live their own Catholic mission and identity.

## CHAPTER III

### RESEARCH METHODS

In this chapter I describe the methods I used to conduct this study. In the first section I describe the research context and how I have situated myself as the researcher. In the second section I explain how the participants were selected. Next, I describe the data collection procedures that were used to answer the research questions. In the third section I discuss strategies that were utilized to ensure the quality and rigor of the study. I conclude with how the data was analyzed. Beta Institution IRB and the University of Akron's IRB approved this study prior to it being conducted.

#### **Research Context**

Beta Institution was founded over 90 years ago and the mission has changed five times within this timeframe. The four previous changes did not change the institution's population served or the programs offered. The change that occurred in 2000 was a result of a mission expansion project to better survive the change in student population. The last 14 years has brought the most considerable change to the institution, including the diversity of the student body. In the fall of 2001, the institution had 245 full-time undergraduate women attending the college. In the fall of 2014, the institution had grown to 1285 full-time undergraduate men and women attending the college. The institution

also had less than 5% students of color represented in 2001 compared to over 35% in 2014 (Chevy personal communication, January, 28, 2015).

During the last 14 years, the institution has created several new programs in both academic and student life. Beginning in 2001, a nursing major was added along with the expansion of a business major with a focus on athletic administration. The institution added 22 division II varsity sports, a 79 member marching band, and a performing arts minor. The on-campus residential population also increased from 200 to 655 residents from 2001 to 2014. The president of Beta institution in 2001 was a Sister who was a member of the founding order with 20 Sisters serving the institution. At the time of this study, the leadership transitioned to three sisters who serve on the faculty and one priest working at the institution. The institution in the spring of 2015 graduated more students a year than it had total students in 2001.

At the time the study was conducted in 2015, Beta Institution was a small four-year Catholic College located in the Midwest. The institution had a total of about 1255 on-campus fulltime undergraduate students and approximately 1000 online students enrolled in both graduate and undergraduate programs. There were 58 fulltime faculty, 43 adjunct faculty and 163 staff members who served the student population. The institution offered bachelor degrees from five separate academic divisions: Arts and Humanities, Business Administration, Education, Nursing, and Science and Mathematics. The online degrees offered at Beta institution were Masters of Education, Masters of Arts in National Security and Intelligence Studies, and Masters of Nursing.

## **Situating Myself as the Researcher**

At the time this research was conducted, I had been working as a professional in the field of higher education for 13 years. I had experiences at a large public institution of about 25,000 students, a small private religious college of about 3,000 students, and a Research 1 institution of about 5,000 undergraduate students and 6,500 graduate students. At the time of the study my educational background included a M.S. in communication, a M.Ed. in Higher Education Administration, and a B.A. in Communication.

While collecting the data for this study, I served as the Dean of Students at Beta institution. I had been working as the Dean of Students at Beta for 18 months before conducting this study. I oversaw the offices of Campus Activities, Campus Ministries, the Career Center, Counseling Center, Performing Arts (Band, Choir, and Theatre.), Housing and Residence Life, Student Conduct, the Ombuds Office, Cheer and Dance, and Orientation and Welcome Weekend for new Students. I reported directly to the Vice President of Academic and Student Affairs and sat as an ex officio member of the Board of Trustees. I served as a Title IX coordinator as the investigator of sexual misconduct and sexual assault violations. I was also the direct advisor to Undergraduate Student Government. All of these responsibilities had me intimately involved with how the institution lives its mission. Specifically, I was involved with how the Catholic mission is manifested in the day-to-day culture. I had experienced the Catholic mission through prayer, service, and social justice but I was unsure how others experienced it and perceived it. In my first 18 months, I heard and saw many different conflicting examples of how the Catholic mission is lived at the institution. Those experiences led me to learn more about the mission and planted the seeds that would become this study.

Furthermore, because of the position that I held as the Dean of Students I was seen as a mission keeper or mission steward from many different entities on campus. The work from Estanek and James (2010) support that the success of how the mission is carried out at a Catholic liberal arts institution is seen as the responsibility of the student affairs staff and the leadership of student affairs personnel.

While conducting the research I was not a practicing Catholic. I was raised Catholic until I was six years old, but our family stopped going to church after a move out of Detroit. Through volunteering at the YMCA and at the Catholic Worker (a non-profit agency committed to helping the homeless located in downtown Cleveland), I have found great respect for the faith. While being at Beta institution, I enjoyed the strong ties to ethics and the unified ideals the Catholic mission can provide for students. This study assisted me with better understanding how the Catholic mission is manifested and what institutional characteristics contribute to that culture that carries out the mission.

### **Participant Selection**

I selected the senior leaders and staff member to take part in the study. I selected participants that represented each part of the institution. I selected various senior leaders and staff members that represented the diversity of age, position, religion, race, gender and experiences at the institution. Faculty member participants were identified by asking a senior leader from Academic Affairs to recommend faculty members for the study. The research questions were presented to the senior leader of Academic Affairs as well as a short background of information about the study. The senior leader of Academic Affairs had been at Beta Institution for over 30 years. For the remainder of this study the senior leader of Academic Affairs will be referred to with the pseudonym Terri. I asked Terri to



nominate fulltime participants that represented the diversity of the faculty. Terri was asked to recommend participants of various age, position, religion, race, gender and experiences at other institutions. Terri recommended each of the individual faculty members interviewed also because it was her belief they would have a good working knowledge of the culture. Senior leaders, staff, and faculty members, were the participants in this study.

### **Senior Leaders**

The senior leadership of the institution represented those administrators who made decisions at an institutional level. These decisions included, but were not limited to, the cost of tuition, major renovation and construction, and large scale decisions that shape the direction and success of the institution. Because the mission is a guide for decisions it was important to gain these leaders' perspective. A description of the senior leaders and their importance can be found in Table 5.

### **Staff Members**

The key staff members have been identified and described in Table 6. These staff members were selected because they greatly influenced and understood the student culture. These staff members represented middle management. They interacted with students daily and delivered the mission to the students and to those they supervised. They also saw how the staff and faculty operated within the institution and demonstrated the mission.

Table 5

*Senior Leadership*

Position	Name*	Years**	Duties or experiences***
President	Ben Smith MBA	10 months	<ul style="list-style-type: none"> <li>• Leader of the College</li> <li>• Makes decisions that shape faculty, staff and student culture</li> </ul>
VP of Stud. Affairs & Academic Affairs	Chuck Robar Ph.D.	3	<ul style="list-style-type: none"> <li>• Oversees employment of faculty and Student Affairs staff</li> <li>• Oversees the development and accreditation of academic programs</li> </ul>
Mission Officer	Sister Jen Ph.D.	6	<ul style="list-style-type: none"> <li>• Promotes in and out of classroom programs that demonstrate the mission of the College</li> </ul>
Dean of Enrollment	Jessica Carr M.Ed	15	<ul style="list-style-type: none"> <li>• Oversees recruitment and retention of students</li> </ul>

*Notes.*

\* All names used are pseudonyms

\*\* Years of service at the College unless otherwise noted

\*\*\* Directly related to the mission and culture of the institution

**Faculty members.** Five faculty members were targeted who reflect having the largest amount of majors and classes taught at Beta institution. They are listed in Table 7.

The faculty members represented five separate academic divisions: Arts & Humanities, Business Administration, Education, Nursing, and Science & Mathematics. This served as an accurate representation of the diversity of the faculty.

**Data Collection Procedures**

I used three methods to collect data: individual interviews, observations, and document analysis. The interviews were performed first. The personal observations were done next, and the document was done last.

Table 6

*Staff members at Beta Institution*

Position	Name	Years <sup>*</sup>	Duties or Experiences <sup>***</sup>
Student Affairs Staff member	Fran Boots B.A.	6	<ul style="list-style-type: none"> <li>• Student Advocate in conduct matters</li> <li>• Creates and trains the President's Team<sup>****</sup></li> </ul>
Student Services Staff member	Shell Black M.Ed.	1	<ul style="list-style-type: none"> <li>• Access to quantitative data about students' ability to pay tuition</li> <li>• Works with students with financial difficulties</li> </ul>
Athletic Coach	Bo Hayes M.Ed.	5	<ul style="list-style-type: none"> <li>• Coach to over 150 men; 50 % of student population are athletes</li> <li>• Understands demands of being a student-athlete</li> </ul>
Food Service worker	Susan Jackson M.A.	7	<ul style="list-style-type: none"> <li>• Runs the only social hangout available on campus that sells coffee and snacks</li> <li>• Observes student behavior outside of the classroom</li> </ul>

*Notes.*

<sup>\*</sup> All names used are pseudonyms

<sup>\*\*</sup> Years of service at the College

<sup>\*\*\*</sup> Directly related to the mission and culture of the institution

<sup>\*\*\*\*</sup> A group of student leaders that were selected to work with the President to showcase the mission of the institution

Table 7

*Faculty Members at the College*

Academic Division	Name	Years**	Institutional Experience***
Business Administration	Suzy Little MBA	15	<ul style="list-style-type: none"> <li>• Chief Information Officer</li> <li>• Full Professor</li> <li>• Serves on President's Cabinet, Retention and Persistence Committee and Budget and Finance Committee of the Board of Trustees</li> <li>• Sings in student choir</li> </ul>
Education	Jacob Harvey Ed. D.	10	<ul style="list-style-type: none"> <li>• Served on Faculty Senate, Campus Climate and Culture Committee, Educational Policy and Planning Committee, Graduate Policy and Planning Committee, Educational Leadership Team, and Education Graduate Policy and Planning Committee</li> <li>• Was Interim Athletic Director</li> <li>• Full Professor</li> <li>• Well respected by students, faculty, and staff</li> </ul>
Math & Science	James White Ph. D.	6	<ul style="list-style-type: none"> <li>• Serves as Faculty Senate Chair</li> <li>• Sits on Steering Committee for the Strategic Plan and Academic and Student Affairs Board of Trustees Committee</li> </ul>
Arts & Humanities	Owen Michels Ph. D.	5	<ul style="list-style-type: none"> <li>• Serves on the Faculty Senate, Retention and Persistence Committee, Strategic Planning Committee</li> <li>• Organizes all service learning programs</li> <li>• Advises nationally ranked mock trial team that competes nationally</li> </ul>
Nursing	Katherine Marie Jones Ph. D.	15	<ul style="list-style-type: none"> <li>• Serves on the Faculty Senate, Academic Excellence Committee, Graduate Program Planning Committee, Nursing Admission and Retention Committee</li> </ul>

*Notes.*

\* All names used are pseudonyms

\* Years of service at the College

\*\* Directly related to the mission and culture of the institution

## **Individual Interviews**

I conducted individual interviews with senior leadership, faculty, and staff who represented the diversity of the institution. I conducted interviews to investigate the Catholic mission, purpose, commitment to social justice, integrated curriculum, dedication of lay leadership, and rituals that demonstrate the mission, as elaborated upon in chapter 2. I asked open-ended questions and was comfortable and supportive to the direction the interviewee wanted to take the interview.

The interview questions can be found in Appendix A. In the first part of the interview I explored what the participants believed was the purpose of the Catholic mission at the institution. The second part of the interview was focused on the institution's decision making and social norms as they pertain to the Catholic Mission. The third part of the interview was dedicated to the Catholic Identity Statements explained in the course catalog. Finally, I asked the participants about the rituals and contextual clues that demonstrate the mission.

The specific procedures used for interviewing the senior leaders, staff, and faculty followed the same structure. Senior leaders, staff and faculty members were contacted by email and asked to participate in this study. The messages sent to senior leaders by email can be found in Appendix B, the faculty email in Appendix C, and the staff email in Appendix D. The senior leader, staff, and faculty members all agreed to participate in the study. I next scheduled an informational meeting with all of the participants. The informational meetings were all less than 15 minutes. At the informational meeting I explained the purpose of the study and gave several examples of the questions I would be asking. The participants then signed the consent to participate form (Appendix E). I also

provided the participants with two power point slides (Appendix F) in print to clearly explain the definition of culture and the separate parts I would be investigating of culture.

I then scheduled the interview with the participant. The interviews varied from 50 minutes to 90 minutes. The interviews were recorded. The interviews took place at various locations of the participant's choice. Some interviews were done outside on a picnic table while others were done in offices. At the conclusion of each interview I asked each participant if they would like me to use this interview in the study or if they would like me to discard all the interview data. Each participant confirmed that they wanted their interview used in this study when asked at the conclusion of the interview. Field notes from each interview were transcribed 24 hours after each interview in a journal. A reflection journal entry was done at the conclusion of transcribing each of the interview field notes. I transcribed each of the interviews to create 167 pages of single spaced text of data.

### **Personal Observation and Field Notes**

As a researcher and an employee of the institution I was an insider to the culture. While conducting the interviews and reviewing the documents, I participated in personal observations for 30 minutes each day for 30 business days. I selected observations that were mentioned in the interviews in order to better understand what the interviewee was describing. An example of these personal observations would be attending Catholic Mass on campus on Wednesday morning at 11:30am. I purposefully chose to attend that Catholic Mass because in an interview it was stated that only 3 or 4 people attend mass. Attending Mass allowed me to verify if what they were telling me.

The observations were varied each day. The variation of these observations included location of campus observed, time of day, and observing formal and informal events on campus. After each session of personal observation I entered field notes into a journal and marked each entry with the date, time of observation and what was observed.

### **Document Review**

I analyzed three sets of relevant documents including the student handbook, the course catalog, and events calendar. Each of these documents shape the perspectives of the institution. These documents are recommended to review when examining the physical artifacts that shape the norms (Kuh, 1989). The document review was at the conclusion of the study to correlate the written artifacts with the value and perspective themes that emerged during the interviews and personal observations.

The review of these three sets of documents provided the written physical norms that shape the culture of the institution. A description of the documents can be found in Table 8.

### **Quality and Rigor**

The following strategies were used to ensure the rigor of the data collection process. These strategies included: triangulation of data collection sources, member checking emerging themes after interviews, keeping a researcher reflection journal and ensuring an audit trail.

### **Triangulation**

Triangulation was achieved through multiple data collections - individual interviews, document analysis, and personal observation. In addition, triangulation was achieved through multiple sources of data. The interviews represent 13 different

Table 8

*Location of College Documents*

---

Document	Location	Description
Student Handbook	Beta Institution website	<ul style="list-style-type: none"> <li>• Written artifacts that shape culture</li> <li>• Policies and procedures of academic and student life</li> </ul>
Course Catalog	Print form in Academic Affairs office	<ul style="list-style-type: none"> <li>• Course offerings and degree requirements</li> <li>• Written artifacts that shape curriculum</li> </ul>
Campus on-line event calendar	Beta Institution's website	<ul style="list-style-type: none"> <li>• Tracks student activities and events</li> <li>• Carries information as to the artifacts of the culture</li> </ul>

---

individual views of how the Catholic mission is manifested in the culture at Beta institution. Each of the 13 members interviewed held different positions at the institution, were different ages, represented diverse racial and religious backgrounds, and had been at the institution for varying time periods. Furthermore, the interviews represented all levels at the institution from the president to a staff member that ran the coffee shop.

**Member Checking**

Member checking was done to ensure the accurate representation of that participant's description of the phenomena being studied. Participants were able to view the decoded data in order to expand, support, or question the findings. The senior leader, staff, and faculty member reviewed the themes and findings that emerged from the interview groups. They commented on the themes and patterns that emerged. The



comments given by the participants from member checking were included in the final data analysis.

Participants were contacted via email (Appendix G) to take part in checking the themes that emerged after analyzing the transcriptions and field notes. There were 7 participants out of 13 that chose to participate in member checking. Each participation group had a minimum of 2 participants respond to the email and take part in member checking.

I set up a 15 minute meeting at the location and time of the participant's choosing for member checking. At each of the member checking meetings, I presented the participant with the themes that emerged in their participation group. This was done to ensure confidentiality of the other groups and to keep the participant focused on the themes from their group. A copy of the themes that were given to participants for member checking can be found in Appendix H. Participants were asked to look over the themes. The participants were asked to circle themes that they believed really spoke to the topic areas, put a line through those themes they did not agree with, and put a question mark on those themes that were unclear to them. I asked each participant to elaborate a little further about the themes they circled, drew a line through and questioned. After a short discussion, I thanked each participant for their assistance. I transcribed field notes within 24 hours of each member checking meeting. I also wrote in the reflection journal about each member checking meeting 24 hours after each meeting.

### **Researcher Reflection**

I took part in researcher reflection in order to better understand the bias that I may have experienced investigating this topic. I wrote short journal reflections on how I felt

about each specific topic in order to better understand my own bias and feelings towards the topic. I reflected in a journal after each interview about how I personally felt about the issues discussed in the interview. Although they were not sensitive topics, I was asking members about a culture that I was actively a part of. There were 36 entries entered in this journal at the conclusion of this study. The journal was an eight by ten hardbound book. Each entry started with the date and what I had done since my last journal entry. I reflected on: what I was personally feeling about the responses from the interviews, my thoughts on emerging themes to consider, thoughts on future research, and what I personally learned from an interaction. The entries were written in complete sentences, and varied from a half page to 5 pages in length. For example on May 20<sup>th</sup> 2015 I reflected on an interview I did with a faculty member. The faculty member stated, “the mission is the engine that keeps this place going”. I stated in my entry that I had never thought of the Catholic mission or identity of the institution that way and how powerful it could be to some. Also reflected that I could be off putting to those that do not buy into the mission if it is the engine. These entries allowed me a researcher to center myself back to the research questions I was asking and separate the personal feelings I was experiencing.

### **Audit Trail**

An audit trail was kept documenting the link between the research questions asked and the data collected. The verification of the links between the segmented interview responses, member checking themes, personal observation field notes, and document review themes that could answer a research question presented ~~was~~ were kept in an Excel document. This was done to organize and visual see what segments of data

from these sources reinforced or contradicted emerging themes to answer the research questions and establish a chain of evidence. I entered each piece of segmented data into the Excel coding system that I created.

The coding of personal interviews in the Excel document to ensure the chain of evidence was done by documenting the type of participant, the number of interviewee in that population group, and the page number from the transcribed interview. For example the code [SL.1.4], would stand for a senior leader, first to be interviewed of the senior leaders group, and the quote came from page 4. The abbreviation for staff was S, and faculty was F.

The coding of the transcribed field notes from the personal observations were coded by the date of the observation and the page of the field notes. For example [6/10/15.4] would be the observation from June 10, 2015 and it was taken from page 4 of the field notes on that date.

The coding documents used in the chain of evidence excel document was done by stating and abbreviation of the document name and the page the segmented data was found. For example, [SH.14] would stand for the student handbook page 14. The abbreviation for the events calendar was EC, and the course catalog was coded as CC.

### **Data Analysis**

The case study data was analyzed by interpretational analysis. Constructs, themes and patterns identified data to better understand and explain the phenomenon and to answer the research questions:

1. How does the Catholic mission manifest within the senior leaders, staff and faculty culture?

2. How do senior leaders, faculty, and staff at Beta Institution perceive the Catholic mission?

3. What factors contribute to the culture of the Catholic mission?

Patterns that emerged assist with developing categories and coding data into those categories. Notes of the themes and patterns were noted in the margins of each interview transcription. The transcriptions of the interview were kept locked in a lock box in my home. Only I had a key to the lock box. The recordings of the interviews were kept on my personal computer. The computer was password protected, and only I knew the password to unlock the computer.

### **Segmenting the Data**

Printed field notes, transcripts, and member checking forms were segmented to identify each unit of analysis. The segments were numbered based on themes using markers and highlighters to note the emerging trends. In some cases the theme was a short answer to a question and in other cases a series of questions and answers between the interviewee and the interviewer. It was important to segment the field notes as well as the transcribed interviews and member checking papers to better identify the beginning and ending of each segment. The numbers of segmented data were labeled 1-6 to coordinate with the six parts of the mission statement found when reviewing literature and the Catholic Identity description used in the course catalog.

### **Categories of the Catholic Identity and Mission Statement**

The Catholic Identity statement was broken down into six sorting categories in order to code the data. The Catholic Identity statement was located in the course catalog and can be found in Appendix I. These eight sorting categories are also representative of

the categories identified for living the Catholic mission by Pope John Paul II (1990), Hellwig (2004) Heft (2004), Estanek & James (2010) that were covered in Chapter 2. A chart representing the six sorting categories or A Priori Codes and the link to the relevant research can be seen in Table 9.

The segmented data was placed in a category that best fit. Several segments that emerged as trends did not fit in a category of the Catholic Identity or the mission statement of Beta institution. The 8 principals from Estanek and James, (2010) and the 29 initiatives to help live the mission by Morey and Piderit (2006) were used to identify categories that were difficult to place. Furthermore, some segments did not fit in any of the identified categories. As a result a new category was formed. Those can be seen below:

1. Serving the underserved/ disenfranchised
2. Faculty and Staff Compromise
  - a. Personal time
  - b. Low pay
  - c. Work environment
3. Culture transitioning from clergy to lay staff

The data were reviewed until trends and themes emerged. The trends and themes were organized based on how often and to what degree the segment was stressed in each category. Crystallization of truth became clear at the conclusion of this process. The themes that emerged while analyzing the data answered the three research questions covered in chapter four. The themes also provided incite to other relevant questions that may be helpful when exploring an institution that has experienced great change in the

Table 9

*A Priori Codes*

Catholic Mission and Identity Statements		
Ex Corde Ecclesiae (1990)	Beta Institution	Sorting Categories
<p>a) a Christian inspiration not only of individual, but of the university community as such;</p> <p>b) a continuing reflection in the light of Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;</p> <p>c) fidelity to the Christian message as it comes to us through the Church;</p>	<p>a) Each one of us is called in Christ to respond to the fullness of gifts we have been given in the Spirit.</p> <p>b) We give evidence of Christian inspiration and commitment as individuals and as a college community by daily celebration of liturgy, active participation in Christian and ecumenical prayer and through the renewal and refurbishing of our worship space.</p> <p>c) Student and faculty are committed to the ideal, principles and teachings of the Catholic Church. Students, staff and faculty are expected to develop and live with personal moral and ethical code that reflects the values of the Catholic tradition.</p>	Catholic Religious Spirit and Tradition
An institutional commitment to the service of the people of God and of the human family in the pilgrimage to the transcendent goal which gives meaning to life (pp.13-14).	<p>a) We believe that in some way each of us is called to serve others and contribute to the “common good” in our immediate relationships and as a participant in the larger global community.</p> <p>b) Relying on our expansive intellectual heritage. Catholic intellectual life relies on a breath-taking body of works and treatises stretching “from Justin to Augustine to Lonergan, from Origen to Anselm to Teilhard, from Aquinas to Newman to Kung.” Affirming the sacramental principle that the natural world as well human culture can serve to mediate God’s grace. This principle, as well as those that undergird our responsibility to educate for justice, reminds us of our call to participate in the transformation of the world in light of the human dignity of all persons.</p>	Social Justice
	As we exercise the gifts of the Spirit, we recognize the responsibility to live and honest, ethical and moral life so that our daily circles of influence are consistently marked in sometimes subtle or dramatic ways by the Beta Institution mission.	Live honest, ethical and moral life
An institutional commitment to the service of the people of God and of the human family in the pilgrimage to the transcendent goal which gives meaning to life (pp.13-14).	The mission of Beta College calls faculty, staff and student to service of others through personal, professional and global responsibility. Students are involved in annual outreach including: Habitat for Humanity, Stretch Your Heart, and summer service projects. Both faculty and students make individual commitments to some local or national service project	Service
An institutional commitment to the service of the people of God and of the human family in the pilgrimage to the transcendent goal which gives meaning to life (pp.13-14).	We live a way that communicates that we are confident that life has meaning	All life has meaning

Source: Ex Corde Ecclesia, 1990, pp. 13-14

student, faculty, and staff population as a result of changing fundamental parts of the mission. These topics will be covered briefly in Chapter V.

## CHAPTER IV

### RESULTS

I answer the three research questions presented to examine the Catholic mission and identity at Beta Institution in this chapter. First, I examine how the Catholic mission is manifested within the senior leaders, faculty and staff. Next I answer how the senior leaders, faculty and staff perceive the Catholic mission. And finally I explain the factors that were found to influence the Catholic mission at Beta Institution.

#### **Research Question #1: How Does the Catholic Mission Manifest Within the Senior Leaders, Staff and Faculty Culture?**

The first research question examined how the Catholic mission is manifested at the institution. Participants discussed Social Justice, Catholic Social Teaching, and some of the individual parts of the institution's Catholic Identity statement. The interviews conducted revealed that the Catholic Mission is manifested within the staff and faculty culture by "serving the underserved" and by the staff and faculty compromise.

#### **Serving Underserved Students**

The Catholic mission is manifested within the senior leaders, faculty and staff culture by the service provided to students. Each of the participants interviewed expressed that the Catholic mission and overall mission of the institution was to serve the underserved. Several of those interviewed described this by serving the disenfranchised student or those students that might not make it at other institutions. The "service"



provided was seen as the opportunity provided for the student to better themselves through getting an education. This was consistent in all interviews, for example [SL.1.2][SL.2.3][ S.1.2]. This was also present in the Catholic identity statement [CC.4]. Thou the written documents reviewed did not use the words directly of serving the underserved, statements of serving a divers population in need was present [CC.4].

The coding system originally used did not have the term a category title serving the underserved. After the original coding was done using the 6 categories to sort from the institution's Catholic Identity statement and the four pillars the theme of serving the underserved was identified. It was identified because phrase was used often and fit into the sub category of social justice. Further analyzing the themes under the social justice category of serving the underserved identified how the Catholic mission is manifested. This was crystalized by reading direct codes from participants when ask when the Catholic mission was. Each answered, "serving the underserved" as a part of their larger answer.

The document review discovered the founding sisters saw the underserved as those students that did not have food and shelter [CC.4][SH.3]. Those interviewed defined the term underserved as those students that have high financial need, and those students that might not be ready academically for college. Some interviewed referred to these students as "mission students". There were 7 participants that used the term "mission students" and there were 2 participants that used the term "mission student" in each of the population groups interviewed [SL3.8][ S2.9][F1.9][F2.8].

A faculty described a mission student as, “Economically or academically disadvantaged students and that they're a student that we accept, to give them an opportunity to be able to change their life.” [F1.9]. This particular quote captures how each participant describes the student involved in the Catholic Mission of serving the underserved. This quote first describes the population being served as a student that is financially and/or academically disadvantaged. The second part of the quote refers to the institution providing the student a way to change their life. A “way to change their life” is referred to in an earlier quote as the opportunity for an education [F2.8].

Using these two concepts the Catholic mission of serving the underserved is seen as providing an opportunity for those students who may have financial needs and/or academic needs an education at Beta Institution. Each participant did not use the term “mission student” but each did describe the “underserved” student population as those with financial and academic needs.

Serving the underserved was consistently stressed by each of the participants and each participant described personal examples of how they have lived the Catholic mission of serving the underserved. The overall Catholic mission of serving the underserved is demonstrated by this quote from a senior leadership member:

“It's about giving people an opportunity that they wouldn't have under other circumstances, it's about social justice, it's about doing good in the world. It really starts first and foremost with giving students an opportunity that maybe they wouldn't have had an opportunity somewhere else”[SL.1.2].

This senior leader express that he sees Beta institution as giving an opportunity to students when other institutions may not give that opportunity. The opportunity to get an

education is seen as the service. He mentions Social Justice and the Catholic Social Teaching Principle of “doing good in the world” but sees all of those functions through helping the students see the opportunity of education at Beta Institution [SL.1.2].

The faculty and staff stated that serving the underserved is what gives the institution purpose and drives it to keep going. One faculty member reflecting on a recent closing of a college with a large endowment stated.

The mission is the engine that drives the institution; I mean we should not be open. Our endowment is like 8 million and some college just closed and they had an 80 million dollar endowment, it is what keeps us going is serving the students [F.1.2].

The faculty member recognizes the financial difficulties of the institution but still points to the mission of serving students as the “engine that drives the institution”. This quote also describes the central belief in the mission of serving the underserved. The believe in this a unified mission fuses the senior leaders, faculty, and staff together in order to keep the institution open in the face of financial struggles.

The mission of serving the underserved also provides the faculty and staff motivation for staying employed at the institution. The faculty and staff stated there is a great deal of personal sacrifice they make to help the Catholic mission of serving the underserved live. Each person interviewed brought up the compromise given by faculty and staff, however, there was no specific question ever asked.

The document review supported this finding by the written history of the institution. This stems from the written history of how and why the founding order started the institution. The history of the institution, located on the website and in the beginning of the course catalog, provides examples of how those students in need were

served throughout the years [CC.3]. It was evident in this study that the mission of the founding order is still seen in the culture at Beta institution. This is done by the faculty and staff still serving the underserved. Participants told the history of how the Administration building was build with bake sales and the sisters slept in the hallways of the building in order to make room for the students [SL.3.4][S.2.5][S.3.4][F.4.6][F.5.7]. The history of this story was found in the archives of the website. The story was well known by those interviewed and quoted as to the history of were the Catholic mission of serving the underserved originated from.

The founding Catholic order of the institution was established on serving God by providing an education for those in poverty. The serving of students continues to be the main focus of Beta institution. Each of the participants spoke about serving students being the primary mission and purpose of the entire institution. The serving of students was described by three categories: financially assisting students, academically meeting students where they are, and supporting the whole student [SL.4.8][F.3.6]. These three categories each stem from the participants referring to social justice.

**Serving students with financial needs.** The founding order of sisters was established by two women striving to provide an education to those students that were in poverty. That tradition continues today at Beta institution by the Catholic mission of serving the underserved with financial need. Each participant interviewed at different points in the interview stressed the financial hardship that some of the students experience. A member of the Senior Leadership described the population as: "Over half of the students are Pell grant eligible and a third of them coming from homes of poverty" [SL.1.2].

Pell grants are awarded by the United States Government to those students that have a low estimated family contribution financially towards the students' higher education cost. The grant is given so that the student has the opportunity to attend college. This quote by a senior leader states that over half of the population needs government grants and not loans just to attend college. This would drive the point that a large population at Beta Institution has high financial need.

Senior leaders, faculty, and staff members all shared personal stories of how they have helped a student financially make it at the institution and how the institution's systems are set up to help those students in financial need. Those stories and systems are shared later in this chapter. The participants described the students having high financial need as a vulnerable population that they needed to serve. The participants explained social justice in terms of helping those students in need. Half of the participants used the term "poor" when describing the student population and the institution's commitment to social justice. [F.1.7][F.2.5][S.2.3]

**Meeting students' academic needs.** Faculty and staff members talked repeatedly about how they met students where they are and helped them get to be where they needed to be academically. One faculty member gave an example of opening up a lab for the summer and working with the student on a research project so that the student could try to get into medical school. The faculty member admitted that the student did not come in strong academically but it was his job to help that student reach their potential.

Other faculty members talked about changing their teaching methods to reach all of their students. Each faculty member talked about how they would have to go further each time to help the students achieve. When describing the student's academic

readiness and the faculty's dedication to helping each student a faculty member provided this quote:

Other colleges might not take these students because of learning differences or disabilities. They might not have had the best background educationally coming from areas where the education system up to this point has failed them. We are willing to take them, to bring them up to what they need to be successful [F.2.7].

This quote states the faculty member understands the student has some shortcomings academically but sees it as their job to help that student be successful. The faculty did talk about being frustrated at points about the how underprepared the students might be but they still talked about how dedicated they were to helping the students reach their potential.

**Supporting the whole student.** Each of the levels of participants interviewed spoke of the holistic approach of supporting students. The participants stressed that the students needed support from many different aspects of their life. Senior leaders, faculty, and staff members each provided examples of how they supported students through delivering support spanning from financial to family support. One faculty member gave an example of letting a student borrow his car, and then bought a suit for the student to wear during their internship interview [F.1.7]. The faculty member stated that he knew he was making a difference in that student's life and that he was helping live the Catholic mission of serving the underserved.

Those interviewed also stressed that in every aspect of the student experience they try to take care of the whole student and not just in a transactional experience. A senior leader stated, "Even in these transactional environments that you never or that there is, an opportunity not to waste an educational moment, how you pay our bill is approached as

an educational moment and as a way to help that student"[SL.4.7]. The "opportunity" to teach in the small transactional moments was echoed by the staff interviewed that provides transactional experiences for students. The staff discussed example of how to help a student learn from paying a bill or dropping a class [S.3.6][S.4.5]. In short, each interaction with a student was seen as an important interaction to help that student succeed.

When further describing how the student is supported a senior leader stated how the "student needs someone to believe in them, they need some hope, and I give them hope and believe in what they could be"[SL.2.2]. Providing "hope" was a word used a number of times by each participant. Senior leaders, faculty, and staff members realized that a large part of supporting students was to provide them with hope of what they could become. That "hope" is seen as the students' opportunity to better themselves by the Catholic mission of serving the underserved.

**Promoting social justice.** Serving student with financial needs, meeting students' academic needs, and supporting the whole student is focused internal and applied to the student population. The focus of serving the population of students that are internal is not consistent with the global service described in Catholic Social Teaching, the institution's Catholic Identity Statements, or in the institutions mission statement. Participants used the phrase "social justice" in the interview when referring to the Catholic mission of the institution, but describe that social justice by serving the underserved. Example: [SL.1.1][SL.2.2][F.1.2][S.1.2]

Social justice was stated in each of the interviews, but only three of the participants stated social justice in a larger conversation that included Catholic Social

Teaching [SL.3.5][SL.4.8][F.1.5]. Social justice is a theme throughout the 10 principles of Catholic Social Teaching and Catholic Social Teaching is seen as an important component to living the Catholic mission by Hirt (2006), and Morey & Piderit, (2006), and O'Connell (2012). The impact of this is addressed later in this chapter when examining the second research question.

A faculty member describes the link between the Catholic mission of serving the underserved and social justice as, "I would say that the Catholic mission certainly is grounded by the Sisters and their mission for education and serving vulnerable populations. I see the Catholic mission grounded in social justice"[F.3.4]. The foundation of the sisters is described in this quote as the motivating factors as to why social justice is important. This faculty member saw social justice as the mission, but describes social justice as "serving the underserved".

The term "social justice" was mentioned at least once in each interview when asking senior leaders, faculty and staff members to describe the Catholic mission of the institution. The category was a specific sorting category established by Pope John Paul II in his document *Ex Corde Ecclesiae* (1990), Morey & Piderit (2006), and Estanek & James (2010). The Catholic Church describes social justice as treating all God's children with dignity and with providing opportunity for all of God's children to serve. The participants described the work of serving the underserved as their version of social justice. The participants spoke of looking at serving students in the area of social justice by balancing the wrongs of society by serving students with financial need and academic needs.



## **Staff and Faculty Compromise**

An emerging theme that was not specifically investigated by asking direct questions but was discovered while investigating the research questions was the compromise given by faculty and staff to live the Catholic mission of serving the underserved. Senior leaders stated that the compromise given by staff was a large concern, one senior leader stated, "No one here is making millions, I mean the retirement is really bad, but people are here for the mission, to change the face of poverty, but the lack of compensation does wear on folks and it leads to turnover"[SL.2.4]. Each senior leader understood the sacrifices and compromises that faculty and staff were giving in order to carry out the mission of serving the underserved, but they were still concerned.

The topic of faculty and staff compromise was specifically brought up in 11 out of the 13 interviews when asking how the institution did or did not demonstrate value for all people. Demonstrating value for all people is seen as a fundamental Catholic value and is stated in the institution's Catholic Identity statement. Faculty and staff discussed three areas: personal time, financial compensation, and working conditions, when referring to what compromises they made to live the Catholic mission of serving the underserved.

**Personal time.** The participants each had a different example of how they gave their own personal time in order to help the institution live the mission of serving the underserved. Those stories can be described by two separate categories. The first category that emerged was employees holding multiple positions. The second was the sacrifice on personal time to help students that were not making it academically. Each level interviewed had examples of both holding multiple positions and spending extra hours with students for the student's academic success.

**Multiple positions.** At the beginning of each interview, I had each person introduce themselves and what they did at Beta institution. Each person had a main job and several secondary functions that they were tasked with. A person that came to the institution as a fulltime faculty member and later transitioned to a senior leadership position stated: "I hold 3 executive level positions, plus I teach a full load some semesters"[SL.4.1]. During this interview I was told of the stress of holding 3 positions and how she has struggled with her personal health because of the stress of trying to stay caught up with her work. The person completely bought into the mission of serving the underserved but she understood that she was paying a personal price to make that mission happen.

A staff member that supervises a staff had a different perspective, but still found herself giving personal time. This staff member stated: "The pay of my staff is so low I find it difficult to ask them to do more or go the extra mile because I know we just aren't paying them for that"[S.4.8]. I asked this staff member who picks up the tasks that need to be done. The staff member then described that she would take work home, work on vacations, and stay late nights to make sure the work was completed. The staff member described that she holds her position and also does the work of her subordinates because of being short staffed and not being willing to give more work to her staff.

The faculty interviewed all had examples of serving on multiple committees within Beta institution. All faculty interviewed chair one major committee while serving on two other separate committees. These committees span from faculty senate, persistence and completion, search committees, and strategic planning committee. A faculty member described a day where he taught 3 classes, had a faculty senate meeting,

a strategic planning committee, and finally hosted a study session that night [F.1.5]. I asked if that was typical, and he told me it was pretty common for him and other faculty member to attend committee meetings several times a week.

Each of these examples illustrates the faculty and staff give a great deal of personal time to live the mission of serving the underserved. The faculty and staff are stretched thin because of multiple responsibilities each have in order to keep the institution living the Catholic Mission of serving the underserved. The long term effects of this will be discussed in chapter V.

**Extended academic support.** The second theme that emerged when examining the sacrifice of giving to students was time given to assist students academically. Faculty mainly talked about this theme by telling personal stories of hosting extra study sessions and tutoring on weekends. Senior leadership and staff members also commented that they see faculty constantly out of the classroom helping students make up a test or offering extra help outside of office hours.

One faculty member stated it is a top priority to be available to students, "Making sure I have time for students if they have questions is very important for our mission. These are working people so that might be after working hours a lot of time"[F.2.6]. This statement also points out that the student population in class might not be available for extra assistance when faculty are normally able to help them. Faculty stated they have hosted tutoring sessions on the weekends before exams in order to help students.

**Financial compensation.** A concern at each level (senior leaders, faculty, and staff) was the financial compensation offered to employees at the institution. It was understood that the financial compensation was tied to being able to live the Catholic

mission of serving the underserved at the institution. Each level of the organization understood the impact of turnover and employee burnout associated with the low salaries offered. [SL.1.3][SL.4.4][F.3.5][ S.2.3]

**Senior leaders understand.** Senior Leaders understood the financial compensation of the faculty and staff was not where it needs to be in order to be competitive with other institutions. They also understood that by increasing the salaries without increasing the resources available would affect the ability to live the mission of serving the underserved. A senior leader stated:

The mission is related to pay for many faculty and staff because they are making less money than they would at other schools and because they are able to do that it allows us to give scholarships to students that wouldn't have been able to get it otherwise, because the staff buys into the mission...I want to pay them more, and we are trying to raise money because of all the institutions in the area we deserve the money because of our mission [SL.1.6].

This quote states the direct correlation with low pay and availability for financial need for students. The president also went further to state that this problem keeps him up at night. The senior leader understands that he will have to continue to work to raise money for the institution in order to solve this problem.

A Senior Leader who had 25 years of experience at a different Catholic higher education institution said, "economically here all faculty and staff are undervalued ... with low salaries scarce resources"[SL.4.7]. This is a problem because of the conflicting messages sent to faculty and staff about valuing people. As stated previously the valuing of all people is a Catholic value and stated specifically in the institution's Catholic Identity statement. This has the faculty and staff experiencing cognitive dissonance. Cognitive dissonance is the sending and receiving of conflicting messages. The

conflicting message of valuing all people and the message that you are not valued based on your pay. This confliction will be discussed further in chapter V.

A different Senior Leader went a step further and stated, "The institution needs to make it a strategic goal to increase salaries; it is a justice issue for the staff"[SL.3.3]. This senior leader explained that these faculty and staff did not take a vow of poverty and obedience like the Sisters did that used to work at the college. This comment suggests the culture is still changing from what the institution used to be before the growth in 2001.

**Faculty and Staff concerned with financial compensation.** It was surprising how open faculty and staff were when talking about the frustrations of financial compensation. A faculty member stated, "Some staff and faculty have to give too much to make the mission happen...they are not paid well, the maternity leave is too short, and the retirement is very poor"[F.1.4]. This statement points to the frustration that faculty and staff have with the compensation. The statement also stresses that faculty and staff understand that their financial scarifies allows the mission to live at the institution.

Faculty and staff also stated that the compensation was low but they understood that they would get experiences that would allow them opportunities at different institutions [F.1.4][F.3.5][F.4.5]. Each staff member stated that they understood they were "paying their dues" in order to in some cases to double their salary at their next position [S.1.4][S.3.5]. A staff member stated: "I think the Catholic mission shines through in the actions of the people here. They're always willing to do a little bit more with less. People aren't paid very much here you know, a lot of people take jobs here for the experience"[S.4.5]. In this statement the participant acknowledged the mission but

also that the on-the-job experiences are very important.

**Working conditions.** The final compromise participants talked about was the compromise of their working conditions. This was confirmed by several of the observations done within the study [6/11/15.3][6/15/15.2]. Faculty and staff members described outdated information systems used at the college [F.1.7][F.3.4][S.4.7]. Senior leaders describe decisions that they have to make between purchasing tools to help employees and allocating money to assist students to attend the college [SL.1.6]. Finally, senior leaders, faculty, and staff members explained that they could not receive professional development at times so that more money could be allocated for student scholarships [F.1.10][F.3.11][S.2.8][S.3.7].

**Outdated systems.** Faculty and staff each describe tedious outdated systems that they were using in order to perform their job requirements. The most frustration came from those that had experienced other systems that were more modern at other institutions. A staff member described an outdated data system that she was working concerning financial accounts as, “basically this is several different excel documents, I have to manually enter data on students over and over again because the systems don’t talk to each other”[S.3.7]. Each faculty and staff member commented that they had to re-enter data into several systems in order to communicate grades and other student information. This is not only frustrating for the faculty and staff members but it is a waste of staff resources.

A staff member who is a coach described manually entering in a meal roster each day for pre-season meals. He described an Excel document that was sent to three different people and then was finally used to check students in for a day of pre-season

meals [S.2.5]. He stated there was no card swipe system for meals, only an Excel document. The Excel document had to be put together each week manually.

Senior leaders interviewed acknowledged that the systems at the institution were outdated. They did not see the day-to-day effects of those systems on the workload of faculty and staff. The senior leaders stressed that the decisions to not update the systems were made in order to keep the cost of attending the college down. They saw these decisions as living the mission of serving the underserved. Each commented that they would like to be able to have updated systems, but they had to choose student access first [SL.1.8].

**Professional development.** Faculty and staff members stated that they knew there were no funds available for professional development. It was part of the mission to do without. A quote by a staff member that describes this is: "We don't have a lot of resources, but I remind people that that's the tradition in the mission, we will have to sacrifice as staff and faculty to make this happen"[S.4.7]. This statement also points out that the institution sees some pride as doing without. The sacrifice of doing without came through as a lack of professional development for faculty and staff.

## **Research Question #2: How Do Senior Leaders, Faculty, and Staff at Beta**

### **Institution Perceive the Catholic Mission?**

The faculty and staff perceive the Catholic mission as serving the underserved. This perception is formed by the stories and traditions from the founding Sisters that are communicated to the faculty and staff. It is these stories that communicate the social norms of kindness to the faculty and staff. The perception of the Catholic mission by

faculty and staff is aligned with how the mission is manifested at the college. Serving the underserved is the shared manifestation and perception of the Catholic mission.

### **Forming Perceptions: Discriminatory Stimuli**

A person's perception is built on his or her own experience. The participants view their own experiences with the Catholic mission as serving the underserved. Each person also uses previous experiences called discriminatory stimuli to decode messages into a perception about the Catholic mission (Festinger, 1957).

Each participant interviewed had their own set of previous experiences outside of the institution that is a part of their discriminatory stimuli. The population interviewed each had very different employment histories, represented very different levels of the institution, were different ages, represented different religions, and represented different ethnicities. The staff member who coaches football and is in his mid-thirties and has worked at the institution for 6 years had the same perception of the Catholic mission as a nursing faculty member in her late fifties who has been with the institution for 15 years. Even with all of these different discriminatory stimuli each participant decoded the perception of the Catholic mission as serving the underserved. This points directly to how strong the perception of serving the underserved is communicated to the faculty and staff culture.

### **Stories and Traditions**

The participants interviewed each described the perception of the Catholic mission as serving the underserved. The participants further stated that the perception of the serving the underserved originated from two separate sources. The first source indicated by participants was the stories and tradition of the Sisters. The second source



of the perception stems from the success stories of past students that had to overcome adversity. The history and tradition of the Sisters will be covered as a factor that contributes to the Catholic mission later in this chapter.

**Stories of students overcoming adversity.** The participants interviewed each talked about the success of a student that had to overcome great adversity. The participants each told these stories with great pride. The participants had such great pride because 7 of the 13 participants interviewed commented that it was their success (the person being interviewed) just as it was the success of the student [F.1.4][F.2.5][F.4.6][F.5.5][S.2.5][S.3.4][S.4.5].

A senior staff member told of a student that had just won the Mission Award at the 2015 fall graduation. This student was a father of 3, worked a fulltime security job at night, was an All-American football player his junior and senior year, and just graduated. The senior leader staff member said, “[he] should be an inspiration for how we carry out the mission of serving our students. That is why we have the Mission Award, for us all to celebrate these great stories”[SL.1.6]. This story stresses that everyone celebrates the success of a student, because serving the underserved is valued by the entire population. The story is told to demonstrate that when the underserved students are served they can move past extraordinary odds to be successful.

Another participant, a faculty member, told of several students that he has helped enter law school with significant scholarships [F.1.5]. A different faculty member told of a student who ran an entire lab all summer so that they could produce research for medical school [F.2.4]. Each of these stories look to the service given by the faculty but also to the success those students had with the service provided by the faculty. The

faculty told these stories with large smiles and had true joy telling how the students had pushed through adversity.

I asked these faculty members if they had shared these stories with others, and each participant said they shared these stories frequently [F.1.4][F.2.5][F.4.6][F.5.5][S.2.5][S.3.4][S.4.5.]. It was evident they shared them because they were proud of their students. A side effect of the telling of stories was to communicate the perception of how to live the Catholic mission of serving the underserved to other faculty members. I asked each faculty member if others did the same thing and they began to tell me the stories that were told to them when they started working at Beta Institution.

### **Social Norms of Kindness**

The social norms that participants spoke of in the interviews each related to two separate examples: helping others, and condolences. Overall, the social norms, or the behaviors that are acceptable in a society related back to being kind to each other. Participants described a warm place where people say hello and hold the door for strangers. These were not found as manifestations of the Catholic mission because they were not spoken about by each participant. It is also not seen as a manifestation of the Catholic mission because several participants stated they did not know if the social norms were that different than other institutions they had worked at.

**Helping others.** “This is a place where people hold the doors for others”[SL.2.3]. This is what one Senior Leader said when they were asked about the social norms of the institution. The Senior Leader went further and said, “You don’t just direct a lost person where to go on campus, you walk them there”[SL.2.3]. These two examples by a Senior Leader articulate the culture of helping others. The Senior Leader discussed that it did not

matter who the person was, you should help them by carrying something or opening the door. Half of the participants interviewed discussed that a social norm was to open the door for others. This points to how understood the act of helping others is in the culture.

I observed members of the Beta Institution Community walking visitors to the campus to their destination on 6 different personal observations [6/1/15.2][6/3/15.3] [6/8/15.2][6/9/15.4][6/10/15.2][6/15/15.3]. Each of these instances were very similar. A community member looked lost and someone came up to them and asked if they could help them find a location. The person said they were trying to find a location. Without hesitation, the Beta Institution member offered to walk the person to the location. Each level of the Beta Institution organization walked visitors to a location. I observed a cleaning staff member [6/1/15.2] and a senior leader [6/8/15.2].

A staff member said the social norm is that, “everyone knows Sandy’s name”[S.4.6]. This was important to the staff member because she had worked at an institution where the cleaning staff was looked down on and staff did not know everyone’s name. The act of knowing someone’s name can be identified as a small act of kindness to all people. The staff member went on to share that she had helped Sandy clean at different points. She did not have to but she saw she needed help lifting something so she helped out [S.4.6]. This demonstrates that this staff member extends kindness to everyone on campus.

**Condolences.** A faculty member said he had an experience with the Catholic mission after his father had passed away. He said, “I never thought so many people at the institution cared for me or my family” [F.1.5]. He shared that he was truly moved by the kindness shown by the entire Beta institution faculty and staff in the difficult time of

losing his father. He then shared that he later heard from others that it is just what the institution's faculty and staff do when someone loses a family member [F.1.5].

There was only one story told from the perspective of losing a loved one. Other participants told from the perspective of helping someone that has just lost a loved one. Participants explained the accepted norms of helping someone when they are mourning the loss of a loved one [SL.2.2][F.3.6][S.1.5][S.2.7]. This story demonstrates that the person experiencing the loss is reached out to by many in order to care for each member of the community.

### **Research Question #3: What Factor(s) Contribute to the Culture of the Catholic Mission?**

The participants interviewed identified four factors that directly contributed to the culture of the Catholic mission. The history and tradition of the Sisters was spoken about by each of the participants when asked about factors that contribute to the culture of the Catholic mission. Limited resources, physical space and prayer also were identified as contributing factors but these factors were not identified directly by each participant. Each participant that took part in member checking identified the factors of limited resources, physical space and prayer as a contributing to the culture of the Catholic mission.

#### **History and Tradition of the Sisters**

Each of the participants interviewed recognized the work of the founding Sisters and the impact their work has had on the culture of the institution. There was no other factor that was seen consistently through all 13 interviews. The written history of the institution is tied to the Sisters and the stories communicated about the history of the

institution to faculty and staff are also tied to the Sisters. In short, the Catholic mission and identity is derived directly from the history and traditions of the founding Sisters [SL.1.1][SL.2.1][SL.3.1][F.1.2][F.2.2][S.1.1][S.2.2].

The participants each shared a different view of how the history and tradition of the Sisters influence them as they identify the Catholic mission and identity of the institution. Senior Leaders indicated that the stories of the Sisters were told to them early in the interview process [SL.1.3][SL.3.4][SL.4.5]. Faculty spoke that the history and tradition of the Sisters are responsible for the Catholic mission and identity [F.1.3][F.2.2][F.4.5]. Staff spoke about the Charism Retreat and how that retreat shaped their thoughts of the Sisters [S.1.3][S.2.4][S.4.3].

**Senior Leaders.** The Senior Leaders all acknowledged that they knew about the history and traditions of the Sisters before applying for their positions. This knowledge about the history and tradition informed them of the Catholic values they believed were present at the institution. Once they joined the staff, this belief was reinforced by the stories they were told. When asked who told them these stories each remarked that it was from Board of Trustee members who are Sisters or long time faculty and staff members that care a great deal about the tradition of the institution [SL.1.3][SL.2.4][SL.3.5][SL.4.7].

A Senior Leader told me that he prayed that he would get the opportunity to work at an institution that had a mission like Beta institution. He stated, “I prayed, and hoped it would happen...the mission is what brought me here...the mission of serving the underserved comes from the tradition of the Sisters”[SL.1.2]. He was passionate with his story and teared up at points talking about how the mission drew him to the institution. It

was clear he was passionate about the Catholic mission and that he believed the mission came directly from the Sisters.

Another senior leader shared that he knew of the Sisters before working at the institution. He understood what the Sisters stood for and the Catholic identity from the Sisters was a large reason for him seeking employment at the institution. He stated that the job "...was intriguing for a lot of different reasons, one being the traditions of the Sisters..." He later stated the Sisters' history and tradition communicates the mission of serving the underserved very clearly through the stories and traditions at the institution [SL.4.5].

**Faculty.** The faculty interviewed specifically spoke to the influence the history and tradition of the Sisters had on the culture. One faculty member stated, "The Catholic mission certainly is grounded by the Sisters and their mission..."[F.1.6]. This faculty member specifically used the phrase, "in the tradition of the Sisters" when answering any questions that asked about the specific parts of the Catholic Identity Statement.

Another faculty member said, "The Catholic mission is specifically wrapped in the Sisters"[F.2.4]. This statement points that the participant could not separate the Sisters from the Catholic mission or identity. The participant went on to say, "The Catholic mission I think in large part centers on the traditions of the Sisters"[F.2.4]. Further driving the point that this participant believed they could not be separated.

A faculty member interviewed also described that many of the Catholic values, such as social justice, are communicated by stories about how the Sisters worked to start and grow the college. The faculty member stated, "It seems like we communicate about our Catholic values through stories about how the Sisters acted when starting the college.

I know I have done that when I have taught ARCH (a freshman seminar class)”[F.1.5]. This faculty member remarked later that he did not even realize he did it.

**Staff and the Charism Retreat.** The staff spoke specifically about the influence of participating in the Charism Retreat had on the way they view the Catholic mission and identity. Staff members stated that they had no knowledge or training on the Catholic mission or identity before attending the Charism Retreats [S.2.7]. The Charism Retreat is located off campus and comprises of a half day where new staff members learn about the history and tradition of the founding Order. Staff members stated that it was at the retreat that they understood the Catholic mission and identity to be serving the underserved because of the stories about the Sisters [S.2.7].

A staff member commented, “I knew we were Catholic and had a chapel, but I did not really understand the Catholic mission until I attended the Charism Retreat and heard the stories about the Sisters”[S.3.5]. This staff member shared that she had worked at the institution for years before attending the retreat. The retreat is what communicated the mission to her through the stories and traditions of the Sisters.

The Charism Retreat had the same effect on a different staff member interviewed. She stated, “I attended the Charism retreat pretty early, and that was really when I got what we were about...I got we are about what the Sisters were about... serving the underserved”[S.1.5]. This points out that this staff member had a better orientation to the institution because of the timing of the retreat being early in her employment at Beta. Regardless of timing of the retreat, it still communicated the same message about the mission.

## **Limited Resources**

The topic of limited resources was not directly brought up by the questions asked to the participants, but each did talk extensively about the limited resources of the institution. The themes of limited resources sorted out into two different schools of thought. The first school of thought that emerged was that the limited resources was a part of the mission that the Sisters had to deal with and the tradition of doing a lot with a little was encouraged. The second school of thought was that the limited resources should be a way of the past but not of the future. This indicates that there are two different schools of thought in the current culture.

**Doing a lot with a little.** The tradition of doing a lot with a little could stem from the first major fundraising for the college. The founding Sisters used a variety of bake sales in order to raise the funds to build the first building on campus. Seven of the participants interviewed referenced that story. Each described that the tradition of doing a great deal with little was because the Sisters did it [CC.3][SH.2].

A staff member said, “It is a point of pride to do a lot with less, and not to ask for more”[S.4.8]. I asked where that mentality might come from; the staff member said, “I think it is from the history of the Sisters”[S.4.9]. This conversation was very common with the participants that believed in doing a lot with little. Another participant stated, “The founder of our program started with a table and a computer in the corner of the library for a year. The founder of our program is looked up to as to doing a great deal with little resources”[F.3.6]. Even members of the institution’s history that were not Sisters are looked up to when working with little resources and achieving high results.



**Little resources are in the past.** The six participants that made comments concerning the need to have more resources remarked that having little should be in the past. The six participants represented each of the three population groups interviewed equally. A Senior leader said, “I am tired of hearing we can do without, we need more resources for our students, faculty and staff”[SL.4.7]. A faculty member commented, “We have resources it is just where we choose to put those resources”[F.1.5]. A staff member indicated, “We just don’t have the resources to help our population. I know that was the way of the Sisters but we are not the Sisters”[S.2.8]. It is clear from each level that more resources are needed to help the mission of serving the underserved.

### **Physical Space**

There were 6 out of the 13 staff members that believed and spoke specifically about the physical spaces on campus, such as the chapel or the crucifixes on the walls, played some type of factor as to contributing to the Catholic mission [SL.1.4][SL.2.6][SL.4.8][F.1.6][F.5.8][S.1.5]. This was confirmed by the 7 participants that completed the member checking process. Direct quotes of the physical space were not very prevalent in the interviews, but the member checking process does triangulate this factor as a main theme.

Personal observation done recognized the Chapel and Crucifixes present at the institution [6/10/15.2] [6/11/15.2] The document review found mention of the physical spaces of worship for the Catholic faith [C.C.6].

**The Chapel.** A faculty member said, “I guess the chapel is a factor in the Catholic mission, we use it for events”[F.2.4]. The faculty member mentions the chapel directly which is used for several main events. The use of the chapel reminds the

institution's faculty and staff of the importance of the Catholic mission, and of the origins of the institution. Kuh (1989) in his work states the significance of locations for specific events as a strong indicator of what is important in a higher education institution's culture. The use of the chapel for major events is an example of Kuh's (1989) point.

A senior leader spoke more directly about the importance of having a chapel on campus. A Senior Leader stated, "Having the blessing of the hands for our nurses in the chapel sends a clear message that we are a Catholic institution; that space sets a tone"[SL.4.6]. Another senior leader stated, "We always take our tours of perspective students up to the chapel, it is a part of our identity"[SL.2.4]. It was clear that the Senior Leaders understood the importance of the chapel and the physical space.

**Crucifix.** A participant that identified as a staff member stated, "I see crucifixes in some rooms and not in others"[S.1.9]. Faculty and staff both stated that they did see crucifixes in many locations on campus [F.1.9][F.2.8][F.4.7][S.1.9][S.3.7][S.4.8]. The crucifix is a symbol of Catholicism and is an artifact that communicates the importance of the Catholic mission to the culture.

The observations also sighted the crucifix in many locations on campus. The executive office each had a crucifix in them as well as roughly 30% of the classrooms on campus [6/11/15 .3]. Each location that has the ability to host a major event has a crucifix on the wall except the gym. The physical artifact of a crucifix being present in this many locations on campus communicates that it is a symbol of a major belief of the college according to Kuh (1989).

## **Prayer**

Prayer was brought up and discussed by each of the participants when they were asked specifically about prayer [SL.1.10] [SL.2.9] [SL.3.8] [F.1.8] [F.2.9] [F.3.8] [S.1.8] [S.3.9]. Prayer was also indicated as a theme by each of the participants that took part in member checking. Only one staff member interviewed told a story that had to do with prayer that was not conducted by a Sister. Participants stated that Sisters did not always lead prayer but the presence of the Sisters reminded the faculty and staff to pray.

The staff member had a significant story about prayer outside of the Sisters. The staff member told the story of how the team he coaches has a team prayer. The captains of the first football team wrote the prayer on campus. It is recited after each practice and before each game [S.3.9]. This indicates a small pocket of a population that has embraced the tradition of prayer.

## CHAPTER V

### CONCLUSIONS

This study was done to better understand how the changes at Beta Institution affected the Catholic mission and identity of the institution within the culture of the staff and faculty. This study was done at a small Catholic college in the Midwest that has had great change over the past 15 years. The senior leader, staff and faculty Catholic identity and mission was explored by investigating the culture at the institution. The results from the study are valid for Beta Institution.

There are three key conclusions that may inform student affairs practitioners charged with living the Catholic mission and identity. The first conclusion is that values are communicated through history and tradition. The second conclusion is that staff and faculty compromise to live the manifestation of the Catholic mission and identity statement. The third and final conclusion is that faculty and staff perceive serving the underserved as social justice. Following each conclusion are recommendations of how these findings could be applied to other Catholic colleges that have similar characteristics to Beta Institution.

#### **Values are Communicated through History and Tradition**

A conclusion of this study is the Catholic mission of serving the underserved is communicated from the history and the tradition of the founding order. This study confirmed the importance of the link between the founding religious order and living the

Catholic mission and identity of an institution through Heft (2004), Morey and Piderit (2006), and O'Connell (2012). Stories and traditions from the founding order are seen communicated throughout the culture at Beta Institution. This is how the founding order's presents and ideas could still be seen in the culture.

The historical stories about the founding sisters shared with faculty and staff informed the staff what is acceptable at the institution. This is stressed by Kuh and Hall (1993) in their description of how culture is shaped higher education institutions. Each of the stories shared during the interviews outlined values the faculty and staff played out in their daily work. Kuh (1993) stated that the values are communicated both written and verbally with stories about the institution. These historical stories that communicate values are both done intentionally through events and artifact and informally through spoken conversations. Faculty and staff rationalized their actions by talking about how the sisters had done similar actions. The repeating of these stories or telling of how the sisters had acted teaches new faculty and staff how to act.

The faculty and staff values are defined by how they make decisions. Kuh (1993) specifically speaks about how decision-making is a manifestation of the mission through the values of an organization. It is clear that faculty and staff make decisions as to how they believe the founding sisters would have done. Participants rationalized their actions by talking verbally about the stories of the founding order. This directly looks to the power that historical stories have on the culture at a higher education institution. The power of the story is seen by faculty and staff picking up extra jobs and sacrificing to live the mission for the students.

Institutions should consider how they communicate the traditions and history of the culture to faculty and staff in order to continue to live the Catholic mission. It is unknown if Beta Institution had a plan for how this message is communicated or if the communication is occurring organically. There are some communicated messages that are intentional; examples of this would be having a mission officer and the physical artifacts of statues. This research suggests being intentional about how the history and tradition is communicated to showcase the values to faculty and staff.

A formal program like the Charism Retreat was documented to work at Beta Institution. This program is done with faculty and staff members to teach about the history and tell stories. It is a formal way to track who has and who has not learned about the history and tradition of the institution. At Beta Institution, the Mission Officer and the founding order facilitate the Charism Retreat. It may not be as important to as who facilitates the program, but that the program happens. Having staff members committed to communicating the stories that showcase the values of the founding order is also important.

There was also high value in having storytellers on staff to teach about the tradition. This is done by having clergy on staff, but also can be done by having those lay professionals that deeply believe in the mission on staff. Research from Moore Gardener (2003) suggested a deep commitment from lay leaders can still live the Catholic mission in the absence of clergy leadership

Formal programs as well as informal traditions that communicate the values of the organization should be done to continue living the values of the founders at Catholic institutions. There are many visual artifacts that communicate the value of each story,

but it is the verbal story telling that participants talked about a great deal. The physical artifacts were a support to reinforce the verbal stories told to faculty and staff. This finding supports the value of telling stories to shape the culture.

The values of an organization are true values when they are seen at all levels of the organization as they are here with the values of the founding sisters. The values of the organization itself are more difficult to understand until you have been in the environment. When in the environment individuals may know what values are important, but might not know why or how that value was communicated to you. This study depicts not only what the values are, but also how they are communicated. The communication of those values leads to the perception and the manifestation of the Catholic mission being consistent.

### **Staff and Faculty Compromise to Live the Mission**

The second major conclusion is that the Catholic mission of serving the underserved is accomplished by personal compromise by the faculty and staff. The staff and faculty compromised in the areas of personal time, financial compensation, and working conditions in order to live the Catholic mission of serving the underserved. This conclusion emerged from interviews that focused more on how the institution showed value to all people, rather than direct questions about working conditions. Direct questions to the faculty and staff were never asked about the compromise of personal time, financial compensation, and working conditions. This points to how important the issue of staff and faculty compromise was to the participants.

The leadership each spoke to how they worried about the faculty and staff because of what they had to sacrifice in order to still live the mission. A senior leader

specifically spoke to how faculty and staff sacrifice kept him up at night. The senior leader understood he needed to solve the faculty and staff compromise for the health of the organization, but knew he needed to raise money in order to solve the problem of staff and faculty compromise.

**Showing value to all people.** The faculty and staff stated that the institution was not showing value to all people because of the compromises faculty and staff had to experience to live the mission. This was directly linked to the Catholic mission and identity because of the statement, “showing value to all people” that is found in the institution’s Catholic Identity statement, and in the literature linked to the four pillars of *Ex Corde Ecclesiae*. If it was not for asking how the institution does or does not show value to all people I don’t believe this would have been an emerging theme. Although, once each person got over the initial fear of talking about the subject each talked at great length about the topic of faculty and staff compromise.

Research conducted by Moore Gardner (2006) examined the commitment of lay leadership to live the Catholic mission. This study conducted identified that lay leadership believe in the Catholic mission, but felt shorted by the theme of showing value to all people. Research by Morey and Piderit (2006) investigated how 124 administrators live the Catholic mission, but they did not find results that link faculty and staff compromise serving the underserved. The dissonance faculty and staff experience when living the Catholic mission may be limited to Beta Institution because of the lack of resources present. It was not within the scope of this study to examine this finding further.



Faculty and staff members expressed an internal conflict. The history and tradition of the institution was to serve the underserved through self-sacrifice. The founding sisters, because of the life vow they took understood self-sacrifice. The depletion of clergy in higher education is well documented by Gleason (1997) and Gallin (2000). In contrast, the majority of faculty and staff at Beta Institution are not sisters and took no such vow. The current faculty and staff believe in the mission of serving the underserved, but the interviews conducted also revealed frustrations with their own personal sacrifice that had to be given. The experience of cognitive dissonance is related directly to the Catholic value of showing value to all people.

**Cognitive dissonance.** The internal conflict or cognitive dissonance that the faculty and staff experience could lead to turnover. Cognitive dissonance is a term coined by Festinger in 1957. The theory examines the discomfort a person has when their actions and their beliefs are in conflict. The theory of cognitive dissonance focuses on the communication the person receives that is contradictory to their actions. Studies by Cooper (2007) suggested that an employee that experiences cognitive dissonance is likely to lead to attrition.

The conflict faculty and staff spoke of at Beta Institution stemmed from the commitment to serving the underserved, contrasted with feelings of not being valued because of poor working conditions, personal time, and financial compensation. Internal conflict or dissonance experienced pushed a person to rationalize their experience to minimize the discomfort of the dissonance. The cognitive dissonance was rationalized differently by various staff and faculty members because of their role within the subgroups of jumpers, landers, and retirees.

**Jumpers.** Jumpers are individuals who continue job searching after they have gained quality experience in their current position (Potter, 2008; Mentor, 2014). Some faculty and staff at Beta University were in the early to middle stages of their career and they took a position at Beta Institution for the experience they would receive. These participants supported the overall mission at Beta, but were not overly attracted to the Catholic mission of serving the underserved.

When participants in this subgroup were asked why they worked at Beta Institution, they replied it was for the experience and mission, but they could not stay long because of the pay and no retirement. This was supported by 3 of the 13 participants interviewed who had left the institution before this study was concluded. There were four total members that sorted into the sub group of jumpers. This group having delayed gratification manages the dissonance. One participant said, “It is okay I am getting run into the ground but, I am gaining great experience that I can use at my next job.”

**Landers.** This subgroup of faculty and staff identified as landers are those that might have had a career change at some point to get into higher education but they are tied to the area because of a partner. These participants appreciated the mission of serving the under served and are willing to live with the faculty and staff compromise because of their late career change and tie to the location. They used quotes such as, “I like the mission but really it was a job in my degree area in the location I need to live in.” There were four participants interviewed that fell into the subgroup of landers.

The rationalization of the dissonance for the population of Landers is with being able to not leave the area and because they entered the field from a different vocation. These faculty and staff stated they knew what they were giving as far as compromise and

sacrifice and were okay with it. This group was the most concerned with changing the compromises because they seemed to be invested for a long period of time at Beta Institution.

**Retirees.** There were three participants interviewed that were retired and went back to work at Beta Institution. This population was getting paid from their pension and they really loved the Catholic mission of serving the underserved. They talked mostly about the work environment not having the resources it needed to allow someone to do their job. These participants understood the mission and used that to rationalize the dissonance they were experiencing. They talked about seeing their employees and peers experiencing the compromise of pay and personal time.

Research by Pettersson (2011) depicted professionals going back to work after being retired. Pettersson stated the return to work for retired people is a social decision and not an economic decision. They see work differently now because they are retired and do not need the compensation for their work. This could be why previously retired faculty and staff process the dissonance experienced differently. This is also why Beta Institution has attracted several previous retired faculty and staff in leadership positions.

Clear communication about personal time, financial compensation, and working conditions should be presented to faculty and staff at the interview process and at the time of job offer. Communication is key throughout employment, Hill (2005) in a study involving 300,000 employees found 90% of employees who were updated frequently felt motivated to add value; just 14% of those who are not updated feel similarly motivated” (Hill, 2005, p. 9). It was not investigated if those participants could see that all at the institutions were compromising to live the Catholic mission of serving the underserved.

Cooper (2007), a Psychology professor at Princeton who studied cognitive dissonance, explains that dissonance can be reduced when individuals believe it is a normal experience for all people. Transparent communication that all or most faculty and staff are experiencing similar compromise to live the mission could help faculty and staff with the dissonance experienced according to Cooper's work. This would help the dissonance by rationalizing that this experience is normal at Beta Institution.

It is understood that Catholic Institutions should look inward and outward as to the values of the Catholic mission for their faculty and staff. The research reviewed talks at great length about how the mission is manifested on students, and how the faith of the faculty and staff can impact that mission, but the findings of this study point to investigating how demonstrating value to the faculty and staff can affect the culture. The total effect faculty and staff compromise has on the culture is not known at this point. The small sample that did leave points to a population that will leave the institution.

### **Social Justice is Viewed as Serving the Underserved**

Faculty and staff view social justice as serving the underserved at Beta Institution. Some participants viewed social justice a bit more broadly, but this broader notion of social justice as a global issue was not a predominant finding. The Catholic mission is being served at the institution when comparing the work of the founding sisters of the college. The founding sisters wanted to provide an education for those that may not have an opportunity to attend college (Harding 2003). This finding explains the importance of the first finding of the history and the tradition of the founding order and how it is still manifested at the institution.

A conclusion of this study is the Catholic mission of serving the underserved is communicated from the history and the tradition of the founding order. Faculty and staff interpreted the meaning of serving the underserved as acting for social justice. The term social justice was used multiple times in each interview when participants were asked about the Catholic mission and identity. Although the term social justice was used extensively in each interview many of the participants could not explain what the term meant beyond stating that it meant serving the underserved. O'Connell (2012) and the Catholic Church described social justice as distributing equally: wealth, social capital, education, and opportunity to thrive to all people. Although social justice from the lens of Catholic social teaching is described as a global issue as well as a local issue, the faculty and staff interviewed spoke of social justice as serving the underserved within the Beta Institution community. There was not a consistent discussion how to help the greater world.

Faculty and staff did talk about the service they did within the greater community. The faculty and staff considered their work at Beta Institution their service to the community, but senior leaders did not express that working at Beta was considered service. The faculty and staff considered working at Beta Institution as their own personal service towards acting in a social just way. They described this by the faculty and staff compromise discussed in the previous section.

There were four participants that mentioned Catholic Social Teaching in the context of social justice, but each talked at length about their Catholic parish when commenting about service. This would confirm lay leadership can be successful living the mission if they are committed to the faith, the work of Moore Gardner (2006). Each

participant defined serving the underserved by using the same examples of disenfranchised, and socially and economically needs-based students. This would point that each participant had some working knowledge of Catholic Social Teaching even if they did not use the term Catholic Social Teaching.

The awareness of the history and tradition of the founding order has a direct link with the Catholic mission of serving the underserved. The link with social justice is easily seen with the work of the founding sisters and is continued with the faculty and staff at the institution. Social justice is done internally at the institution to the Beta Student, but if there is a desire to reach a larger definition of social justice, further education for faculty and staff is needed.

The institution has a mission officer and a center for Social Justice focusing on religion. Programs are offered at the center could teach faculty and staff a more global perspective on social justice; however, it is not mandated through human resources that faculty and staff participate with the center. Mandating faculty and staff to attend these events by the Abrahamic center could be done from the mission officer, but would need to be enforced by supervisors and human resources.

This is also a difficult topic for a person to admit that they do not have a deep understanding of social justice. This is even truer at a Catholic institution of higher education. The words were used a great deal, but with no explanation. Participants would say things like, “you know social justice, helping people”. The training would need to be done in a delicate, non-threatening way so that faculty and staff would not be insulted to learn about the greater definition of social justice.

## **Suggestions for Future Research**

The results of this study suggest three areas for further research. The ability for a Catholic higher education institution to hold true to the values of the founding order to live the Catholic values is a predictor for secured stability in both culture and financial health of the institution (O'Connell, 2012). As stated by Hirt (2006) and Estanek and James (2009) the manifestation of the Catholic mission at most institutions rest within the Student Affairs staff. Knowing that the stability of a Catholic higher education institution rests with the ability to clearly identify and carry out the Catholic mission future research would help student affairs practitioners with facilitating the Catholic mission.

First, this study specifically examined the manifestation, perspectives and factors of the Catholic mission with faculty and staff. A study should be done to examine the student perspective of the Catholic mission. This could be done by conducting similar interviews that were performed in this research. Focus groups with students could also be used to check themes identified by the faculty and staff. The faculty and staff had a clear answer to how the Catholic mission was manifested at Beta Institution. It is unknown if the students have a clear answer for how the Catholic mission is manifested at the institution.

Second this study discovered several different factors that contribute to the manifestation of the Catholic mission: communication of stories and traditions from the founding order, and faculty and staff compromise. Those factors should be investigated further to better understand the impact on the faculty and staff culture. These factors that could be investigated further are listed below. Now that they have been identified and validated they should be investigated at other institutions as well.

## **Communication of the History and Tradition**

The mission of serving the underserved is taken shape in large part because of the staff and faculty's awareness of the history and tradition of the founding order. It should be investigated how that history and tradition is communicated to the faculty and staff. It is also not known how and if that tradition and history identified differently in different sub groups of staff and faculty. This could be done by a survey, interviews, or focus groups to better understand how the history and tradition are communicated.

## **Faculty and Staff Compromise**

The faculty and staff at Beta Institution compromise a great deal in order to live the Catholic mission of serving the underserved. The effects of these compromises the faculty and staff take on are not completely understood. It is unknown if the faculty and staff compromise leads to faculty and staff turnover or what the satisfaction level is of faculty and staff. This could be done at several different institutions that have are limited resources, but have a staff and faculty dedicated to the Catholic mission. There are many studies that are done concerning staff and faculty compromise as it pertains to pay, personal time and work environment. This may be a different study because of the belief in the Catholic mission.

This study has provided a framework for a survey that could be developed to better understand the how the Catholic identity is communicated through the senior leader, staff and faculty culture. Questions on the survey would center on the factors identified by the answers to research questions. Other questions could be developed, and the table below is an example of the questions that could be asked on a five point Likert scale (see Table 10).



Table 10

*Sample Survey Questions*

---

Please rate the level of understanding you have of the founding Catholic order of this institution.

Please rate your level of commitment to the Catholic mission of the founding order.

Please rate the how often the founding history was communicated to you in personal stories from a senior leader.

Please rate the how often the founding history was communicated to you in personal stories from a staff member.

Please rate the how often the founding history was communicated to you in personal stories from a faculty member.

How often do you communication storytelling to faculty and staff members about the founding order?

How often do you experience personal compromise in the area of compensation in order to live the Catholic mission

How often do you experience personal compromise in the area of sacrificing personal time in order to live the Catholic mission

How often do you experience personal compromise in the area of working conditions in order to live the Catholic mission

How well did you understand the history and tradition of the college before working at this institution?

How well do you understand the history and tradition of this institution?

To what degree does the Catholic Identity factor into your decision to work at this institution?

---

Finally, this study was done at a small Catholic college in the Midwest that has had great change over the past 15 years. The senior leader, staff and faculty Catholic identity and mission was explored by investigating the culture at the institution. The results from the study are valid for Beta Institution.

## REFERENCES

- Abelman, R. (2012). The Verbiage of Vision: Mission and identity in theologically conservative Catholic colleges and universities. *The Catholic Social Science Review*, 17, 83-108.
- Abelman, R., & Dalessandro, A. (2009). Institutional Vision in Christian Higher Education: A comparison of ACCU, ELCA, and CCCU institutions. *Journal of Research on Christian Education*, 18(1), 84-119.
- American College Personnel Association & National Association of Student Personnel Administrators. (1997). *Principles of good practice for student affairs*. Retrieved from <http://www.acpa.nche.edu/files/principles-good-practice-student-affairs.pdf>
- Brown, S. (2012, July 1). Organizational Adaptation to the Rapidly Changing External Environment: A case study of strategic marketing at Beta Institution in Ohio. Retrieved February 3, 2015.
- Burtchaell, J. T. (1998). *The Dying of the Light: The disengagement of colleges and universities from their Christian churches*. Grand Rapids, MI: William B. Eerdmans Publishing.
- Cooper, J. (2007). *Cognitive Dissonance: Fifty years of a classic theory*. Thousand Oaks, CA: SAGE Publications.
- Eifler, K. E., Kerssen-Griep, J., & Thacker, P. (2008). Enacting Social Justice to Teach Social Justice: The pedagogy of bridge builders. *Journal of Catholic Education*, 12 (1). Retrieved from <http://digitalcommons.lmu.edu/ce/vol12/iss1/7>
- Estanek, S. M., & Larrey, M. F. (1998). ISACC: Integrating Student Affairs Practice and Catholic Identity. *Current Issues in Catholic Higher Education*, 18 (2), 51-63.
- Estanek, S. M., & James, M. J. (2010). *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities, Second Edition with Diagnostic Queries*. In *Association of Catholic Colleges and Universities*. Retrieved from <http://www.accunet.org/files/public/REV4PrinciplesofGoodPractice.pdf>

- Estanek, S. M., James, M. J., & Norton, D. A. (2013). Assessing Catholic Identity: A Study of Mission Statements of Catholic Colleges and Universities. *Catholic Education: A Journal of Inquiry and Practice*, 10(2), 199-217. Retrieved December 17, 2014 from <http://digitalcommons.lmu.edu/ce/vol10/iss2/6>.
- Estanek, S. M. (Sum 2014). The Association for Student Affairs at Catholic Colleges and Universities 1996-2009: Building a Community of Practice [Electronic version]. *Journal of Catholic Higher Education*, 33(2), 187-205. doi:EJ1044798
- Festinger, Leon (1957). A theory of cognitive dissonance. Stanford, CA: Stanford University Press.
- Ferrall, V. E. (2011). *Liberal arts at the brink*. Harvard University Press.
- Gardner, M. M. (2006, December). Envisioning New Forms of Leadership in Catholic higher Education: Recommendations for success. *Catholic Education: A Journal of Inquiry and Practice*, 10(2), 218-228.
- Garrett, M. (2006, December). The Identity of American Catholic Higher Education: A historical overview. *Catholic Education: A Journal of Inquiry and Practice*, 10(2), 229-247.
- Gallin, A. (Ed.). (1992). *American Catholic Higher Education: Essential documents, 1967-1990*. Beta Institution, IN: University of Beta Institution Press.
- Gallin, A. (2000). *Negotiating Identity: Catholoic higher education since 1960*. Beta Institution, IN: University of Beta Institution Press.
- Gleason, P. (1995). *Contending with Modernity: Catholic higher education in the twentieth century*. New York: Oxford University Press.
- Harding, P. E. (2003). Beta Institution, Respice Stellan, Voca Mariam. In J. W. Oliver, J. A. Hodges, & J. H. O'Donnell (Eds.), *Cradles of Conscience, Ohio's Independent Colleges and Universities* (pp. 338-345). Kent, OH: Kent State University Press.
- Hartley, M. (2002). *A Call to Purpose: Mission-centered change at three liberal arts colleges*. New York: Routledge Falmer.
- Heft, J. L. (2003). Identity and Mission: Catholic higher education. *Handbook of research on Catholic higher education*, 35-57.

- Hellwig, M. K. (2004). Evaluating the Mission and Identity of a Catholic College or University. In Association of Governing Boards of Universities and Colleges, Association of Jesuit Colleges and Universities, and Association of Catholic Colleges and Universities, *Mission and identity: A handbook for trustees of Catholic colleges and universities* (pp. 45-52). Washington, DC: Author
- Hill, C. (2005). *Vital statistics for communicators. Strategic communication management*, 9(6). Retrieved January 1, 2006, from <http://proquest.umi.com.ezproxy.gvsu.edu:2048/pqdweb?did=925428061&sid=2&Fmt=4&clientId=17837&RQT=309&Vname=PQD>
- Hirt, J. B. (2006). *Where You Work Matters: Student affairs administration at different types of institutions*. Lanham, MD: University Press of America.
- Hutchison, P. (2001). The purposes of American Catholic higher education: Changes and challenges.
- International Federation of Catholic Universities. (1997). The Catholic university in the modern world. In J. M. O'Keefe (Ed.), *Catholic education at the turn of the new century* (pp. 125-145). New York: Garland.
- John Paul II. (1990). *Ex Corde Ecclesiae*. Washington, DC: United States Catholic Conference.
- Kezar, A. J. (2001). Understanding and Facilitating Organizational Change in the 21 Century: Recent research and conceptualizations. *ASHE - ERIC Higher Education Report*, 28(4), 1-153.
- Kuh, G. D., and Hall, J. (1993) "*Cultural Perspectives I Student Affairs.*" In G.D. Kuh (ed.), *Cultural Perspectives in Student Affairs Work*. Lanham, Md.: University Press of America & American College Personnel Association, 1993.
- Kuh, G. D., and Whitt, E. J. (1988). *The Invisible Tapestry: Culture in American Colleges and Universities*. ASHE-ERIC Higher Education Report No. 1. Washington, DC: The George Washington University, School of Education and Human Development.
- Leahy, W. (1991). *Adapting to America: Catholics, Jesuits, and higher education in the twentieth century*. Washington, DC: University Press.
- Leibrecht, J. J. (2001). The Application of Ex Corde Ecclesiae in the United States. *Journal of Catholic Education*, 5 (2). Retrieved from <http://digitalcommons.lmu.edu/ce/vol5/iss2/9>

- Manning, K. (1993). Properties of Institutional Culture. In G. D. Kuh (Ed.), *Cultural perspectives in student affairs work* (pp. 21-36). Washington, DC: American College Personnel Association.
- Mentor, M. (2014, August 18). Jumping Ship from a Dismal Department. *The Chronicle of Higher Education*. Retrieved from <http://chronicle.com/article/Jumping-Ship-From-a-Dismal/148379/>
- Moffatt, M. 1989. *Coming of age in New Jersey: College and American culture*. New Brunswick, NJ: Rutgers University Press.
- Morey, M., & Holtschneider, D. (2003). Leadership and the Age of the Laity: Emerging patterns in Catholic higher education. *Current Issues in Catholic Higher Education*, 23, 83-103.
- Morey, M. M., & Piderit, J. J. (2006). *Catholic higher education: A culture in crisis*. Oxford University Press.
- Nichols, J.P. (2005). Making the Mission Statement “real:” The Core Curriculum at Saint Joseph's College (Indiana). *Current issues in Catholic higher education*, 24: 39–48.
- Northcraft, G.B., Neale, M.A., & Stroh, L.K. (2002). *Organizational Behavior: A management challenge*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc.
- Beta Institution (2014). University mission statement. Retrieved from <http://www.notredamecollege.edu/about/history-and-mission/mission>
- Ohio's Independent Colleges and Universities. (2003). *Cradles of Conscience*. In J. W. Oliver, J. A. Hodges, & J. H. O'Donnell. (Eds.). Kent, OH: The Kent State University Press.
- O'Brien, D. J. (1994). *From The Heart of the American Church: Catholic higher education and American culture*. Maryknoll, NY: Orbis Books.
- O'Connell, D. M. (2012, September). Our Schools-Our Hope: Reflections on Catholic Identity from the 2011 Catholic Higher Education Collaborative Conference. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 155-186.
- Oliver Jr, J. W., Hodges, J. A., & O'Donnell, J. H. (Eds.). (2003). *Cradles of Conscience: Ohio's Independent College and Universities* (pp. 338-425). Kent, OH: Kent State University Press.

- Potter, C. (2008, September 5). Jumping the Tracks: Applying for a Job When You Already Have One. *The Chronicle of Higher Education*. Retrieved from <http://chronicle.com/blognetwork/tenuredradical/2008/09/jumping-tracks-applying-for-job-when/>
- Pettersson, Jan (2011) : Instead of bowling alone? Unretirement of old-age pensioners, Working Paper, Department of Economics, Uppsala University, No. 2011:14, <http://nbn-resolving.de/urn:nbn:se:uu:diva-158678>
- Power, E. J. (1972). *Catholic Higher Education in America: A History*. Appleton-Century Crofts.
- Rausch, T. P. (2010). *Educating for Faith and Justice: Catholic Higher Education Today*. Collegeville, MN: Liturgical Press.
- Rittof, P. (2001). Presidential Type, Lay or Religious, and the Distinctive Catholic Identity of Small Catholic Colleges and Universities in the United States: Does it make a difference? Dissertation Abstracts International, 62(06), 2050A. (UMI No. 3018532)
- Rudolph, F. (1990). *The American College and University: A history*. New York: Vintage Books, 97.
- Schein, E. H. (1990, February). Organizational Culture. *American Psychologist*, 45, 109-119.
- Thelin, J. R. (2004). *A History of American Higher Education* (2nd ed., pp. 155-205). Baltimore, MD: John Hopkins University Press.
- Whelan, M. (2011, January 1). A Case Study in Academic Turnaround and Presidential Leadership at Beta Institution of Ohio. Retrieved February 3, 2015.
- Woo, C. Y. (2005). Get real: Making the mission statement operational. *Current Issues in Catholic Higher Education*, 24(2), 25-37.

## APPENDICES

APPENDIX A  
INTERVIEW QUESTIONS

1. Please share with me your current position and your career path that brought you to this point.
2. Why did you choose to work for Beta Institution?
3. What factors influenced your decision?
4. Are you Catholic? Did that play a role and does it currently play a role in you working at this institution?
5. Can you describe the Catholic mission of the institution?
6. Can you describe in what ways you see the Catholic mission of the institution in the:
  - a. Student culture
  - b. Staff culture
  - c. Faculty culture
7. What are the Catholic Values that you see demonstrated in your day to day responsibilities?
8. Could you tell me what you believe the Catholic mission states about the beliefs of the institution?
  - a. Could you tell me about how those beliefs guide your decisions day to day at the institution?
  - b. Could you tell me how you have seen others let the beliefs of the institution guide their decision making?
9. Are there stories or Myths that demonstrate the Catholic mission?
  - a. Are these stories communicated to: (and if so in what way)
    - i. Students
    - ii. Staff
    - iii. Faculty



10. What traditions does the institution have that demonstrates the Catholic mission?
  - a. Events that may fit into this category?
11. Any rituals? Are their norms that you can think of that would demonstrate the Catholic mission of the institution?
12. Can you tell me about how you do or don't see the Catholic mission demonstrated by the Institution?
13. How much of the culture is influenced by the Catholic Mission of the institution?
14. Do you encourage students to do service?
  - a. In what ways?
  - b. Do you yourself sever your greater community?
    - i. In what ways?
15. Could you share with me how you demonstrate to students that all life has meaning?
16. Could you tell me how you see the institution or you personally sharing the catholic faith with students?
17. Could you share with me how the institutions values or falls short of showing value to all people?
18. Please share with me how you demonstrate to students to live honest, ethical and moral lives beyond the classroom.
19. How often do you experience prayer at [REDACTED]? Can you tell me more about that experience?
21. Is there anything else you would like to share about the Catholic mission at [REDACTED]?

## APPENDIX B

### EMAIL TO SENIOR STAFF

Dear (President),

I hope this email finds you well. I know we have talked in person, but I want to formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rishe  
Dean of Students

Dear (Vice President of Student Affairs and Academic Affairs),

I hope this email finds you well. I know we have talked in person, but I want to formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rische  
Dean of Students

Dear (Dean of Enrollment),

I hope this email finds you well. I know we have talked in person, but I want to formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rische  
Dean of Students

Dear (Mission Officer)

I hope this email finds you well. I know we have talked in person, but I want to formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rishe  
Dean of Students

## APPENDIX C

### EMAIL TO FACULTY

Dear (Faculty members name)

I hope this email finds you well. I know we have talked in person, but I wanted formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. I purposely would like to talk with you because of your professional experiences and your intense student contact here at Beta Institution. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rishe  
Dean of Students

APPENDIX D  
EMAIL TO STAFF

Dear (Staff members name)

I hope this email finds you well. I know we have talked in person, but I want to formally invite you to participate in a voluntary interview focused on our institutional mission and how it is manifested in our culture. This study is being done to complete my doctorate degree from the University of Akron in Educational Leadership. I purposely would like to talk with you because of your professional experiences and your intense student contact here at Beta. This interview will be exploring the three questions listed below.

1. How does the Catholic mission manifest within the staff and faculty culture?
2. How is the Catholic mission perceived by the faculty, and staff at B.I.?
3. What factors contribute to the culture of the Catholic mission?

If you are willing to participate please reply to this email and I will set up a 90 minute block for us to meet. When we meet I will provide you with more detail information about this research study, and I will ask you to sign a letter of Informed Consent.

Thank you for your time,

Karl Rishe  
Dean of Students

## APPENDIX E

### INTERVIEW CONSENT STATEMENT



#### **Department of Educational Foundations and Leadership**

College of Education  
Akron, OH 44325-4208  
(330) 972.7773 Office  
(330) 972.2452 Fax

Thank you for your interest in participating in this study. ■■■ is an institution that has experienced great change in the past 15 years. The changes in the mission resulted in great changes in the student population, academic programs, and extra-curricular. This study is designed to explore in what ways the Catholic mission of ■■■ is demonstrated in the institutional culture. I will be interviewing members of the Presidents counsel including the president, five faculty members, four staff members and conducting two student focus groups to explore this topic.

#### **Information**

Your participation in this study is completely voluntary. If at any point you do not wish to participate in this study you have every right to walk away. In no way does your willingness to participate in this study have any bearing on your employment at ■■■.

#### **Risk**

There is no risk in participating in this study. Your name will be removed from any document. Your participation and the content to your answers will have no bearing on your employment status at ■■■.

#### **Benefits**

There is no direct benefit for participating.

#### **Confidentiality**

You have the option to have the researcher use your real name in this study. If you would like to remain anonymous a pseudonym will be used. The interview transcriptions and audio recordings will be destroyed at the completion of this study.



**Contact**

If you have any questions about the study please do not hesitate to contact me at 216 906-7051. If you have questions about the process, procedures, and rights you have as a participant you can look at the University of Akron IRB website at <http://www.uakron.edu/research/ora/irb/> or by phone at 330-972-7666.

**Participation**

Your participation in this study is voluntary. Your decision whether or not to participate will not affect your relationship with [REDACTED]. If you decide to participate, you are free to withdraw your consent and discontinue participation at any time without penalty.

**Consent**

I have read and understand the previous text in this document. I have had an opportunity to ask questions about this study and have received a copy of this form. I agree to take part in this study.

\_\_\_\_ I agree to take part in this study and I will allow my name to be used

\_\_\_\_ I agree to take part in this study, but I would like to remain anonymous.

\_\_\_\_\_  
Participant signature

\_\_\_\_\_  
Researcher signature

In addition to agreeing to participate, I also consent to having the interview recorded.

Your Signature \_\_\_\_\_ Date \_\_\_\_\_

*This consent form will be kept by the researcher for at least three years beyond the end of the study.*

Research at [REDACTED] which involves human participants is overseen by the Institutional Review Board. Questions or problems regarding your rights as a participant should be addressed to [REDACTED]; Institutional Review Board Chair; [REDACTED].

## APPENDIX F

### POWER POINT SLIDES TO PARTICIPANTS

#### **Grounding Theory: Institutional Culture**

An effective study of an institution's mission must examine the culture of that organization. Kuh (1993) acknowledges the "mission and philosophy of the institution both shape, and are shaped by, the culture" (p. 6).

Culture: Collective, mutually shaping patterns of institutional history, mission, physical settings, norms, tradition, values, practices, beliefs and assumptions which guide the behavior of individuals and groups in an institution of higher education and which provide frames of reference for interpreting the meanings of events and actions on and off campus (Kuh, 1993, p. 2).

## **Grounding Theory**

- Values of an institution are enacted ideals that serve as the grounding for judging situations, acceptable actions, and observations
- Perspectives can be described as “shared rules and norms applicable to a given context, including the social manifestations through behaviors” (Kuh, 1993, p. 7)
- Artifacts are tangible properties that can be seen or observed and broken down into physical, verbal, and behavioral (Manning, 1993)
- “Assumptions are the tacit beliefs that members use to define their role, relationships to others, and the nature of the organization” (Kuh, 1993, p. 7)

## APPENDIX G

### EMAIL SENT CONCERNING MEMBER CHECKING

Dear (participants name),

I hope you are enjoying an easier summer pace than the normal school year. I recently had the pleasure of interviewing you for my dissertation. I have completed all of the interviews, transcribed all the interviews and I have begun to look at all the great data. I would like to do an exercise called “member checking” with you to ensure the rigor of the data.

Simply put, member checking has you the interviewee view the themes that have emerged from the interview. You will have the opportunity to further comment on themes and also view the themes from other interviews. I will be maintaining the confidentiality of those I have interviewed. You will be able to see themes of those interviewed in your subcategory (Senior Leadership, Faculty, and Staff), but I will not be sharing with you who was interviewed or direct quotes by any participant. I will ask you if you have any points you would like to add after you have read the themes or any further questions you may have about the study.

If you would like to engage in viewing the themes, please let me know and I will schedule a time for us to meet. Again thank you so much for your participation. I have learned a great deal to this point and I thank you for allowing me to do so.

Thanks,

Karl Rische  
Dean of Student Affairs & Sr. Title IX Coordinator  
Beta Institution  
Office:  
Cell:  
[krishe@B.I.edu](mailto:krishe@B.I.edu)

APPENDIX H  
MEMBER CHECKING THEMES

Senior Leadership

*Why B.I.*

The attraction to B.I. was a higher calling, some prayed for it to happen, it was because of the values based institution and some specifically was because it was Catholic.

*Describing the Catholic Mission of the institution*

Serving the underserved was a very common answer.

Diversity is celebrated by all people.

Social Justice was a different way of saying serving the underserved or bringing balance to an unbalance society.

Some talk of the Catholic Identity

- They were sure B.I. was a small “c” school and not a “C” Catholic institution.
- The identity of the institution as catholic was seen to come from the traditions of the sister of B.I.

*Catholic Mission in the student culture*

Students want to make a difference, to help others and themselves, above all they seek opportunity to help their fellow man

*Catholic Mission in the Faculty culture*

This is seen by meeting every student where they are.  
Faculty attend Mass, and pray before important events  
Faculty also value the diversity of our students

*Catholic Mission the staff culture*

The staff is a lot like the faculty  
They are here to serve students  
They sacrifice personal time to serve students

*Catholic Values demonstrated in day-to-day responsibilities*

Seeks to always help students, how can we help the individual student

*How Beliefs guide day-to-day decision-making*

The mission drives all we do here

Personally believe that all deserve an educational and this helps that belief

Each have a personal faith and a link to the belief's of the Catholic faith

*Stories and Myths*

The stories and myths that demonstrate the Catholic mission or just the mission of the institution are those of that of the sisters and how the institution was formed.

Also the stories and myths about the Catholic Mission or just the mission are demonstrated in the success stories of the students that are here.

*Traditions and Events*

Founders week

Bachelorate Mass

Weekly Mass

Christmas concert

*Social Norms*

People say hello and generally care about one another

Open doors and pick up trash

If a person is lost anyone will not just tell them where to go but show them the way

When a significant other or family member passes away many member of the campus community reach out to show support.

*Catholic mission is not demonstrated*

B.I. fails to show value to those faculty and staff members because of the pay. Some faculty and staff see their pay as "service"

The understand their sacrifice on pay allows more students to seek education

At point members of the community are not collaborative and seek to serve themselves, Self preservation is a high priority above the overall good.

*Catholic mission influences the institutional culture, in what ways*

The mission lets those know how they should act when students reach out for help

By what programs we offer and the diversity and assistance of our students

Sports influences the culture

Having nuns/sisters on campus influences the culture

Having men on campus now is a big influence

*Service by students*

Athletics does the 40 days of service  
Service during orientation  
Trips run through campus ministries  
They see lots of service being done by students

*Service by individuals*

Working at B.I. is a personal service or a calling  
Also each had personal service groups

*All life has meaning*

By offering an education to those that might not get an education  
LGBT services  
The Aberhanic Center

*Sharing your faith with students*

All personally shared their faith with students  
They welcomed the opportunity to talk with students about their faith

*Valuing all people*

Each person that works at the college is seen to have value. Everyone knows their name and includes them in the community

*Students living and honest, ethical and moral live*

How we have student hold each other accountable.  
Having student see that we are human, we all make mistakes, we all fall down.

*Prayer*

Prayer is done at major events and before most meeting

A mission student: This is rarely used in a positive way. It is used in the context of helping those that have been wrong or need help, this is those that can't pay their bill or have trouble academically. It is used in frustration when talking with staff and faculty.

Faculty

*Why B.I.*

The attraction to B.I. was primary because of opportunity in the area (location) and some liked that it was a values based institution and few to the Catholic mission,

*Describing the Catholic Mission of the institution*

Mission is seen clearly in crisis, it is to help the less fortunate, To help those that the education system might have wronged

*Catholic Mission in the student culture*

Hard to talk about the student culture,  
Can't be much different than other colleges  
Students do service and most want to help others

*Catholic Mission in the Faculty culture*

"every student deserves an education"  
Faculty give personal time to the college and to the students.

*Catholic Mission the staff culture*

Staff want to help students, The mission of the staff is to support the students  
Faculty had a difficult describing the staff culture but said it was similar to the faculty

*Catholic Values demonstrated in day-to-day responsibilities*

Looking at the curriculum and how to shape personal responsibility to the human race.  
Service is built into classes

*How Beliefs guide day-to-day decision-making*

Personal beliefs to help every student have faculty put in extra time  
Personal beliefs in forgiveness giving student several chances  
The belief in justice has faculty hold student accountable for their actions

*Stories and Myths*

The stories and myths that demonstrate the Catholic mission or just the mission of the institution are those of that of the sisters and how the institution was formed.

Also the stories and myths about the Catholic Mission or just the mission are demonstrated in the success stories of the students that are here.

*Traditions and Events*

Mass  
Convocation  
Baccalaureate  
Founder's week  
Christmas tree lighting  
Charism retreat

*Social Norms*

Everyone opens the doors and says hello  
It is a norm to act like you like everyone even if you don't  
Very passive aggressive

*Catholic mission is not demonstrated*

B.I. fails to show value to those faculty and staff members because of the pay. Some faculty and staff see their pay as "service"



The understand their sacrifice on pay allows more students to seek education

At points members of the community are not collaborative and seek to serve themselves, Self preservation is a high priority above the overall good.

*Catholic mission influences the institutional culture, in what ways*

It is an underlining theme that is not talked about specifically at most points

It is seen in major events and it is felt with major happenings with prayer and service

Athletics influences the culture as well as being in the mid-west

A big influence on the culture is the lack of resources, this is positive and negative

*Service by students*

Students do service when it is facilitated

Students do service with their teams

Some service is done through campus ministries

*Service by individuals*

Faculty serve the community by working at B.I. and view their service as working at B.I..

They also still serve the greater community outside of B.I. some through their church

*All life has meaning*

Several faculty do this through their lesson plans

Faculty saw this as a big part of many lesson plans

*Sharing your faith with students*

Some did not because they want to have students approach them with an open mind and not to shut off students, most only shared faith with students when students approach them.

*Valuing all people*

Saying hello to everyone and treating everyone with respect

Having students serve the needy or experience some diversity in the classroom or through service learning

*Students living and honest, ethical and moral live*

This is done by going to nursing homes, challenging them to admit their mistakes

Looking at truth through their area of study

*Prayer*

Is done before major events and in faculty senate

Some prayer is done at Mass and on an individual basis in the chapel

A mission student: This is rarely used in a positive way. It is used in the context of helping those that have been wrong or need help, this is those that can't pay their bill or have trouble academically. It is used in frustration when talking with staff and faculty.

### Staff

#### *Why B.I.*

-The attraction to B.I. was primary because of the opportunity in the area and it was not because of the Catholic mission

-The Institution Identifying as Catholic institution had a negative impact when first thinking about working at the institution.

Some had to understand what type of "Catholic institution it is?" and then found they loved it after they saw how accepting each person and the institution was.

Questions about how Catholic the institution is unclear and not talked about.

#### *Describing the Catholic Mission of the institution*

The Catholic mission is seen by helping those that might not have gotten a chance to get an education, the mission is to help students graduate

#### *Catholic Mission in the student culture*

Students want to help each other, some go to mass

Teams have their own prayers, and adopt a make a wish child

Some students do service, but not the majority just when mandated

#### *Catholic Mission in the Faculty culture*

It was hard for staff to talk about faculty culture, they saw faculty as trying to serve students

#### *Catholic Mission the staff culture*

To serve those that the system has wronged in some way, they want to make a difference. Social justice is seen as the staff mission in some ways

Serving the underserved

#### *Catholic Values demonstrated in day-to-day responsibilities*

Respect all people by knowing names and having conversations

Always making time for every student

Helping student in all aspects of their life, even when the student has gotten themselves into a lot of trouble

#### *How Beliefs guide day-to-day decision-making*

All people should be able to have an education is a belief, willing to serve all.

Justice is served by the conduct system but student always get many second chances with the system  
Time is given to all

### *Stories and Myths*

The stories and myths that demonstrate the Catholic mission or just the mission of the institution are those of that of the sisters and how the institution was formed.

Also the stories and myths about the Catholic Mission or just the mission are demonstrated in the success stories of the students that are here.

### *Traditions and Events*

Mass

Convocation

Baccalaureate

Founder's week

Christmas tree lighting

Charism retreat

### *Social Norms*

People say hello, people walk those lost to a location

Students will help you carry things

Specific notes and flowers when someone is going through a hard time

### *Catholic mission is not demonstrated*

All are not valued based on pay

Maternity leave paternity leave is poor

Sometimes students are not packaged correctly to help that student but to help the institution

Do not show case the dedication to family

### *Catholic mission influences the institutional culture, in what ways*

It is not directly seen, it is talked about at the Charism retreat and at major events. It is not seen in the student culture as much but is seen in some of the staff culture.

Athletic student really influenced the culture,

Resources or lack of resources influence the culture

### *Service by students*

Students do a great deal of service when it is facilitated and organized for them

It is done at a meaningful level with reflection and looking at where students have come from and where they want to go.

### *Service by individuals*

Staff members do individual service with their church and they view working at B.I. as service to the community because of the pay

*All life has meaning*

This done by how staff members facilitate service with students, they help those in poverty and understand social justice issues

*Sharing your faith with students*

Some do and some do not share their faith.

Bible study has been done with some programs to link Catholic values to modern programs

There are team prayers and individual prayer

Some do not share their faith for fear on it not being Christian

*Valuing all people*

Everyone knows the name of the person who clean the offices and they respect her.

Service is done directly with those that need help for students to gain access

This is fallen short by pay and by holding on to those that may not help the institution or have their own agenda

*Students living and honest, ethical and moral live*

This is done by staff members showing how human they are, by sharing they have fault that they have made mistakes and have moved on.

They are forgiven and forgive others

*Prayer*

Some prayer is done on a large scale in the college setting and some is done on a team level. It is done to center everyone and to unite the college

A mission student: This is rarely used in a positive way. It is used in the context of helping those that have been wrong or need help, this is those that can't pay their bill or have trouble academically. It is used in frustration when talking with staff and faculty.

## APPENDIX I

### BETA INSTITUTION'S STATED MISSION AND CATHOLIC IDENTITY STATEMENTS

#### **Mission Statement**

██████████, a Catholic institution in the tradition of the ██████████, educates a diverse population in the liberal arts for personal, professional and global responsibility.

#### **Statement of Purpose**

██████████ engages students, staff, and the wider community in the educational experience. Those who choose a ██████████ education are encouraged to develop these values and the skills;

- Thinking logically, analytically and creatively
- Communicating effectively in speech and in writing
- Demonstrating mastery of an academic discipline
- Choosing wisely for health and well-being
- Appreciating the fine arts
- Integrating Judaeo Christian values into their lives
- Sharing talents and gifts in the spirit of friendship and compassion
- Engaging in the lifelong search for truth, beauty, and justice

#### **Catholic Identity Statement**

**Given the saving death and resurrection of Jesus ██████████ sees itself as having a mission within the Church to extend Christ's loving, saving activity in the world. The Gospel serves as guide and goal.**

- We live in a way that communicates that we are confident that life has meaning.
- We believe that in some way of us is called to serve others and contribute to the "common good" in our immediate relationships and as a participant in larger global community.
- Each one of us is called in Christ to respond to the fullness of gifts we have been given in the Spirit.
- As we exercise the gifts of the Spirit, we recognize the responsibility to live an honest, ethical and moral life so that our daily circles of influence are consistently marked in sometimes subtle or dramatic ways by the ██████████ mission

**██████████ understands the unique role a Catholic College plays in the 21<sup>st</sup> century American culture. Committed to our Catholic faith tradition of belief in God’s creating, saving, and sustaining love we strive to daily live out the distinctive characteristics of a Catholic University identified by John Paul II.**

- We give evidence of Christian inspiration and commitment as individuals and as a college community by daily celebration of liturgy active participation in Christian and ecumenical prayer and through the renewal and refurbishing of our worship space, ██████████.
- In both formal and informal settings, faculty and students conduct their academic work and reflection in light of the Catholic Faith “with due regard for academic freedom and the conscience of every individual.” All undergraduates are required to take a scripture class, a social justice and an ethics class in order to graduate.
- Students and faculty are committed to the ideal, principles and teachings of the Catholic Church and live a personal moral and ethical code that reflects the values of the Catholic tradition.
- The mission of ██████████ calls faculty, staff, and students to service of others through personal, professional and global responsibility. Students are involved in annual outreach including: Habitat for Humanity, Stretch Your Heart, and summer service projects. Both faculty and students make individual commitments to some local or national service projects

**As a Catholic College, ██████████ was founded upon and continues to teach in the light of our rich Catholic tradition and Catholic principles.**

- Relying on expansive intellectual heritage. Catholic intellectual life relies on a breath-taking body of works and treaties stretching “from Justin to Augustine to Loneran, from Origen to Anselm to Teilhard, from Aquinas to Newman to Kung.
- Affirming the sacramental principle that the natural world as well as human culture can serve to mediate God’s grace. This principle, as well as those that undergrid our responsibility to educate for justice, reminds us of our call to participate in the transformation of the world in light of the human dignity of all persons.
- Prizing pluralism. The Catholic faith consistently confirms its university and catholicity as it embrace all people: young or old, believer or non-believer, from every nationality or social class with special gifts of specific challenges