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A Charism is a Nice Thing to Have:

Catholic Culture within the Student Affairs Division at a
Catholic University Lacking a Founding Order

A DISSERTATION SUBMITTED TO THE FACULTY OF
THE SCHOOL OF EDUCATION OF THE UNIVERSITY OF ST. THOMAS

By

Josh A. Hengemuhle

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
DOCTOR OF EDUCATION

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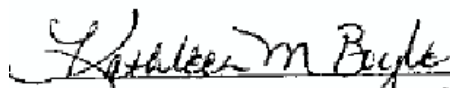
UNIVERSITY OF ST. THOMAS, MINNESOTA


A Charism is a Nice Thing to Have:


Catholic Culture within the Student Affairs Division at a Catholic University Lacking a Founding Order

We certify that we have read this dissertation and approve it as adequate in scope and quality. We have found that it is complete and satisfactory in all respects, and that any and all revisions required by the final examining committee have been made:

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ABSTRACT

Student affairs practitioners working in Catholic colleges and universities face the challenge of balancing of two competing value systems: that of the Catholic identity and mission of the institution coming from the Catholic Church, and the values of the student affairs profession. At institutions founded by a specific religious order, the charism of that order can play an instrumental role in a student affairs practitioner's understanding of that Catholic culture and can aid in that balancing act (Sanders, 2010). These charisms ground religious congregations, providing them, and the individuals working at their institutions, with "distinctive 'flavors' or cultures, and act as reference points and as guiding forces for their ministries" (Sanders, 2010, p. 4).

However, at an institution not founded by an order, student affairs professionals do not have such a guide present within the culture of the institution (Galligan-Stierle & Casale, 2010). Given the focus on charism in the limited literature on student affairs within Catholic higher education (Estanek, 2002), student affairs practitioners at these institutions are left without professional guidance.

This study examines the particular case of St. Isidore University, a diocesan Catholic university. Using case study analysis I determine the nature of the Catholic culture within the student affairs division. I go further to apply grounded theory methodology to analyze how that culture came to be. Finally, I provide recommendations for future practice.

This dissertation is dedicated to my children.
Daddy's done with school. Now it's your turn.

ACKNOWLEDGEMENTS

This dissertation has been ten years in the making. I have not been writing it for that long, but ten years of my experience have influenced me coming to this topic and this program as the direction of my work. As one can imagine, in ten years of work, there are a number of people to thank. I will miss many of them.

I will begin by thanking my mother, Arlys. From early in my life she made a commitment that I attend Catholic schools, making it a priority. That is not an easy thing for a single mother to do. Combining that education with the foundation of the faith she raised me in, I have become who I am today.

My gratitude goes to Dr. Timothy Seaworth of the University of Mary, who when I told I wanted to enter student affairs as a profession, went to his shelf and pulled down a copy of Estanek's (2002) *Understanding Student Affairs in Catholic Colleges and Universities*. The idea that doing this work within Catholic higher education was an area on which to focus entered my mind then and has stuck with me since.

I want to thank the numerous people who have had to experience me in class over these years: my master's classmates, my doctoral cohort, and occasional others along the way. Each of you are a part of this in some way, whether it be for putting up with me as "the Catholic education guy" in class, or simply helping me engage in any number of topics and subjects outside of my focus. Thank you for learning with me.

Thank you to my committee members. Due to your involvement and the high standards of quality to which you held me, my pride in my work increased. Specifically to my chair Dr. Kate Boyle, who has served both as a mentor and a friend since I began working in student affairs and studying. Your commitment to and support of me has been an essential part of my development and (hopefully) success.

But most importantly, my greatest gratitude goes to my wife, Tricia. She has been my partner through these ten years and has born the burden of me being a student

for over eight of them. Her patience is astounding, her support unwavering, and her love uplifting. Yes, she and our children may have had an impact on this taking as long as it did to complete, but it would never have been done without her. I cannot begin to thank her enough for her love and support.

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CHAPTER ONE INTRODUCTION AND WARRANT FOR STUDY

The 208 institutions of higher education in the United States that identify themselves as Catholic educate over 900,000 students (Estanek, Herdlein, & Harris, 2011). These students experience their education within the context of institutional missions guided and directed by the Catholic identity of the institution. At institutions associated with a founding religious order, the charism of that founding order shapes and defines that identity (Sanders 2010).

Since the 1990 publication of *Ex Corde Ecclesiae*, the Catholic Church's apostolic constitution about Catholic higher education, a dialogue regarding Catholic identity and the way in which administrators, faculty, and staff enact it has been a focus of Catholic higher education in the United States (Estanek & James, 2010). Although much of this dialogue directly focuses on the role of faculty and the curriculum in fulfilling the Catholic mission of an institution, the role of those outside of the faculty, particularly those working in student affairs, receives less attention (Estanek, 2002). This is somewhat surprising, as student affairs professionals' professional values and standards require them to work within and support the specific missions of the institutions at which they work (ACPA, 1997). The challenge in living out this professional expectation for student affairs professionals working in Catholic institutions comes in the balancing of two often competing value systems: that of the

Catholic identity and mission of the institution coming from the Catholic Church, and the values of the student affairs profession.

At institutions founded by a specific order of Catholic brothers or sisters, the charism of that order can play an instrumental role in a student affairs practitioner's understanding of that Catholic culture and can aid in this balancing act (Sanders, 2010). These charisms ground religious congregations, providing them, and the individuals working at their institutions, with "distinctive 'flavors' or cultures, and act as reference points and as guiding forces for their ministries" (Sanders, 2010, p. 4). However, at an institution not founded by an order, student affairs professionals do not have that guide present within the culture of the institution (Galligan-Stierle & Casale, 2010). Given the focus on charism in the limited literature on student affairs within Catholic higher education (Estanek, 2002), student affairs practitioners at these institutions are left with little professional guidance related to engaging the Catholic identity of the institution.

Historical Context – Catholic Higher Education

The roots of Catholic higher education in the United States formed when Catholic immigrants experienced discrimination in their new nation; many existing Protestant institutions refused them enrollment (Gleason, 1964). Catholic immigrants saw higher education as a way for these new immigrants to gain social mobility and access to the culture of the U.S. (Leahy, 1991). But these institutions also existed as a way for ethnic immigrant Catholics to maintain their own cultural and, more

significantly, religious identities (Leahy, 1991). Catholic colleges and universities taught and reinforced the Catholic faith and culture to their students.

Modern Catholic higher education still takes a great deal from that tradition, but has also changed in some significant ways. The curriculum and governing structures of many Catholic institutions are now quite similar to their secular counterparts (Burtchaell, 1998; Morey & Piderit, 2006). The curriculum of most of higher education moved away from the liberal arts towards professionalization and specialization (Gleason, 1995). Also, there has been a tremendous decline in the presence of professed religious (priests, brothers, nuns) involved in the Catholic higher education enterprise (Burtchaell, 1998).

Although throughout much of history the ordained and professed religious filled the majority of faculty, administrative, and governing roles, in more recent decades lay faculty and staff have been replacing them (Morey & Piderit, 2006). In 1990 Saint Pope John Paul II wrote *Ex Corde Ecclesiae*, the Church's apostolic constitution on Catholic higher education. This document expresses the pope's deep interest in the development of Catholic intellectual life in the university setting and his care for the role of religious faith as a dialogical, integrating element in shaping modern culture (O'Donovan, 1993).

Founding Orders and their Charisms

Religious congregations founded the majority of Catholic colleges and universities within the United States, and most retain sponsorship or control (ACCU, 2014). At the time of their founding, professed members of the founding religious congregation operated and governed most of these institutions directly (Morey & Piderit, 2006). Most prominent of these orders were the Jesuits, who founded the first Catholic college in the United States, along with 27 other institutions (Burtchaell, 1998). Numerous other orders were involved in creating institutions of higher education, including, but not limited to, the Dominicans, Franciscans, Benedictines, Sisters of Divine Mercy, and Augustinians (Carney, 2010; Govert, 2010; Hagstrom, 2010; and Kelley, 2010).

Each of these orders possesses a distinctive cultural identity, a specific corner within the larger identity of the Catholic Church, known as their charism (Sanders, 2010). These identities arose from a historically formed culture, constructed through the history and myth of the congregation. This identity may come from the ideals of the founder of the order, or it may be an understanding constructed over time (Sanders, 2010). When shaped over time by the community, the “charismatic identity is not so much one of ‘Who founded us?’ as ‘What have we become together by the grace of God?’” (Schneiders, 2001, p. 74).

From that point of view, one can see the prominence and understand the continued importance religious orders place on their charisms and the way they influence their ministries, including their institutions of higher education (Sanders, 2010). These charisms define the identity, culture, and spirit of each congregation. “Since the inception of Catholic higher education in the U.S. . . . religious congregations have drawn upon their respective charisms to ground and to guide their higher education ministries” (Sanders, 2010, p.4).

Catholic Institutions without Order Affiliation

Religious orders founded over 90 percent of the Catholic colleges and universities in the U.S. (Heft, 2012). According to Burtchaell (1998), in 1998 local dioceses or bishops sponsored only fourteen Catholic colleges or universities. Additionally, sponsors other than religious orders or bishops founded several new Catholic institutions independent of a religious order and a local diocese (Heft, 2012). Some institutions may currently define themselves as “independent” due to their governing structures. Institutions such as these separated themselves from direct control by a sponsoring religious order, though they often maintain a historical and cultural connection to that order and its charism.

I identified 24 Catholic colleges or universities in the U.S. that do not seem to have a direct or historical connection with a specific religious order. These institutions fall largely into three categories: Diocesan, Independent, and Pontifical. Diocesan

institutions are founded and sponsored directly by a local diocese (a geographical area under the authority of a bishop). They may no longer directly connect to that diocese structurally, but without a connection to a religious order, do not have a current or historical charism to ground their understanding and practice of their Catholic identity. Independent institutions not founded by a religious order are a relatively new phenomenon in Catholic higher education. Many of these institutions were founded post the publication of *Ex Corde Ecclesiae* and often have been started and operated by committed lay Catholics.

The final type of institution without an affiliation to an order in the United States is the pontifical institution. The U.S. Bishops founded The Catholic University of America with the support of Pope Leo XIII. The Catholic University of America is the only pontifical Catholic university in the nation. Although it is directly connected to and supported by the magisterium of the Church, it does not have a unique charism. Like other institutions without an order affiliation, it has a responsibility to the whole of the Catholic culture and tradition, rather than articulating its own distinct corner within that scope (Galligan-Stierle & Casale, 2010).

Historical Context – the Student Affairs Profession

The professional field of student affairs is a relatively young profession in the measure of higher education (Heft, 2003). The initial model of higher education in the U.S. left the responsibility for both the intellectual and moral formation of their students

with the faculty (Rudolph, 1962). However, as the faculty increased their specialization in their fields, and the expectations around faculty research rose, the extra-curricular roles the faculty once played fell to the wayside and a new set of professionals emerged to fill the gap (Rudolph, 1962; Thelin, 2004). Initially, these positions had primary responsibility for the discipline, supervision, and moral formation of the student body (Reuben, 1996).

The professional organizations formed around these new professionals explicitly define the values that guide the field (Estanek, 2002). In 1997, the American College Personnel Association (ACPA) and the National Association of Student Personnel Administrators (NASPA), two national professional organizations for the student affairs field, issued a joint statement entitled *Principles of Good Practice* (PGP; ACPA, 1997). This document outlines nine specific values that have been present in the field's history as well as in the practice at the time: Acceptance and appreciation of individual differences, lifelong learning, education for effective citizenship, student responsibility, ongoing assessment of learning and performance, pluralism and multiculturalism, ethical and reflective practice, supporting and meeting the needs of students as individuals and in groups, and freedom of expression with civility.

Institutional Mission and Culture

PGP also emphasized the importance of context within the work of student affairs. In addition to general societal concerns and conditions, the authors reminded

student affairs practitioners that “[i]nstitutional contexts influence how principles for good practice are applied” (ACPA, 1997, ¶9). The authors of the document specifically indicated that the student affairs division within each institution holds responsibility for determining how the work of the division can best support the institution’s goals and mission. Estanek (2001) suggested the mission and goals of the institution largely determine the role of its student affairs professionals. She also noted that student affairs officers in that institution have a responsibility to that mission as well as the profession’s best practices.

Professional Development

The professional development of the majority of individuals working within the student affairs profession typically comes from two sources: developmental opportunities offered by the professional associations, and graduate preparation programs, primarily at the master’s level (Estanek, 2001, 2002; Schaller & Boyle, 2006). The vast majority of professional graduate programs in student affairs exist at secular institutions. These educational programs are primarily structured and guided by the values and philosophy listed above described by Estanek (2002), leading to professionals whose formation is rooted and steeped in those value systems, and whose practice is guided by that formation.

Relevance

Student affairs professionals at Catholic colleges and universities must operate within the context of these often competing value systems and cultures, Catholic higher education and the student affairs profession. At individual institutions the founding order's charism shapes that culture's understanding and practice of Catholic higher education (Sanders, 2010). Estanek (2002) called for transcultural professionals, immersed within both the Catholic cultures within their institutions and beyond, as an ideal of how a student affairs professional in a Catholic institution should operate. However, precisely how this cultural immersion takes place remains unclear (Estanek, 2002), and is particularly complicated at institutions lacking that guiding charism.

Beyond simply understanding the charism of an institution the communication of that charism to the staff within the division also merits attention. Given the focus in the field of student affairs on professional development and training, along with the central place held for working within the mission and culture of an institution, one might assume that the training of that understanding is central to working within an institution of Catholic higher education. However, a study of senior student affairs professionals at Catholic colleges and universities revealed many senior level student affairs officers working at Catholic colleges and universities consider newly-hired student affairs professionals as unprepared to work within the context of a Catholic institution (Estanek, Herdlein, & Harris, 2011). They do not expect the staff they hire to

be Catholic, nor do they expect that new hires will come to the institution already knowledgeable in Catholic moral and social teaching.

Any training or development of this cultural understanding within new student affairs staff then become the responsibility of those already working within the institution and supervising these professionals. Typically, student affairs professionals accomplish this through either supporting external professional development opportunities or developing and promoting internal trainings (Estanek et al., 2011). Examples of these efforts within institutions founded by various orders exist within the literature (Hagstrom, 2010; Govert, 2010; Carney, 2010). Each of these examples utilizes training directly connecting back to the charism of the founding order of the institution. Again, institutions without these charisms lack that central pillar around which to build their training and cultural socialization efforts.

Research Question

If student affairs professionals working in Catholic higher education at institutions without an order affiliation are to practice their craft as guided by their professional organizations and the values of their institutions, understanding the Catholic culture of their institution is critical (Estanek, 2002). Currently in the literature there exists only a limited understanding of the nature of Catholic identity at non-order affiliated institutions, and even less directly related to the field of student affairs practice within these contexts.

Recognizing this, I sought to examine how a student affairs staff at an institution without an order affiliation goes about constructing their own understanding of the nature of their institution's Catholic identity. The primary component of this analysis is an attempt to understand what that culture might be, assuming it is not specifically stated. After establishing what the culture is, the additional component is to engage further to assess how those working within that division become socialized into that understanding.

Glossary of Terms

The following is a glossary of terms utilized throughout this dissertation with which some readers may be more or less familiar. Language is a construct of culture, and some of the language utilized is common within the culture of the Catholic Church, Catholic higher education, higher education broadly, and/or the field of student affairs. I constructed the definitions provided here, and describe how I have utilized the term throughout my dissertation.

Apostolic Constitution: An apostolic continuation is the highest level of formal decree issued by a Pope. It represents a formal teaching the entire Catholic Church must enact.

Bishop/Archbishop: A bishop is an ordained member of the Catholic clergy holding a position of authority over a geographical area, called a diocese. In the Catholic Church, the local bishop holds responsibility and authority for all things Catholic

within their diocese. An archbishop receives a greater honor of being a bishop responsible for an archdiocese, which is typically a metropolitan area.

Charism: In general, a charism is a good gift that flows from God's love. Specifically, as it relates to Catholic religious orders, it describes the order's spiritual orientation and special characteristics of their mission or values.

Consecrated Religious: Individuals who have joined a dedicated religious order within the Catholic Church, which often includes vows of chastity, obedience, and poverty, are members of the consecrated religious. These individuals are religious sisters and brothers, though some are priests as well.

Culture: Culture within an organization is "a pattern of development reflected in a society's system of knowledge, ideology, values, laws, and day-to-day ritual" (Morgan, 2006, p. 116).

Diocese/Archdiocese: A diocese or archdiocese is a geographical area of authority within the structure of the Catholic Church, led by a bishop/archbishop.

Discourse: According to Lincoln (1989), discourse is the communication that takes place within a culture that communicates the identity of the group, to establish the "us-them" boundaries that separate cultures.

Lay or Laity: Catholics who are not ordained are "lay," with the totality of those individuals composing the "laity."

Magisterium: In the Catholic Church, the magisterium is the formal teaching authority of the faith, vested in the pope and the bishops.

Myth: Lincoln (1989) defines myth as distinct from fable, legend, and pure history; rather it is composed of the cultural stories containing the foundation of the culture.

Order: A religious order is an individual community or set of communities and organizations of consecrated religious. The principles of each order's founder characterize their devotion.

Ordinary: Ordinary is a term denoting a person within the Catholic Church possessing or exercising authority. A bishop is the ordinary of the diocese to which he is responsible.

Organizations: "Organizations are mini-societies that have their own distinctive patterns of culture and subculture" (Morgan, 2006, p.125).

Pope: The Pope is the formal leader of the Roman Catholic Church in the world. He leads the magisterium, which occupies the role as the highest teaching authority within the Church.

Religious Brothers and Sisters: These provide another term for Consecrated Religious.

Ritual: Utilizing Lincoln's (1989) definition, ritual is the specific acts that support myth within a culture. This includes actions as well as words and documents.

Saint: The title of Saint in the Catholic Church refers to a person officially recognized by the Church as person worthy of emulation and honor for the faithful life they lived or the miracles they performed. The Catholic Church teaches that it does not create saints but rather recognizes them.

Socialization: Socialization is the making of a social being, a sort of second gestation and development into a culture (van de Waller, 2008).

Taxonomy: Lincoln (1989) defines a taxonomy as a way of knowing and acting that establish clear lines and boundaries between what is good and bad within a culture.

Tribalism: Tribalism describes the feelings and behaviors of a particular community that set it apart from others near it (Misra, 2008)

Reflexive Statement

I am a proud product of Catholic education from kindergarten through my current doctoral study. I have attended or worked at four different Catholic colleges or universities. I am passionate about Catholic education broadly, and Catholic higher education specifically largely as a result of this history.

In my first post-master's degree position within student affairs, I worked at a Catholic institution without an order affiliation. One day the residence life staff (I was a hall director) were having lunch with a new staff member in development. She wanted to learn more about the work we did and how she could engage donors around it.

About two-thirds of the way through the meeting she asked about the Catholic identity and its impact on the work we did in the residence halls. I was at one end of the table and at that question every one of my colleagues turned to look to me. This was a striking moment for me. They asked me to answer for this because I had a personal commitment to it and because others did not feel they could.

During my doctoral coursework I conducted a pilot study related to the training and development of student affairs staff within Catholic higher education. As part of this study I conducted interviews with three senior student affairs officers at Catholic colleges and universities. Each of these participants worked at an institution founded by an order of Catholic religious, and each of these individuals spoke of their order's charism and traditions when speaking of the Catholic culture of their institution. In reflecting on this data, as well as my own experience within Catholic higher education at order-affiliated institutions and conversations with colleagues who have worked at similar institutions, I came to realize what I was missing in my current work setting, a diocesan institution lacking an order affiliation.

Therefore, although this study is certainly an attempt to address a clear gap in the literature related to student affairs practice in Catholic higher education, it is also personal to me. I hope that the lessons gained in this research can assist my current institution so that my colleagues and I can discern our own unique place within Catholic higher education, or our own "flavor" (Sanders, 2010). However, while I hope

the lessons gained by pursuing this research will positively influence my practice, the University of St. Thomas, the diocesan institution where I currently study and work, was not the research site for this project.

Overview of the Chapters

In this chapter, I laid the foundation for the study to come, beginning with historical context of Catholic higher education. I also provided background on the student affairs profession. I concluded this chapter by establishing my research question and my connection to it.

Chapter Two presents a review of the relevant literature related to the topic, expanding on the background provided in Chapter One. I open with a review of the history of Catholic culture within higher education, exploring more deeply this intersection between Catholicism and education. I then move more specifically to an examination of student affairs practice within Catholic colleges and universities. This section explores the alignment and tensions present in the value systems at work and describes some of the remedies that have developed to address the tensions. I also establish the theoretical foundations for my research in the second chapter. This includes understanding organizations as cultures, the concept of socialization into and within a culture, and related concepts.

Chapter Three is a detailed description of the methodology under which I conducted my study. I structured this study as a cultural audit case study with

grounded theory outcomes. I describe my methods for data collection and analysis, and provide descriptions of the validity, generalizability, and reliability of my study.

Additionally I address bias and limitations of my study in the third chapter. I close the chapter with a section on confidentiality and ethics.

I present the findings of my study and my analysis in Chapter Four divided into two parts. In the first portion I present what I have identified through my research as the summary of the Catholic culture of St. Isidore University (SIU). Secondly I provide a grounded theory assessment of how that culture formed and sustains. This chapter comprises both my findings and analysis related to my question.

Finally, in Chapter Five, I present my implications and recommendations based on my data. I focus the chapter toward SIU and their work around the Catholic culture of the institution. However, other Catholic colleges and universities may find aspects of the chapter to be relevant and beneficial. I close by examining future avenues for research sparked by this study,

CHAPTER TWO REVIEW OF RELEVANT LITERATURE

In 1997, Estanek found that the literature directly addressing the practice of student affairs within a Catholic context was somewhat limited. Although some have made contributions to the literature since that time, it is still relatively light when compared to other areas of study within higher education. However, a fair amount of related literature exists that can enhance the knowledge base related to the practice of student affairs within a Catholic context. To examine the intersections between the cultures of Catholic higher education and the profession of student affairs more closely, I look to where the values of the profession of student affairs and the field of Catholic higher education align, what tensions exist between them, and how staff members balance their own personal values with the professional values of the institution. Also, I explain some steps that others have taken to address where these cultures meet through the formation of professional associations and the development of guiding documents. These ideas add further insight into the challenges faced by student affairs professionals and Catholic institutions. Exploring the areas of values congruence and tension between cultures strengthens this examination of the practice of student affairs within a Catholic context.

Catholic Culture within Higher Education

“In 1800, Catholics in America numbered about 50,000, approximately 1% of the total population” (Leahy, 1991, p. 1). A mere fifty years later, the Catholic population of

the United States of America had grown to two million; in 1880 it had increased to six million, and at the turn of the century in 1900 it was twelve million (Leahy, 1991). At the beginning of this wave of European immigrants, most began their careers in the lower social and economic levels of the American economy (Bodnar, 1987). The promise of jobs and success pulled these immigrants to the U.S., but the jobs they found when they arrived were low-wage labor, with little opportunity for growth (Takaki, 2008). Amongst this first wave of Catholic immigrants, many were poor, illiterate, and unskilled (Leahy, 1991; Gleason, 1964).

Despite these economic challenges, the Catholic Church in the U.S. began to develop a network of parishes, schools, and other organizations. A Catholic subculture developed (Leahy, 1991). However the Catholic Church became an “institutional immigrant – a social institution transplanted to a strange environment” (Gleason, 1964, p. 149) in a country founded as a Protestant Christian nation. This outsider status of the Catholic Church and of individual Catholics led to an experience of religious discrimination (Leahy, 1991; Wenski, 1998). These immigrants sought an experience that would allow them to retain their cultural heritage while at the same time assisting in their assimilation into the American culture (Gleason, 1982).

Early Purposes of Catholic Higher Education

Poor Catholic immigrants sought education and collegiate training as a method of improving their social and economic circumstances (Leahy, 1991). Gleason (1964)

wrote that “Intellectual excellence was not the only, or even the primary, consideration” in the establishment of Catholic schools and colleges (p. 160). The foundation of Catholic higher education connects with the story of immigrants seeking to create a home, a life, in their new nation. Higher education institutions represented a “comprehensive educational system created by these immigrant people to preserve their unique religious identity and to facilitate their children’s entry into the mainstream of American life” (Weiss, 1982, p. 176).

The early purposes of Catholic higher education differed greatly from our modern purposes (Gleason, 1964, 1982; Leahy, 1991). Most institutions sought to educate a population of priests for their ethnic community, which continued to their ability to maintain their ethnic and religious identity in their new homeland (Dolan, 1985; Gleason, 1964, 1982; Leahy, 1991). Additionally, as educational institutions, most sought to provide their pupils with some social mobility and adaptation to the culture in which they existed (Gleason, 1964, 1982; Leahy, 1991; Weiss, 1982).

Transition to the Twentieth Century

These foundational purposes did not continue into the twentieth century, which was a time of immense change in the culture of higher education broadly, as well as in Catholic higher education specifically (Gleason, 1995; Takaki, 2008). Changes in the structure of the education system broadly, especially developing a standard understanding across the country, affected Catholic higher education a great deal. So

too did movements and developments within the Church and the Catholic education system.

The standard structures of education within the United States shifted dramatically at the turn of the century, and Catholic education systems shifted along with them to accommodate the new standardization (Gleason, 1995). Along with standardization came the growing accreditation movement (Gleason, 1995). The Catholic Education Association (CEA) took on the role of monitoring these standards and determining which institutions met their criteria, and which did not. The CEA also worked to submit their approved list to national standardization agencies (modern day “accrediting” bodies) for approval and recognition of the Catholic institutions (Gleason, 1995). Prevailing standards at the time, established by secular and protestant institutions, had an impact on Catholic institutions as CEA standards needed to be consistent with those used by accrediting agencies.

On the other side of this curricular change brought on by standardization and accreditation, many Catholic institutions sought maintenance of a commitment to a liberal arts curriculum. Catholic institutions sought to hold fast to their foundational beliefs of the unity of knowledge, and that a broad-based education that develops within the student a sense of that unity is the best type of learning (MacIntyre, 2009). That education is the goal of a Catholic university for its students. However, the growing practice in the twentieth century was for colleges and universities to provide

for greater specialization for their students as well as focused education directed towards career placement and professional focus. Throughout the twentieth century this move from the classical liberal arts curriculum to a more professional and discipline-focused program continued (Gleason, 1995). The rising tide of electivism, the expectations of students to be able to select courses for themselves, and to focus on their particular major fields of study became the growing norm in higher education.

Required courses in the liberal arts at Catholic colleges and universities, particularly those in philosophy and theology, became barriers rather than benefits according to the students attending these institutions (Burtchaell, 1998). Colleges and universities at large began limiting their requirements to allow for more specialization on the part of students, and Catholic institutions followed along to some degree.

Loss of Religious

Most Catholic colleges and universities in the United States were founded and sponsored by an order of religious men or women (Burtchaell, 1998). Consecrated religious primarily administered and composed the faculties of the Catholic institutions founded in the nineteenth and early twentieth century. These staff and faculties largely assumed the roles of guarding the institution's Catholic identity unconsciously; they seamlessly integrated that identity into their work teaching or operating the institution due to their depth of training and experience in the Catholic tradition (Gleason, 1995). Religious have played a crucial role in the history of U.S. Catholic higher education,

serving as “. . . the main institutional link between Catholic high education and “the church” (Gleason, 1995, p.5).

However, since the 1920s, lay faculty and staff presence in the administration of Catholic higher education increased, filling in the areas where the orders' personnel were lacking (Burtchaell, 1998). By the mid-1960s, the orders and religious connected to Catholic higher education began to see that they lost the ability to adequately staff more and more of their institutions as fewer and fewer individuals joined their ranks. Projections showed that religious would no longer “be able to provide enough personnel to either the teachers or administrators to dominate or animate their institutions” (Burtchaell, 1998, p. 706). This shift occurred at all levels of the institution, including the governing boards (Gleason, 1995). This laicization of the Catholic colleges and universities has been called, by some, a crisis within American Catholic higher education (Morey & Piderit, 2006), because, as they see it, few of the laypersons in leadership roles “. . . have the depth or breadth of religious formation and education possessed by the religious men and women who preceded them” (Morey & Piderit, p. 3).

Ex corde Ecclesiae

Perhaps the end-cap on the modern history of Catholic higher education is the apostolic constitution on Catholic higher education, *Ex corde Ecclesiae*. Although certainly not the final, or even the most recent, word on Catholic higher education, the

importance and impact of the document for Catholic higher education is still discussed in the U.S. (Langan, 1993). In fact, nine years after *Ex corde Ecclesiae's* publication in 1990, the United States Conference of Catholic Bishops (USCCB) published their document regarding its application in the U.S. (USCCB, 1999), and have conducted five and ten-year reviews of those applications in the years since (USCCB, 2006; 2010).

Ex corde Ecclesiae "expresses the pope's deep interest in the development of Catholic intellectual life in the university setting and also his care for the role of religious faith as a dialogical, integrating element in shaping modern culture more generally" (O'Donovan, 1993). A primary theme that Saint Pope John Paul II carved into the document is the belief, fundamental to the Catholic Church and the Catholic university, that the academic and the religious, faith and reason, are inherently linked (Buckley, 1993; O'Donovan, 1993).

A Catholic university's privileged task is to "unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth" (Pope John Paul II, 1990, 231).

This document has spurred a conversation in the U.S., reinvigorating the discussion of what it means to be a Catholic college or university (Lavelle, 2000). Questions regarding the curriculum and control of Catholic institutions rise to the forefront. Catholic colleges and universities are beginning to examine more intentionally how they are transmitting the knowledge and traditions of the Catholic Church to their students, faculty, and staff (Lavelle, 2000). Some continue to have

concern that *Ex corde Ecclesiae* sets up a dichotomy where institutions must see themselves either conform to a rigid and narrow view of Catholicity or gradually see that character lost and go the way of their Protestant counterparts in the United States – into secularity (Lavelle, 2000).

Student Affairs at Catholic Institutions

The practice of student affairs at Catholic colleges and universities is unique, and carries a wide variety of considerations that separate it from student affairs at other types of institutions (Estanek, 2002). The dynamics that make student affairs at Catholic institutions different come from the meeting of these two cultures, that of Catholic higher education, and the profession of student affairs. The meeting point of these cultures carries great similarities that enrich the practice, as well as deep differences that create tension points and challenges. Given the uniqueness of this practice, the literature is relatively light compared to the broader literature related to student affairs (Estanek, 1997). In particular, there seems to be little exploration of how student affairs professionals working at Catholic colleges and universities are to navigate this meeting point and balance to the two cultures.

Value Congruence

Salmi (2002) wrote of the relationship between the seminal documents of the profession of student affairs and the Catholic apostolic constitution outlining what a Catholic college or university should be in all aspects of its operation, including student

affairs. Specifically, Salmi explored the places in which the values of each culture align and support each other. To do this, he examined key quotations from two documents that describe how student affairs practitioners are to operate: The Student Learning Imperative (SLI), and the PGP. The student affairs professional organizations drafted these documents to provide a foundation for the practice of student affairs (ACPA, 1997). He then aligned the values extolled in these documents with quotations from *Ex Corde Ecclesiae*, the apostolic constitution written by Saint Pope John Paul II, which described that nature of Catholic higher education. He identified the following aligning values: social responsibility, community, role models, educating the whole person, integration of knowledge, partnerships with faculty, value formation, support staff, community service, reflection and faith, and assessment (Salmi, 2002, p. 2-15).

These stated values paint a picture of the alignment between Catholic culture and that of student affairs. Gallin (1990) also highlighted this alignment and maintained that professionals in student affairs fit well within Catholic higher education, largely because both cultures share a value of developing world citizens who contribute positively to society. Gallin pointed to Catholic colleges and universities as having cultures that encourage community and friendship, through this supporting a setting where students develop as human beings. Finally, Catholic institutions shifted in operation in recent years to no longer emphasize attempts to control students'

decision making, but rather offer greater freedom while encouraging moral development (Gallin, 1990).

Tensions. In addition to the points of alignment identified above, areas of tension also exist. Estanek (2002) addressed the challenges student affairs practitioners at times face in working within a Catholic institution. She pointed to some very divergent philosophical assumptions that undergird each culture. The values and assumptions underlying the student affairs profession contrast quite clearly with the assumptions Estanek (2002) identified as foundational to the Catholic Church. These are: 1) truth is deductive; 2) human beings are social beings, not isolated individuals; 3) The common good is the fundamental social value. Table 1 sets these values against their opposites within the foundation of the student affairs profession.

Table 1 <i>Comparison of philosophical assumptions between student affairs and the Catholic church.</i>	
Student Affairs	Catholic Church
Knowledge is inductive	Truth is deductive
The individual is primary; community is voluntary	Human beings are social beings, not isolated individuals
Individual choice is the fundamental social value	The common good is the fundamental social value.
(Estanek, 2002)	

The results of this divergence in values often present themselves to the student affairs practitioner in a Catholic institution not in philosophical discussion, but rather in very practical considerations of how to serve the institution and the student best (Estanek, 2002). Practical examples that many institutions and professionals have faced

include the recognition of a lesbian, gay, bisexual, and transgender (LGBT) student group on campus, debates around health services and access to birth control, and visitation hours in residence halls (Estanek, 1998, 2002). These are just a few issues a student affairs professional may address representing a challenge given these tensions.

Some researchers attempted to explore whether student affairs professionals are able to balance the competing cultures and philosophies effectively because staff experience these tensions so intensely (Schaller & Boyle, 2006). In their qualitative, grounded theory study of the experience of student affairs professionals balancing those philosophies, Schaller and Boyle (2006) identified several themes related to the tensions these professionals experience. The authors divided these themes between issues that emerged early in their career and those that emerged later.

One such theme Schaller and Boyle (2006) discovered in their study included participants describing “coming to Catholic higher education largely by happenstance” (p. 168). Their participants rarely actively sought out a Catholic setting early in their career but rather their decisions had more to do with ease and convenience. One participant reported applying for their position in a Catholic institution even “in spite of” the institution’s Catholic identity (Schaller & Boyle, 2006, p. 168). Participants also shared stories from their time as senior student affairs professionals interviewing and hiring new professionals. In all of these cases “few participants made purposeful

decisions about working in a Catholic institution” (p. 169). They also reported meeting many new professionals who approached their positions from a similar perspective.

An additional theme included participants reporting a lack of emphasis on the mission of the institution early in their career (Schaller & Boyle, 2006). As the participants discussed working with new professionals, they emphasized the importance of helping those considering Catholic higher education to understand their own values and, in particular, where they may align or conflict with the institution’s mission and charism. However, as these professionals moved further into their career, the emphasis on mission increased greatly (Schaller & Boyle, 2006). “Senior level student affairs professionals began to see themselves as leaders for the mission” (p. 174). One participant spoke specifically of the importance of leadership’s responsibility to connect the student affairs work with the Catholic mission of the institution. As a leader for the mission within their division, it was important for the senior student affairs officer to not only lead and educate others, but also to educate him or herself (Schaller & Boyle, 2006).

Balancing Personal and Institutional Values. Chatman (1991) found professionals whose individual values closely align with the values of the institution hiring them adjust more easily and experience a greater person-organization fit than individuals whose values do not closely align with those of an institution. This makes sense, as values compose the core of individual identity and influence the choices they

make and how they respond in various situations (Watson et al., 2004). Many of the critical decisions an employee might make are value-based decisions (Posner, 2010). In a study of faculty at Catholic institutions, Sullins (2004) found individuals who identified as Catholic showed slightly stronger support for the institution's religious mission than those who did not. Additionally, those individuals identifying as Catholic in the study showed a significantly higher aspiration for the further development of the institution's religious character (Sullins, 2004).

Sullins (2004) also identified a greater support for Catholic identity at institutions professing a Catholic-majority faculty (as called for in *Ex Corde Ecclesiae*) versus those institutions that did not. Beyond this, individual Catholic faculty at an institution with a Catholic-majority faculty showed a stronger support for the institution's Catholic identity than did Catholics at an institution without a majority of Catholics amongst its faculty (Sullins, 2004). Finally, supporting the general literature related to personal and institutional values fit, Sullins found that retention of Catholic faculty plays a far greater role in ensuring a majority of Catholics in the faculty than does the intentional hiring of Catholics through hiring for mission policies.

However, given the tensions described above, many student affairs professionals working within Catholic higher education experience difficulty in balancing their personal values, or the values within their profession, with the values of the institutions in which they work (Estanek, 2002; Estanek, Herdlein & Harris, 2011; Schaller & Boyle,

2006). This presents a challenge for Catholic institutions given that employees who have a low value congruency with the values of the institutions in which they work tend to have a much lower commitment to the organization and its mission (Posner, 2010). In Schaller and Boyle's (2006) study, all but one participant described challenges they experienced early in their career at Catholic institutions as it relates to the impact of Church teachings on their work. Participants described the effort as a "balancing act" between their commitment to the institutional mission and their own value differences with Church doctrines (Schaller & Boyle, 2006).

One participant in the study (Schaller & Boyle, 2006) went so far as to say that working in student affairs at a Catholic institution is not appropriate for every student affairs professional. Her view was that "no matter where it is that we work, your own professional [values] need to match the institutional values or the context of the institution" (Schaller & Boyle, 2006, p. 170). Participants in the study who stayed working at Catholic institutions through their career were those that have found ways to deal with these conflicts.

Professional Association

To assist with the navigation of these tensions, an institute formed to provide student affairs professionals working at Catholic institutions with an understanding of integrating the two competing value systems (Estanek, 1997). The Institute for Student Affairs at Catholic Colleges (ISACC) began as a five-day seminar over the summer

where student affairs professionals would learn about the Catholic intellectual tradition, network with other professionals at Catholic institutions, and engage in discussions about professional practice at a Catholic institution in theory and practice (Estanek, 1997). "By 1999, over 220 student affairs professionals from 59 Catholic colleges and universities had attended ISACC. Many of these participants asked, 'What's next?' ISACC was a formation experience that one attended once" (ASACCU, 2010). During these meetings, a group of senior student affairs officers working at Catholic institutions gathered and developed a new plan for moving forward; thus, in 1999, the Association for Student Affairs at Catholic Colleges and Universities (ASACCU) came into being (ASACCU, 2010). This organization came to serve as a place to continue the conversations began at ISAAC in an on-going dialogue. ASACCU holds a national conference each summer for student affairs professionals at all levels of a Catholic institution to come together and further their professional development.

Principles of Good Practice. In 2007, ASACCU, along with the Association of Catholic Colleges and Universities (ACCU) and the Jesuit Association of Student Personnel Administrators (JASPA), developed and distributed a seminal document to guide professionals at Catholic institutions (Estanek & James, 2010). Their *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities* clearly draws inspiration from core student affairs documents, but groups the ideals in a Catholic

setting. The authors of the document lay out eight core principles that the organization holds should guide student affairs professionals working in Catholic institutions:

- Welcomes all students into a vibrant campus community that celebrates God's love for all.
- 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.
- Enriches student integration of faith and reason through the provision of co-curricular learning opportunities.
- Creates opportunities for students to experience, reflect upon, 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.
- Challenges students to high standards of personal behavior and responsibility through the formation of character and virtues.
- Invites and accompanies students into the life of the Catholic Church through prayer, liturgy, sacraments and spiritual direction.
- Seeks dialogue among religious traditions and with contemporary culture to clarify beliefs and foster mutual understanding in the midst of tensions and ambiguities.
- Assists students in discerning and responding to their vocations, understanding potential professional contributions, and choosing particular career directions (Estanek & James, 2010).

These values attempt to describe a shared vision for what working in student affairs at a Catholic college or university is supposed to look like, and what is supposed to guide the practice of student affairs professionals at a Catholic institution. They do not replace the values promoted by the secular student affairs associations (Estanek & James, 2010) but rather to serve the specific Catholic identity concerns at these institutions.

Professional Competencies. In addition to strong, underlying values, both the student affairs profession and Catholic higher education have expectations related to the professional competencies necessary for effective work. Within student affairs, the competencies articulated by the professional associations include: “assessment, evaluation, and research; ethics; legal foundations; leadership, administration and management; pluralism and inclusion; student learning and developing; and teaching” (Estanek, Herdlein, & Harris, 2011, p. 151). These are, according to ACPA, the guides around which student affairs professionals should develop themselves relative to their practice as professionals in the field. Alongside these competencies, writers studying Catholic higher education have listed expectations of those who work within these institutions, particularly “knowledge and appreciation for Catholic tradition and the heritage of the institution’s founding order” (Estanek, Herdlein, & Harris, p. 152).

Estanek, Herdlein, and Harris (2011) conducted a study of senior student affairs officers (SSAOs) at Catholic colleges and universities to assess which competencies they valued in their young professionals hired at their institution. Overwhelmingly, knowledge of campus culture and the religious tradition of the institution ranked as the most important amongst the participants. Additionally, SSAOs preferred to hire new professionals who had a prior practical experience working as a graduate assistant. Lowest in their priority ranks was knowledge gained from working at a previous Catholic institution (Estanek, Herdlein, & Harris, 2011).

Importance of Mission

In the previously cited study conducted by Estanek, Herdlein, and Harris (2011), 100% of SSAOs surveyed identified commitment to institutional mission and institutional charism as important or very important in the hiring of new professionals. This ranked first in their sense of critical dispositions for new professionals, while sensitivity to diversity and individual difference, which is a highly emphasized value in student affairs, ranked third (Estanek, Herdlein, & Harris, 2011). Literature in the student affairs profession highly emphasizes commitment to mission as well (ACPA, 1997), and often at a Catholic institution, the institution's mission directly reflects the founding charism of the associated order. According to professional expectations, student affairs professionals work within the context of the mission of the institution in which the professional is operating.

Theoretical Foundations

Theories underscore research regarding student affairs professionals working at Catholic institutions of higher education and inform both the questions asked as well as the analysis of findings. Understanding them allows scholars to make sense of the topical research to date. A combination of these frameworks served as a foundation to my study. Given the student affairs profession's call that the field be practiced within the context of the institution at which the individual works, it makes sense to utilize

theories that focus on a specific organization and how it operates. That is the goal of organizational theory (Schein, 2010).

Organizations as Culture

The literature addresses the missions and charisms of institutions as establishing the culture (Estanek, James & Norton, 2006) or Catholic culture being institutionalized within the organization (Wurtz, 2012). Gallagher (2010) specifically asked what it is that makes a campus Catholic and discussed the student affairs staff's responsibility for addressing the culture "within the charism of a particular Catholic institution" (p. 18). These researchers did not specifically call out organizational cultural theory as the foundation, yet seem to utilize these theoretical assumptions in guiding their research, many times almost equating culture with charism.

Schein (2010) held that members of occupations must be aware that being in their chosen profession involves more than simply developing technical skills, but also adopting certain values and norms that define the occupation. These norms and values define a culture. Earlier, Durkheim (1895/1938) suggested these standards, such as cultural ways of acting, thinking, and feeling, possess a coercive power and influence the behavior of those operating within this culture. As his scholarship evolved, Durkheim (1912/1957) supported taking these norms a step further and codifying them as an established set of guidelines: "There should be . . . a code of rules that lays down

for the individual what he should do so as not to damage collective interest and so as not to disorganize the society" (p. 14).

Durkheim (1912/1957) primarily looked at large societies, but the ideas of culture he laid out apply on an organizational level as well. "Organizations are mini-societies that have their own distinctive patterns of culture and subculture" (Morgan, 2006, p. 125). Morgan held that these organizational cultures form a pattern of development reflected in the organization's system of knowledge, ideology, values, rules, and day-to-day ritual. In the language of student affairs at Catholic colleges and universities, these cultures often play out through the lens of the charism of the institution's founding order (Gallagher, 2010; Stringer & Swezey, 2006).

Connection to charism. The charism is the culture of the order. The ideal of the charism-inspired practice at Catholic institutions is that this identity incorporates into each part of the organization, which mirrors the ideas of an organizational culture being encoded into each aspect of an operation (Morgan, 2006). When researchers and subjects refer to the charism of their institution, they often speak to defining aspects of the culture of the organization (Estanek, James & Norton, 2006; Gallagher, 2010; Leahy, 1991; Stringer & Swezey, 2006). Some speak to the charism as guiding their work, and influencing the way employees demonstrate what they and the institution value (Schaller & Boyle, 2006). Those working within the organization advance and support the culture of the institution by promoting the charism (Schaller & Boyle, 2006). The

charism of the institution can even effect the vocabulary used within an organization and how it presents its culture to those outside in recruitment and application materials (Wurtz, 2012).

Person/Organization fit. Another lens used to analyze working in student affairs at Catholic institutions is to utilize theories of person and organizational fit within organizational theories (Estanek, 2002; Estanek, Herdlein & Harris, 2011; Schaller & Boyle, 2006). These explorations examine how the individual employee fits, or matches the institution in which they work. A very specific way this idea of fit expresses itself practically is in conversations around “hiring for mission” or “mission-driven hiring practices” (Estanek, 1998; Estanek, Herdlein, & Harris, 2011). Utilized by many who have researched the idea of working in student affairs in a Catholic institution (Estanek, 1998, 2002; Estanek, Herdlein, & Harris, 2011; Schaller & Boyle, 2006; Schmeling, 1997), “hiring for mission” and “person/organization fit” explore the values of the individual employee as compared to the values of the institution and its culture, and often contend that a higher degree of match is valuable for student affairs employees.

Many studies of student affairs at Catholic institutions look to the history of Catholic higher education and point to the prevalence of ordained and professed religious in the administration of institutions (Morey & Piderit, 2006; Schmeling, 1997). Because of this aspect of the history, the alignment between the personal values of the

staff and the values of the institution was likely high. As lay involvement increased, institutions could no longer assume the alignment of these values (Morey & Piderit, 2006). Thus senior student affairs officers had to step into the role of hiring professionals who would contribute to the institution's vision and goals (Estanek, Herdlein, & Harris, 2011).

The importance of shared values between employees and the institution in which they work has strong support in theoretical organizational literature (Barnard, 1968). Personal and organizational value congruency has a positive impact on employee and organizational outcomes (Posner, 2010). Homans (1992) held that all groups engage with internal and external systems constantly, and these groups must interrelate through the pursuit of shared goals between the two systems. Pursuit of these goals brings the individuals in the group into interdependence and strengthens the outcomes of the group's work (Homans, 1992).

. . . the level of professional commitment, organizational commitment and job satisfactions of student affairs employees will be dependent upon their perception of their ability to recognize important personal values in their work environment. In situations where employees are able to realize values which they define as important, and are able to interact with others to actualize these values, it is assumed that there will be positive feelings toward the relationship with the institution. On the other hand, the failure of employees to realize important personal values will likely result in disappointment and frustration, leading to less rewarding interaction and the building of negative feelings toward the institution. (Schmeling, 1997, p. 12)

Even in the current era, where employee loyalty is less valued, these results hold. Individuals with high value congruency with their organizations show greater

commitment to the organization, feel more personally successful, and display greater motivation than those who lack that alignment (Posner, 2010).

In the past decades, there has been a great deal of discussion related to the ideal characteristics and values of student affairs staff in general, but little of this research focuses on those staff working at Catholic institutions (Estanek, Herdlein, & Harris, 2011). To address this gap, Stringer and Swezey (2006) examined how graduate preparation programs at a Catholic institution, particularly one rooted in the Jesuit charism, can honor the Catholic principles while educating student affairs professionals, attempting to train staff that can fit the Catholic organizations in which they may one day work. In seeking to hire individuals who might attain this congruency, hiring managers in student affairs have simple expectations (Estanek, Herdlein, & Harris, 2001). Estanek, Herdlein, and Harris found that although senior student affairs officers do not expect the employees they hire to be Catholic, they do expect that their hires will be “knowledgeable about the specific religious heritage of the institution and have a willingness to work within the context of the mission of the institution” (p. 161). However, the same study revealed that many of these hiring managers feel that their employees enter their work unprepared and lacking in those very characteristics they are seeking, limiting their effectiveness at hiring for mission. Given this, it is the role of leadership to develop them.

Leadership within culture. Organizational theorists have spent a great deal of time examining the role of leaders within organizations, developing many metaphors to describe what they see occurring, one of those being culture (Morgan, 2006). Again, a culture within an organization is “a pattern of development reflected in a society’s system of knowledge, ideology, values, laws, and day-to-day ritual” (Morgan, 2006, p. 116). Although one understands these patterns best by observing how they play out broadly within the culture, there is a great deal of room for leadership to exert its influence in the development of these ways of being (Schein, 2010). Schein, in fact, held that a concern with the culture of an organization is the distinguishing characteristic of true leadership, setting it apart from simple management or administration.

This cultural influencing leadership can come from many places. In the beginning of any organization, the main push for the culture that is established comes from the founders and flows from their values and assumptions (Schein, 2010). In the case of Catholic higher education, this often would be the priests, sisters, and brothers that make up the founding community and order of the institution. Those foundational values and assumptions largely come from the order’s charism. An organizational culture with strong ties to its founding will likely remain strong and experience only incremental change. However, either a crisis of survival or an infusion of outsiders can lead towards dramatic cultural shift, particularly if those outsiders come in to places of leadership (Schein, 2010). Leaders within an organization have a tremendous degree of

influence on the behavior of those within the organization and therefore can exert a great effect on the culture of the organization (Morgan, 2006).

Examinations of culture within student affairs at Catholic colleges and universities have looked to the question from a very static perspective. A focus on leadership's role within culture, and the impacts leaders can have on changing, reinforcing, or developing a culture recognizes the malleable nature of culture and values. This allows one to more closely examine the work of senior student affairs officers in Catholic institutions, as leaders of their own subculture within the larger culture of their institution (Morgan, 2006), and discover what role they play in shaping their staffs to manage the multiple dimensions of work within this context.

Socialization

One method of influence leaders within cultures have at their disposal is socialization (Chatman, 1991). Durkheim viewed socialization as the making of a social being, a sort of second gestation and development into a culture (van de Waller, 2008). Socialization is the process by which an individual encounters, and takes on as their own, the norms, customs, and values of a culture. Socialization can take the shape of formal structures such as education and training, and can occur informally as members of culture interact with one another (Schein, 2010). Within an organizational setting, socialization can strongly occur through leadership exercising its power of rewards and punishments; behavior that matches the leader's expectations of the culture receives

rewards, while actions that run counter to the culture may receive punishment (Schein, 2010).

Estanek (2002) called for student affairs practitioners at Catholic colleges and universities to be, in Estanek's word, "transcultural": immersed in an understanding of both the culture of student affairs and the culture of the Catholic Church. The discussion in the literature seems to end there however. There seems to be little exploration of the socialization process of those same practitioners into those two cultures to attain that transcultural understanding. This is where the role of leadership in student affairs and Catholic colleges and universities truly becomes paramount, for it falls to the supervisors of student affairs staff at these institutions to lead the cultural revolution and find manners to socialize their staffs within these contexts, formally or informally (Estanek, Herdlein, & Harris, 2011).

Durkheim (1912/2001) acknowledged the importance of active, and repeated, socialization of members of a culture.

There can be no society that does not experience the need at regular intervals to maintain and strengthen the collective feelings and ideas that provide its coherence and its distinct individuality. This moral remaking can be achieved only through meetings, assemblies, and congregations in which the individuals, pressing close to one another, reaffirm in common their common sentiments (Durkheim, 1912/2001, p. 429).

Socialization cannot simply be a one-time thing, but rather must occur with some repetition in order to maintain and strengthen those established cultural norms. Within the organizational culture of a student affairs division at a Catholic college and

university, the individual who would have the power to arrange these opportunities would be the leader, the senior student affairs officer.

Durkheim set up two levels of socialization (Hornsby, 2011). The first he simply called regulation, which relates to an individual's sense of duty and obligation. These are the rules or laws established within a society. A leader within a society has a great deal of opportunity to socialize at this level. The other level highlighted by Durkheim is integration (Hornsby, 2011). This socialization occurs in everyday life interactions, and the collective activity of an organization. This is both more subtle, and often more pervasive. As an example, if the interaction around Catholic identity amongst staff within a student affairs division at a Catholic college often focused on the negative (i.e. the limits on activities, the "freedom" denied their students, etc.), it may serve to reinforce the negative understanding of the Catholic culture's influence on the institution and therefore may become the cultural understanding of that identity within that division (Lincoln, 1989). Or perhaps even more simply, if the Catholic culture of the institution and how it may influence the work in student affairs is rarely, if ever, discussed by the leadership of the division, it ceases to be a value that is socialized into the larger culture of the organization (Lincoln, 1989).

Utilizing the lens of cultural socialization to examine the development of student affairs staff at a Catholic college of university represents a dynamic approach. Again, this lens recognizes that individuals as well as cultures are not static, but rather

experience change and development and explores the methods by which that development occurs. I believe moving away from the lens of someone “fitting” into an organization from the beginning allows for greater exploration of how a “fit” is developed, and how someone who starts a bit more on the periphery of the culture can be brought into the fold (Morgan, 2006; Stringer and Swezey, 2006).

Lincoln’s discourse, myth, ritual, and taxonomy. Another way of looking at the socialization that takes place within the work of student affairs at a Catholic college or university would be to use the theories of Lincoln related to discourse, myth, and ritual, and how these affect the establishment of taxonomic structures within a culture (Lincoln, 1989). Lincoln specifically examined the role these ideas play in constructing a society, or culture. Discourse, to Lincoln (1989), is the communication that takes place within a culture that communicates the identity of the group, to establish the “us-them” boundaries that separate cultures. These include all methods of communication. When applied to an organizational setting, written documentation such as training manuals, emails, and displayed signs, as well as spoken communication are part of this discourse. Also part of the discourse in an organization is items remaining unsaid. This discourse establishes a binary system, setting out what is part of the culture, and therefore good, and what is not.

Lincoln (1989) also used the concept of myth to support the separation that the discourse establishes. Myth is distinct from fable, legend, and pure history; rather it is

composed of the cultural stories containing the foundation of the culture. In Catholic higher education, these are the founders' stories, the broad goals and purposes of a higher education, and stories that emphasize the critical components of that culture. Supporting the myths are the rituals of a society (Lincoln, 1989). These are the specific acts that retell or support the myth, including acts, words, and documents. Ritual establishes organizational hierarchy and modes of operations.

Each of these then, discourse, ritual, and myth, build on top of one another to define and shape the cultural identity of the organization. And within that identity a taxonomic structure (Lincoln, 1989) is formed. Taxonomies are ways of knowing and acting that establish clear lines and boundaries between the good and the bad in a culture. Discourse tells us something is negative, and the myths and rituals reinforce that, so it is on the negative end of the taxonomic structure (Lincoln, 1989).

Applying an analysis of discourse, myth, and ritual to a student affairs organization at a Catholic college or university, particularly one without a founding charism defining its culture, allows one to gain a greater understanding of the cultural foundations of the Catholic character of the institution. This lens also serves to increase one's attention to the manner in which that culture forms, perpetuates, and how members become socialized into that culture. Additionally, this method applies to determinations of taxonomic structures that may be in place within that culture,

particularly as it relates to the balancing of professional student affairs competence with promoting Catholic identity.

After all, in calling for student affairs practitioners at Catholic institutions to be transcultural, Estanek (2002) is recognizing the distinctiveness of those two cultures that must play out together within one organization. Therefore, a taxonomy might emerge in these organizations where Catholic identity is prized over student affairs competence or the inverse. Then the analysis moves to what the discourse is that is establishing these structures, and what, if anything, alters the situation.

Tribalism

Understanding the cultures into which the socialization of student affairs professionals takes place is critical to understanding that socialization. In his 2012 work, Allen used the term “tribalism” to describe the modern Catholic Church in the U.S. as a whole. He held that although some often characterize the Church as “polarized” between the left and right, or liberal and conservative, the truth is more nuanced.

Yet if a hypothetical sociologist from Mars were to land in the United States to study the Catholic Church, he or she (or it) would likely conclude that American Catholics aren’t so much polarized as tribalized. Looking around, what one sees are a variety of different tribes dotting the Catholic landscape: pro-life Catholics, peace-and-justice Catholics, Hispanic Catholics, Vietnamese Catholics, neocon Catholics, Obama Catholics, and so on, to say nothing of the simply meat-and-potatoes Catholics out there (Allen, 2012, p. 152).

This metaphor of tribes, and the theoretical frameworks around it, also applies to the current state of Catholic higher education in the United States. Each institution, when discussing how they are Catholic and what it means to be Catholic, often turns to its founders, and the unique charism of the associated order. The charism becomes the only understanding of what Catholic is for that tribe, that institution, and members of the organization may run the risk of missing the larger connection to the broader Catholic culture. Additionally, those institutions without a direct connection to a founding order and charism may find themselves lost, without a tribe.

Allen (2012) held that each of the tribes within the U.S. Catholic Church hold their own heroes, sponsor their own gatherings, publish and peruse their own journals, and worship within their own community. The distinct tribes rarely meet, and when they do it can be jarring as they often lack a common language and set of reference points. This still holds true when examining student affairs at Catholic institutions as tribes. In addition to the Association for Student Affairs at Catholic Colleges and Universities (ASACCU), another national organization for Catholic student affairs workers exists: the Jesuit Association of Student Personnel Administrators (JASPA). This organization represents a specific tribe, largely separate from the work of ASACCU, catering to the members of the “Jesuit tribe” and their unique language and cultural understanding of Catholic.

Tribalism, in ethnographic work, describes the feelings and behaviors of a particular community that set it apart from others near it (Misra, 2008). This concept expresses itself as a manifestation of a collective group identity, describing the ways in which communities establish their distinctiveness and discreteness. Tribalism has four dimensions (Misra, 2008), which are spatial, social, spiritual, and experiential. Each of these have unique characteristics and describe specific aspects of the tribe and what makes it unique, but the two that are most relevant in discussing the tribalism of modern American Catholic higher education are social and experiential.

Social relates to the social structures and interactions that connect members with one another; experiential describes shared history, ritual, and tradition (Misra, 2008). Those working in student affairs at Catholic institutions can hear this tribalism at play. Statements such as “I’d work at another Jesuit school, but not a Catholic one,” or “I’m alright with the Benedictine thing, it’s the Catholic that bothers me,” which participants shared with me during my pilot study, are clear examples of staff members claiming their place within a specific tribe, and separating themselves from the larger Catholic culture (Allen, 2012).

Given that each Catholic institution, and their student affairs divisions, ground themselves in their distinct tribe there is no sense of a common definition of Catholic identity and Catholic culture as it has an impact on student affairs work. Further, there is no tribal understanding for those who do not have an order with which to associate.

Examining the problem through this lens allows one to define the challenges faced in expressing Catholic identity in student affairs work, not as a conflict between competing value systems, but rather a more fundamental challenge of a lack of shared understanding.

Chapter Summary

In this chapter, I provided a thorough review of the literature relevant to my topic. Building from the historical context provided by Chapter One, I explored the relationship between Catholic culture and that of higher education and the implications of their intersection. This comes to clear view in the field of student affairs, which presents numerous examples of where the two value systems are congruent, and others representing tension points. Examining these aspects, and how they influence the student affairs practitioner led to a discussion of the professional resources that exists to aid professionals in this venture.

Additionally, I established the theoretical groundwork for my study, rooting it an understanding of organizations as culture. Through this lens, I am able to leverage theories about socialization within culture as well as discourse within my study to provide a unique insight to the question at hand. In the next chapter I will describe the methodology I used for my study, guided by these theoretical foundations.

CHAPTER THREE METHODOLOGY

In this cultural audit case study, I explored the nature of the Catholic culture within the student affairs division at a single Catholic college or university lacking an association with a founding order, which I named St. Isidore University (SIU) for the purposes of this dissertation. Conducting this research allowed me to attempt to assess the “flavor” of Catholicism present within this division and gain a greater understanding of the influence that it has within the work of these student affairs professionals. Engaging in grounded theory analysis throughout the data collection provided an opportunity for me to develop my own theoretical constructs related to how this culture formed. This study also provided an opportunity for student affairs professionals working at this institution to engage in a discussion of how they saw the Catholic identity of their institution influencing their work. I also challenged these professionals to engage in thought related to how they came to learn what the Catholic character of this institution was and what it meant to them.

Utilizing a case study method allowed me to explore these questions in-depth, across all aspects of the work of student affairs within this institution. Through this exploration, a grounded theory emerged of the formation of this Catholic cultural understanding within this specific student affairs division. This information, both the specific understanding of this division’s Catholic culture, as well as the theoretical understanding of the construction of the identity, will be beneficial both to the specific

institution as well as other institutions without order affiliation in better understanding their Catholic character and how it transmits and perpetuates. What follows is a presentation of my research approach, data sources, and methods of collection and analysis.

Design and Rationale

According to Creswell (2012), qualitative research designed as a case study involves the study of a specific case within a real-life, contemporary context or setting. In seeking to define a case study, Yin (2009) indicated that many definitions attempt to cite that case topic, including examples of organizations, individuals, or decisions. According to Yin (2009), this is an insufficient manner in which to define a research method.

Yin (2009) provided a more robust definition of a case study, developed as a two-fold understanding of the case study as research methodology. First, a case study investigates “a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident” (Yin, 2009, p. 18). Second, the inquiry “copes with a technically distinctive situation in which there will be many more variables of interest than data points, and as one result relies on multiple sources of evidence, with data needing to converge in a triangulating fashion” (Yin, 2009, p. 18). Finally, Yin (2009) proposed that the case study is a method best employed when the research question: (a) seeks to answer a

“how” or “why” question, (b) does not require control of behavioral events, and (c) focuses on contemporary issues.

Designing my research as a case study inquiry allowed me to assess the phenomenon of the development and understanding of a Catholic culture within a student affairs division at a non-order-affiliated institution within the specific real-life context of SIU. Lacking a clearly defined understanding, each participant’s viewpoint and each individual document becomes a distinct piece of evidence requiring analysis to determine the emergent themes. Expanding that analysis beyond what the specific character is to include how that character forms expands the inquiry further, and rests in that lack of clarity of the boundaries between the phenomenon and the context.

I utilized the methodology of cultural audit as my specific lens for gaining an understanding of the culture within this case in order to ensure an in-depth understanding. According to Whitt (1993), a cultural audit “gives the investigator a map to use in exploring the culture of an institution or some smaller entity, such as a division of student affairs . . .” (p. 83). Cultural audit is a flexible framework, allowing for many and varied perspectives to emerge through the data. In a successful cultural audit, the investigator is able to describe the culture in a manner that is functional to and appreciated by both cultural insiders and outsider (Whitt, 1993).

Beyond constructing the data collection as solely a cultural audit case study, applying the concept of grounded theory to my data analysis allowed for an exploration

of the formation of identity. The examination of how this occurred extends my analysis into grounded theory. Glasser and Strauss (1967) made the case for grounded theory, advocating for developing theories from research grounded in data in place of deriving hypotheses from existing theories and research. Charmaz (2009) viewed grounded theory as a set of practices and principles, rather than a rigidly defined methodological prescription, which can complement other approaches to qualitative research and analysis. "Grounded theory serves as a way to learn about the worlds we study and a method for developing theories to understand them" (Charmaz, 2009, p. 10).

Supplementing my cultural audit with a grounded theory guided approach provided both for a more open analysis of the data collected as well as an opportunity for broader application. Beyond engaging in my data collection and analysis narrowly looking through specific theoretical lenses and seeking data that matched those lenses, I engaged in collecting rich data (Charmaz, 2009) that allowed grounded theoretical constructs to emerge along with the data. Utilizing this method of data analysis simultaneously with the collection of the data provided for a rich analysis targeted toward not simply explaining what the Catholic identity of the student affairs division at SIU might be, but more broadly towards how the understanding formed within each individual and within the culture. Through this, a theory of that construction emerged.

Data Collection

In seeking to collect data for my research, I had to meet several criteria. First, given the selection of a case study analysis to engage the topic, I needed to identify the institutions in the United States that did not have a historical or current order affiliation. Second, I had to gain access and approval from the senior student affairs officer in order to conduct the cultural audit. Finally, I needed to construct varied methods to allow for the robust data collection required for a cultural audit as well as the richness in the data collected to engage in the grounded theory analysis (Charmaz, 2009; Whitt, 1993).

Site Selection

The small number of Catholic colleges and universities without an order affiliation (approximately 24) placed an immediate and significant limitation on my ability to select and gain access to a site. In seeking to engage in a robust cultural audit, I targeted an institution with a long history, thus eliminating several of the more recently founded independent institutions (founded in the 1970s or later). This further reduced my potential sites.

As a secondary concern I recognized that in order to gain access to any of these institutions, I would need to be in communication with the institution's senior student affairs officer, given that the student affairs division was the specific culture I was attempting to audit. Not having many connections to professionals at that level in general, and specifically at the institutions remaining as options, I employed a multi-

faceted method for soliciting a site. I began by contacting a few of the senior student affairs officers at these institutions via email seeking to schedule a conversation with them about my research.

Simultaneously, I utilized my existing networks to gain access to these individuals. Specifically, Sandra Estanek, a highly-acclaimed researcher in the field of student affairs practice at Catholic institutions (also a member of my committee) assisted by communicating with some of the individuals I identified in order to enhance my credibility and facilitate the opening of communication lines. My requests for a conversation about my research led to limited success. Of the individuals I contacted, I spoke with two of them, one of whom declined to participate in my study after speaking to the leadership of their division.

The other, however, did agree. I was able to communicate with and explain my research agenda to Charles Carmichael (pseudonym), the senior student affairs officer at SIU, a diocesan Catholic university. After his initial verbal agreement, I presented Carmichael with my formal proposal, as well as the documentation of my approval by the University of St. Thomas' Institutional Review Board. He then worked with his supervisor, as well as SIU's Institutional Review Board, to gain formal permission for me to conduct my research. Given the small number of potential institutions and my interest in protecting the anonymity of my participants, I will not share further information about SIU in order to avoid reader identification of the institution. I also

use pseudonyms for each of the participants in the interviews and in my descriptions of SIU.

Participants

The participants for my study were members of the SIU division of student affairs, which is a small to mid-sized student affairs division. They represented the following functional areas within the field: Residence Life, Security, Dean of Students, Counseling Services, Health Services, Career Services, Conferences and Events Services, Campus Activities, and Diversity and Inclusion Services. Nearly half of the student affairs staff members from SIU participated. Again, I will keep my descriptions of my participants, their demographic information and titles, generally vague in an effort to protect their anonymity.

Participants' time working in the field ranged greatly. For some, this was their first professional position within student affairs; others had over 20 or 30 years working as a student affairs practitioner in some capacity. Similarly, their tenure of working at SIU varied. On one extreme, one participant was in her/his first semester working at the institution; on the other extreme, one participant had worked at SIU for over 31 years. However, most participants had been at SIU for ten years or less. Their experience working within Catholic higher education varied less. Few worked at a Catholic institution prior to working at SIU. Some worked in institutions with other

religious affiliations, but most indicated that they previously attended or worked at public institutions prior to coming to SIU.

Many of the participants indicated that they were not Catholic, most doing so very early in the interview. Six of the fifteen participants indicated that they had some personal connection to the Catholic Church, with four of those six implying a direct and active connection to the Church and the other two indicating that they had been raised Catholic. The remaining nine participants came from a variety of religious and areligious backgrounds. Those that named a personal religion predominately identified with some denomination of Christian.

I solicited participants via email (See Appendix A). After securing approval from Carmichael to utilize SIU as my research site, I asked him to send an email to his staff introducing me to them, briefly explaining the purpose of my study and his agreement to it being conducted at SIU, and providing the dates that we agreed I would be on site to conduct interviews. He also clearly articulated that he was not requiring any staff members to participate and that he would not have any knowledge as to whether they chose to participate or not. I then followed Carmichael's email with an email of my own, providing them greater detail on my study, explaining my measures to ensure confidentiality, and inviting them to schedule an interview with me. I assured the population that if they chose to participate, I would keep their identity confidential

from all others participating as well as from Carmichael. Some participants promptly scheduled interviews and the remaining came together following a reminder email.

As individuals responded to my email, I worked to schedule a one-hour time with them. In my communication I indicated that I would be happy to arrange a location for our interview to take place but also welcomed their suggestion. Most participants offered to hold the interview in their designated office. One reserved a room in the campus library for our interview. When few people responded to my initial email, I sent another one reminding them of my request. From that second inquiry, I confirmed the remainder of my interviews.

Table 2 <i>Participant pseudonyms and associated title.</i>	
Participant Pseudonym	Position
Ellie Bartowski	Hall Director
Jeff Barnes	Wellness Coordinator
Diane Beckman	Health Services Director
Charles Carmichael	Dean of Students
John Casey	Director of Security
Morgan Grimes	Director of Campus Recreation
Bryce Larkin	Security Officer
Alexandra McHugh	Hall Director
Lester Patel	Director of Residence Life
Jill Roberts	Student Center Events Coordinator
Daniel Shaw	Assistant Director of Security
Vivian Volkoff	Multicultural Programs Coordinator
Sarah Walker	Director of Career Center
Devon Woodcomb	Counselling Center Director
Anna Wu	Hall Director

Interviews

Edgren (1990) maintained that in cultural analysis, interviews are our most important method for gathering data. Guided by the principles of a cultural audit and grounded theory, my interview protocol consisted of open-ended questions inviting participants to reflect on their understanding of the Catholic culture of SIU and how it impacts their work within the division of student affairs. Whitt (1993) suggested that the initial interview questions should provide direction, but not be so structured as to limit exploring the topic more broadly (See Appendix B). I recorded all interviews utilizing a digital micro recorder. On average, most interviews lasted about 40 to 50 minutes, with some as long as 75 minutes and one or two as brief as 25 or 30 minutes.

Both in my email communication scheduling the interview as well as in person prior to each interview, I provided all participants with a consent form listing the purpose of my study as well as the potential risks of participation (see Appendix C). I also ensured all participants again that their information would be held confidential by me and read only by my committee and my professional transcriber who signed a confidentiality agreement. My consent form also indicated that the participants could remove themselves from the study at any time; none chose this option.

A professional transcriber transcribed the audio recordings of my interviews. This individual signed a confidentiality agreement as well (see Appendix D). At the end of each day of interviews, I shared the digital recording of the interview with my

transcriber via the password-secured cloud-based file storage system Dropbox. I saved the recordings in a file only accessible to me and the transcriber. When transcriptions were complete, my transcriber saved the documents in that same file. I then moved the document to a different password-secured file and deleted the recording from the shared file.

Additional Data Collection

Beyond semi-structured interviews, cultural audit methods require additional methods and opportunities of data collection. In my case, I conducted participant observation, additional background interviews, document analysis, and environmental observation. These additional methods added greater robustness and triangulation to the data collected.

Participant Observation. Whitt (1993) maintained after each day of interviews a cultural audit team should assess the data collected and utilize it to determine future interviews to conduct or events to observe. On the first day of my interviews, many of the participants mentioned a traditional Wednesday evening mass that takes place on campus. According to the participants, this often takes place in an outdoor chapel on campus, though it also occurs in the main chapel on campus when weather prevents it from being outside. Based upon this feedback, I attended the Wednesday evening mass in the chapel, both as a participant in the worship as well to observe an event many participants called out as a marker of the Catholic identity of the institution.

Additionally, I attended a meeting of the entire division of student affairs staff. These meetings take place each month and Carmichael and I worked to schedule my site visit to coincide with one of these meetings. Although the subject of the meeting did not relate to the Catholic identity of the institution or its place in student affairs, it provided an opportunity to watch the entire division interact and gain a greater sense of the operations of the staff working within it.

Background Interviews. In addition to my semi-structured interviews with members of the student affairs staff at SIU, I engaged in additional conversation with and interviewed the campus' chaplain and director of campus ministry, Fr. Theodore Roark. Our first informal conversation occurred in the evening following the Wednesday mass, at which Fr. Ted presided. He recognized me as new to the community and intentionally approached me afterward to greet me. This led to a conversation about who I was and why I was there; Fr. Ted expressed great interest in the topic of my research and engaged in an informal conversation regarding his thoughts on the topic and his relationship with the division of student affairs, of which campus ministry is not structurally a part.

In each of my interviews, those before this conversation and those after, participants mentioned Fr. Ted by name. Applying Whitt's methods, this led to a recognition on my part that though Fr. Ted was not a structural part of the student affairs staff, he played a major role in their understanding of and sense of responsibility

to the Catholic identity of the institution in their work. Given this, I concluded I needed to have a further, more structured, conversation with Fr. Ted.

After completing my scheduled interviews, I found Fr. Ted in his office. At this time I asked if it would be possible to contact him via phone in order to have a semi-structured interview with him in order to gain his perspective and understanding. He agreed and we conducted that interview within two weeks of the conclusion of my site visit. I did not have a pre-established protocol for this interview as I did for the interviews with my participants. Rather, I engaged with Fr. Ted in a more open discussion of the issues as he saw them and gained his insight as a member of the SIU staff who works closely with the student affairs staff on this topic.

Environmental Observation. Edgren (1990) stated that observation forms a critical part of the techniques of collecting data in a cultural audit, specifically recognizing the importance of physical localities and markers. Recognizing this, I took the initiative to work with the SIU admissions office to partake in one of their regularly scheduled campus tours. This allowed me to move through the campus and observe the environment unobtrusively as these tours are a regular occurrence. Though admissions is also not part of the organizational structure of the division of student affairs, this allowed me to observe the messaging and communication from an official university department, paying particular attention to communication and cultural markers related to Catholic identity. Whenever any individual asked who I was or why

I was participating in the tour I responded that I was at SIU engaging in some research and was looking to learn more about the campus. If any individual pressed further, I prepared to disclose the nature of my study more fully, however that ended up not being necessary.

While on the tour, as well as before and after the Wednesday evening mass and other times during my site visit, I paid particular attention to the environment of the chapel on campus. Several of my participants pointed to it as a major cultural marker of the Catholic identity of the institution. I took care to observe these factors as well as the art and artifacts in the space, the layout of the chapel, and the communications in and around the facility.

Document Analysis. Edgren (1990) would classify many of the documents I collected and included in my data analysis as secondary data. These include advertising materials, promotional leaflets, brochures and admissions material. However, in addition to these material, Carmichael provided me with documentation related to recent strategic planning efforts conducted by SIU. This included the final report from the university's strategic planning process from 2009 – 2014 as well as the final report from the division of student affairs strategic planning process from 2007 – 2012. These documents covered a broad range of topics, but also had specific data related to the Catholic identity of the institution and within the division.

Data Storage

I stored all data collected using electronic methods in my personal Dropbox folder, a password-secured cloud-based file storage system. Included in these materials are recordings (and transcriptions) of my interviews, electronic copies of documents provided by Carmichael, and my own notes and photos related to my observations. I stored all hard copy materials, including signed participant consent forms and materials collected during my environmental observation, secured in my office in my private residence. I plan to maintain this data for use in future research.

Data Analysis

The purpose of the phenomenological approach in qualitative research is to “describe the meaning for several individuals of their lived experiences of a concept or a phenomenon” (Creswell, 2007, p. 57). In this qualitative study, the primary participants were student affairs staff members at SIU. The concept was the manifestation of the Catholic identity of the institution within the culture of the student affairs division and their work.

Constructing this study as a phenomenological case study utilizing cultural audit methods demanded that I conduct data analysis simultaneously with data collection (Whitt, 1990; Maxwell, 2005). Given this, each evening after completing my interviews for the day I would listen to the recordings while reviewing my written notes and add additional content to my notes. Conducting this exercise daily, I quickly discerned

emergent themes in the data. My data collection beyond interviews, which included observation and document analysis, informed my understanding and interpretation of the content of the interviews.

Immersing myself further in the data through the process of coding brought greater clarity to the emergent themes I identified. As the themes developed, I was able to determine where they rested in relation to my questions: the narrow focus on the phenomenon of “How does the Catholic identity of SIU impact the culture of the division of student affairs?” and the more broadly constructed, grounded theory component of the study, “How does a culture such as this form in an institution lacking an order affiliation?” I then conducted a second round of coding, more specifically relating the individual data points to these questions.

Validity, Generalizability, Reliability and Ethics

As with all studies of this nature, addressing the data’s validity and generalizability is important. This includes recognizing any generalizability of the theories developed when working within a grounded theory structure. Additionally, discussion of a study’s reliability and ethical considerations is critical.

Validity, Generalizability, and Reliability

According to Maxwell (2005), no methods guarantee absolute validity. Instead, Maxwell maintained that validity depends on the relationship between the conclusions reached by the researcher and reality. In order to gauge the validity of a study, Yin

(2009) laid out four areas commonly used in social science research to test: construct validity, internal validity, external validity, and reliability. Construct validity includes identifying proper operational measures. Often critics of case study research argue this validity is too subjectively based (Yin, 2009). To meet the requirements of construct validity in case study research, Yin held that the researcher must define the primary subject in specific terms, and operational measures must be identified that match these concepts.

The concept of the culture of Catholic identity within a student affairs division is the focus of this study. Specific measures defining this idea include the degree of actualization of Catholic identity's influence on individuals' work, the ability of the staff within the division to speak to how and how greatly the Catholic identity of the institution influences them, and the consistency of the language used and cultural markers of Catholic identity cited across the staff being interviewed. I assessed these methods and others throughout the study.

Internal validity, according to Yin (2009), is a concern primarily for explanatory, causal studies – when a researcher is attempting to explain how event *a* leads to event *b*. In the case of case study research, internal validity “extends to the broader problem of making inferences” (Yin, 2009, p.43). Because many of the events described by research participants are not directly observed by the researcher, the researcher must “infer” that this event occurred because of an earlier cause. The researchers must ground this

inference in the data collected. To account for internal validity throughout this study, I used multiple data sources to attempt to gain varied perspectives on the events and matters at hand. This limited my ability to draw conclusions from single points of data or assume a causal relationship where one may not have been.

The third test of validity Yin (2009) described is external validity, which examines the degree to which a study's findings are generalizable beyond the immediate case. Typically, according to Yin, case studies have been a poor basis for generalizable studies; the criticism often surrounds looking at the case study as a representative of a sample of a larger population in survey research. However, Yin maintains that survey research and the statistical rules that govern it, address statistical generalizability, whereas case study research relies on analytic generalizability. "In analytic generalization, the investigator is striving to generalize a particular set of results to some broader theory" (Yin, 2009, p.43).

However, generalization is not assumed in this case. One tests a theory developed via grounded theory case study by replicating the findings in additional settings meeting the specified criteria. In this case, I do not assume the theory generated regarding how a Catholic culture forms within the division of student affairs at a non-order affiliated institution applies in institutions other than SIU. However, it is possible that examination of the theory in additional settings could add to its external validity and generalizability.

Yin's (2009) final factor related to validity in case study research is reliability.

The concept examines whether or not a future researcher could follow the same process as laid out by the principal investigator, and attain the same results. According to Yin, the primary focus of reliability is minimization of errors and biases. To attain reliability, it is important that one documents procedures, maintains data, and carefully follow protocols. For this study I recorded the interview protocol, schedule of interviews, methods of soliciting participants, and methods of collecting documents for analysis in a case study database. Additionally, it is my hope to repeat aspects of this study at additional sites in order to both assist those institutions with understanding their Catholic identity as well as to test the external validity and generalizability of the theory developed. Therefore, I meticulously tracked these methods in order to assist in that further study.

Within the structures of the case study research method and the procedures of a cultural audit, I conducted multiple steps throughout the process to ensure a high degree of validity in this research. These steps occurred in the construction of methods and protocols, data collection, and data analysis. These tactics increased the trustworthiness, credibility and dependability of my study (Yin, 2009).

Confidentiality and Ethics

Creswell (2012) recommended researchers analyze ethical issues in qualitative research as they apply the different phases of the process. Although some researchers

assume ethical considerations arise only during data collection, Creswell (2012) suggested that issues of ethics exist throughout the entirety of a research process. As I began the study and solicited the participation of subjects, I disclosed to all potential participants the nature and purpose of the study, as well as a summary of anticipated areas to cover in an interview, should they decide to participate (see Appendices A & C). All communication related to soliciting participation clearly communicated that participation in the study was voluntary and could be withdrawn at any time (Creswell, 2012).

There were very few risks to participants and I took steps to mitigate adding any risk. I assigned each individual, as well as the institution, a pseudonym and am the sole individual with direct knowledge of those assignments. I used a digital recording device to record all interviews, and I am the only individual maintaining those digital records for a length of time. I utilized a private transcriber who has a great deal of experience and who signed a confidentiality agreement, which included the deletion of the recording and transcription from her records upon completion of each transcription. The transcriber, my project chair, and I are the only individuals who are aware of the names of the participants and institution that served as my research site. However, even with these precautions a small risk exists that an individual and/or institution may be identified in this writing. Given the limited number of Catholic colleges and universities in the nation, particularly those that do not have an order affiliation, and

that each have only a limited number of senior student affairs staff, there is the possibility that interested parties could identify a participant.

Chapter Summary

Chapter Three served as my opportunity to explain my study's methodology. I designed this cultural audit case study to gather cultural data about a very specific population within an individual Catholic university. Given the qualitative nature of my study, participant interviews served as the primary method for data gathering, supplemented by document analysis, participant observation, and environmental observation. Given the nature of this study as a case study, the data will have marginal generalizability to other similar institutions. That said, approaching the data with the intent of developing a grounded theory has allowed me to generate ideas and concepts that may have relevance in other similar settings.

CHAPTER FOUR

FINDINGS AND ANALYSIS OF THE FORMATIONS AND PERCEPTIONS OF THE CATHOLIC IDENTITY AT SIU

I examined two primary questions with this case study: First, I sought to assess the sense of the Catholic identity within the student affairs division specifically at St. Isidore; in essence, what is the “charism” of that institution? The second question involved utilizing the case of SIU’s student affairs division to analyze how an institution without an order affiliation comes to form that identity. In this chapter, I utilize the content gained from sixteen interviews with members of the SIU student affairs staff, to begin to address those questions.

Background

Describing the setting in which the case study is conducted is helpful to understanding the findings. However, in the interest of protecting the confidentiality of the institution as well as the participants, and given the limited number of Catholic institutions in the United States without an affiliation with an order, my ability to describe SIU in detail is limited. Therefore I decided to withhold some information that may have added additional insight but created too great a risk of identification. I attempted to provide as much information as I was able however, in order to aid understanding of the case setting.

The local bishop and diocese of College Hill, USA founded SIU in the late nineteenth century. As with many institutions of this type, it began as a seminary to train young men to be priests in the diocese, but expanded to educate lay men as well. The institution eventually became co-educational in the mid-nineteen hundreds and officially became a university in the later part of that century. Today SIU offers over sixty different majors and programs to its students, at both the undergraduate and graduate level.

The Charism of SIU

The first of my questions involved gaining an understanding of the understanding of the Catholic identity within the culture of the student affairs division at SIU. Multiple questions within my interview protocol addressed this matter, including “How do you describe the Catholic identity of your institution?” and “How do you know you work at a Catholic institution?” Responses to these questions, as well as subsequent follow up conversation with a number of participants, allowed me to develop a sense of how each individual staff member within student affairs saw the Catholic identity of their specific institution. Examining this data across multiple interviews, and comparing it with data gleaned from document analysis led to the emergence of four themes describing the Catholic identity of SIU within the division of student affairs: helping and service, dignity, justice and peace, and connection to the local community.

None of these listed categories are unique to SIU. Many other Catholic institutions, with or without an order affiliation could likely claim these pieces as part of their Catholic identity. However, in light of the cultural theories I utilized, I contend that their emphasis, place of priority within the culture, and direct connection to the Catholic identity on the part of the staff set them apart from other aspects of the Catholic identity at SIU as well as acknowledge a difference in focus at SIU when compared to other institutions.

Helping and Service

A prominent theme that arose was the relationship between the Catholic identity of the institution and helping and service. Anna Wu, a residence director at SIU, described the ideal vision of an SIU graduate as

. . . somebody who is going to be that person that leaves here knowing that they have helped in some sort of way, whether that be within their core classes or community services, whether that be within residence halls – just somewhere. . . I just think that really caring for people is something that's really big here at [SIU] and you put their needs in front of your own a little bit.

Many participants articulated this vision of an ideal SIU student as someone who participates in and engages with service. Some like Wu, did not directly connect that focus on service to the Catholic identity, but others were more explicit. Sarah Walker, who works in the career center, indicated that she felt most of the people she worked with at SIU would define what it means to be Catholic in terms of values with which they could personally connect, and for her a large one was service. Two-thirds of the

participants identified service as a critical piece of the understanding of the unique identity of SIU, most of whom directly connected it to the Catholic identity.

The prevalence of this theme certainly could be due, at least in part, to the place service holds in the institution's description of their Catholicity. In part, SIU's statement of Catholic identity lists teaching, scholarship, learning, and service as ways in which the institution embodies its faith tradition. Whereas the first three relate to the academic, curricular experience within the institution, service is the one word within that description to which the student affairs staff feel they are most able to contribute.

Connecting this idea of helping and service to the Catholic identity of the institution is not limited to formal documents. Many participants described actions and involvement of the students in acting out this value. Lester Patel, the director of residential life, described a dedicated service day with "500 students that went out into the community and volunteered on a Sunday," as a tradition that occurs every fall semester. Patel also described a service day that occurs at the beginning of every year as new students move into the halls. "Students move into the residence halls on a Sunday; Monday morning the entire first-year class goes into the community with the student seminar groups and does service." Patel added that this placement in the calendar was intentional: "... we try to establish that foundation right away that this is what's expected."

John Casey, the director of security at SIU, described the culture of service that permeates the entire institution, particularly as it relates to service learning. He stated the focus on service at SIU tries to go “beyond simply doing good works, but truly engaging with the experience and learning from it.” Casey indicated student affairs staff often take a role in holding students accountable to that deeper understanding of service. “I see [SIU] reflect a lot of time and energy into service that I didn’t necessarily see at a lot of public institutions” Casey said, but his experience at SIU differs in the “emphasis placed on helping and on its connection to the religious identity of the institution.”

Others recognized the role service played in the institution, but were less quick to tie it to the Catholic identity directly. Devon Woodcomb, who works in the counseling center, articulated that he hears a lot about service at SIU, but that he also hears a lot about service at other regional private institutions with which he is familiar. He acknowledged that the institution has a “history of service and caring for the needy and the poor and whatever,” but indicated that he sees that as more broadly Christian than narrowly Catholic.

Ultimately, service as connected to the Catholic identity of SIU for many of the participants seemed to be much grander than simply creating service opportunities for the students while enrolled at SIU. Wu described the goals of SIU as creating “citizens of the world that are here to serve those around us and to really step up for those who

might not necessarily be able to do it themselves.” Patel spoke of graduates who would go out and continue to do good work built on the foundation set at the beginning of their experience at SIU. Walker spoke of herself as an educator working with student service, engaging students in a “call to action” related to the institution’s emphasis on service and social justice. She continued to describe the culture of SIU’s Catholic identity as connected to helping and service.

You know, I keep going back to service but kind of a sense of . . . that there’s an opportunity here for creating a learning environment but as part of that learning environment, there’s certain . . . I mean, we want that service part and the service to our students and giving our students those opportunities. That has to be part of it.

Dignity

Another theme found prominently in the data collected from participants was a focus on dignity as tied to the Catholicity of SIU. As with the theme of helping and service, two-thirds of participants connected their understanding of the Catholic identity and culture at SIU with an acceptance of individuals for who they are. Most frequently this came in the form of participants using the word dignity and linking it to the Catholic understanding of individuals created by a loving God, but other times the emphasis was on diversity and the wide range of people and identities accepted and welcomed at SIU, a value also related to their understanding of the Catholic culture. According to SIU’s website, just over 13% of undergraduate students identify as belonging to a minority group.

Charles Carmichael, the dean of students at SIU, tied his understanding of many of the values of Catholicism broadly with “valuing the dignity and worth of all people.” He went on to articulate a commitment to “. . . being a welcoming environment, creating a sense of community, enriching the lives of others, the dignity and worth of all people,” and utilizing those values as a guide post for the work within the student affairs division he leads.

That phrase “the dignity and worth” is a phrase that appeared in that pattern in another interview as well. Ellie Bartowski, a residence director, used the phrase eleven times in her interview, citing it as a common statement you hear at SIU “over and over,” always related back to the Catholic tradition. Interestingly however, no other participant used that phrasing in their descriptions of dignity as a value associated with the Catholic identity of SIU. The phrase does however appear in one other prominent place: the institutional values statement associated with their core mission and principles. Specifically, the stated value of “diversity” articulates a belief in the “inherent God-given dignity and worth of every person.” This represents a case where one of the emergent themes I identify as the “charism” of SIU is marginally present in an official document, however the document does not identify it in that manner.

Although no other participants beyond Carmichael and Bartowski used the specific words of the institutional value statement, many other participants made the connection of this concept of dignity to the Catholic identity of the institution. Patel

mentioned the fact that the university chaplain and campus ministry director, Fr. Ted Roark, serves as the co-advisor (along with Bartowski) to the LGBT Allies group on campus, which “sets the tone that we are open to that and the focus is more on the God-given human dignity for all individuals.” Other participants cited this connection between the LGBT Allies group and Campus Ministry as demonstration that the group expresses the institution’s Catholic identity. Interestingly, in a conversation with Fr. Ted, he disclosed that he rarely, if ever, attends the meetings of the group in an effort to ensure its members are not intimidated or scared off by a priest attending.

Many participants linked their understanding of dignity as related to the Catholic identity of the institution with an openness to and acceptance of people from other faiths. Walker stated, “And what I find most fascinating is that there’s just this sense of inclusiveness that I feel, like not having been a Catholic.” Daniel Shaw, a member of the security staff who does not identify as Catholic himself, indicated the Catholic identity of SIU is an “Openness. Openness to other faiths and beliefs and I’m proof of that.” Casey mentioned that he works frequently to ensure this openness is represented.

“There are symbols that would make us welcoming to other cultures so we’ve begun to look at what is the campus’ symbolic culture and try to balance that; yes we want you to know we’re a Catholic institution but we also want you to feel welcome here if you’re not Catholic.”

When asked what the institutional statement on Catholicity meant to her, residence hall director Alexandra McHugh said “I think it goes back to that idea of this openness and acceptance at [SIU].”

Although she connected acceptance of diversity to the Catholic identity of SIU, McHugh did not connect it with the larger Catholic Church.

I think there’s something about the Catholic Church and I can speak pretty confidently about this, but it’s old-fashioned, it’s exclusive, it’s selective. There’s so much antithesis to the Catholic Church that I like that [SIU] is almost adopting a more open definition of what Catholicity means and it’s social justice in all its definitions. It’s justice for the earth, it’s justice in terms of race and then looking at gender and it’s helping out . . . it’s sort of that bare bones of any religion – you know, treat someone else as you want to be treated, help out your fellow man kind of thing, without all the politics and, pardon my French but, bullshit that comes up with the Catholic Church sometimes.

This paradox of connecting dignity and inclusiveness to the Catholic identity of SIU while at the same time expressing a feeling that the Catholic Church is less inclusive and accepting was not unique to McHugh. Wu, amongst others, expressed a similar feeling:

. . . it’s hard for me to kind of [describe the Catholic identity of SIU], coming from, I would say a strict follow-the-book Catholic church before coming to [SIU]. This is a very open . . . we don’t care who you are but we believe . . . in God and he created everyone for a purpose and knowing that we accept everyone, no matter who they are, because God created them and I feel like that is something that is not necessarily always practiced within the Catholic faith.

Carmichael connected this approach towards individual dignity toward a more liberal understanding of Catholicism, more similar to what he had experienced when he worked at a Jesuit institution prior to working at SIU. Others also used the word

“liberal” when describing their understanding of the place and priority SIU places on dignity and diversity and how it is actualized in the culture of their work within student affairs. Patel specifically connected this idea of SIU as “more liberal” in its expression of its Catholic identity to being a diocesan institution and that connection providing “a little more autonomy.”

Justice and Peace

Although the individual focus of dignity certainly pervaded participants’ understanding of the Catholic identity within student affairs at SIU, the broader theme of social justice and working towards peace came to the forefront as well. Most participants who spoke of dignity as a value connected it to the welcoming and inclusive nature of the institution and the respect of individuals. This is very different than the manner in which participants spoke of peace and social justice. When responding to the institution’s statement on Catholicity, Woodcomb said:

I’ve heard it verbalized as . . . the history of activism, social justice issues (we do have a speaker series and things of that sort). The priests on this campus, going back to the 1960s, were extremely active in civil rights issues. We’ve been recognized as such. You know, Martin Luther King was here and spoke . . . So, a lot of social activism.

The institution’s history Woodcomb mentioned influenced his current understanding of how justice and peace relate to their Catholic identity. The institutional statement on the value of their Catholicity specifically calls out “the pursuit of justice and peace” as another way in which SIU’s Catholic faith is embodied within

the culture. Diane Beckman, who works in health services, cited the focus on peace and justice at SIU as a critical piece to the Catholic culture, specifically mentioning an award they present annually along with the local diocese and other Catholic organizations to recognize an individual's contributions to advancing peace and justice both domestically and internationally.

Additionally, Carmichael spoke of a "yearning for a just environment and working for social justice" as some of his own understanding of the Catholic identity and how it plays out at SIU. But Carmichael went on to question if it was something that was unique to SIU or that they did in a distinctive way.

Do we do things uniquely Catholic? I don't know that we do. We would like to say that its social justice, but I think most of our real justice work has been done in the past and that we're working to re-invent ourselves in those respects.

Local Community

The final theme of the charism of SIU is the connection to the local community of the city of College Hill. This certainly aligns with the supposition put forward by Galligan-Stierle and Casale (2010) that the "charism" of a diocesan Catholic college or university is an intimate link with the needs of the local diocese. Galligan-Stierle and Casale (2010) suggested "*Its location, its place, is essential to its mission; its mission is to serve those in the local community by finding specific ways to improve the quality of life through offering education resources*" (p.85). Carmichael, the Dean of Students, captured this directly.

What makes us unique? I do think that our identity as a Catholic diocesan institution makes our work unique . . . what we've certainly talked about and acknowledged is that being Catholic and diocesan calls us to be connected to, not only that Catholic faith, but to our community in a very direct way, and specifically the diocese that we're a part of.

Walker connected her experience at SIU to her prior experience at a community college. She shared her understanding that at community colleges, the philosophy is that you serve the needs of the community.

One of the things I started noticing about [SIU] is that they would, whether it was in print or an ad on the highway, I just got a sense of service and giving back to the community. It seemed different to me that what a lot of sort of ivory-towered private schools sort of set themselves apart as. . . [I]n a strange way, it was really kind of doing a lot of the same things. It seems to be very community based . . . (Walker).

As with some of the other themes, this idea of connection to the community is concretely present in the institution's documents. In SIU's statement of Catholic identity, it states "We treasure and build on our strong Catholic identity in relationship with the [College Hill Diocese]." SIU's 2010-2011 strategic planning documents include a strategic initiative to "Study, embrace, and celebrate our Diocesan heritage & commitments . . . Simply put, the Diocese of [College Hill] serves as our geographical and spiritual grounding and provides the pragmatic focus, influence, and leadership for the institution" and a focus on "being in and of this community."

However, very few of the participants named it as directly as Carmichael and Walker did. Often it came as a part of something else, typically a service orientation. When speaking of his sense of a commitment to service, Casey spoke of "serving the

people of [College Hill].” Similarly, Patel talked of students going “out into the community and volunteering.” But it often ended there. This, in spite of strategic planning documents calling for efforts to “educate new and current faculty and staff on diocesan distinctiveness.” Although the institutional strategic planning documents articulated this clearly as a value of the institution in 2011, the division of student affairs strategic plan of 2012 used the word diocesan only two times: when citing the university mission and vision statements.

The Development and Continuation of SIU’s Charism

Identifying the “charism” of SIU is only a portion of the challenge of understanding the culture of the Catholic identity within the student affairs division. A broader challenge is to determine how that cultural understanding forms and continues. In the case of institutions with an order affiliation, there is at minimum a historical, and possibly an active, direct connection to professed religious of that order (Galligan-Stierle & Casale, 2010). Through the presence and activity of these religious priests, sisters and brothers, the culture of the institution formed throughout the history of the institution becoming imbedded in the structures and traditions, even the language, of the college or university. Although these institutions are part of the larger cultural umbrella of “Catholic,” they approach that culture through a very specific lens defined by that order (Galligan-Stierle & Casale, 2010).

Institutions such as SIU lack that cultural history. The religious present in the early history of these institutions do not possess that narrow focus, but rather have a responsibility to the totality of the larger umbrella of the Catholic Church. However, in attempting to be all things Catholic, the identity becomes harder to actualize. Combine that with a waning presence of religious on these campuses, it is no wonder that the laity now charged with leading our diocesan and independent institutions find it challenging to articulate what distinguishes their college from other Catholic institutions (Morey & Piderit, 2006).

Therefore, developing a theoretical understanding of how this culture promulgates within the division at SIU becomes critical. In speaking with many of the members of the division, broad themes emerged demonstrating a multifaceted cultural development throughout the division. These included cultural transmission through formal structures, through cultural discourse and myth, and through individuals' personal commitment to the identity.

Formal Structures

Aligned with the ideas put forth by Durkheim and others (Chatman, 1991), the process of an individual's socialization into a culture - its norms, customs and values - can be accomplished through formal structures. Developing and promoting an understanding of the Catholic identity of SIU within the division of student affairs is no different. With socialization occurring through the exercise of power by those within

leadership (Schein, 2010), the formal organizational structures of a sub-culture such as an institutional division play a pivotal role. In the specific case of SIU, the structures that seemed most influential were the search process, supervision structures, and formal trainings (or lack thereof).

The search process. Carmichael indicated that he, as the dean of students, is involved in the interview process for every position hired within the student affairs division. Within this, he conducts an interview with each finalist brought to campus:

So, in every interview I do with somebody, I ask them a little bit about, "Have you had a chance to read our mission statement? Our vision statement? You know one of our guiding principles is we're a Catholic institution; do you have a sense of what that means? Do you have any questions about that?"

Carmichael went on to share that those hired at SIU are not required to be Catholic, but that in order "to be functional here, you've got to understand and respect the Catholicity." This interview occurs after a candidate applied for a position and moved through initial interviews, but this is not the first introduction to SIU as a Catholic institution. Patel shared that for every position they post for hire within student affairs at SIU, the listing will "talk about the fact that we're a Catholic institution." Bartowski supported this, saying "... you know you work at a Catholic institution because they promote it pretty heavily when you're in the hiring process."

Grimes also mentioned that he recalled the Catholic identity of SIU being a part of the search process in the initial posting, but his recollection ended there.

I mean, it's in the announcement, you know, talking about who [SIU] is . . . [SIU] is a private, Catholic, diocesan institution located blah blah . . . you know. So people see that; it never came up in my interview . . . that I can remember.

So, although Carmichael indicated that he asked his question of every candidate, Grimes did not remember it. Grimes was not the only one to fail to remember a direct conversation about the Catholic identity from their search process. Multiple participants, when asked directly about the search process at SIU, indicated that the Catholic identity did not influence it. Responding to the question of how the Catholic identity influences the search process, Shaw replied "You know what? It doesn't." To the same question, Walker stated:

I think part of it is making sure that there's a clear sense when the job descriptions . . . are advertised that . . . the mission of the college is always represented on those . . . maybe this is not necessarily a good thing, we don't talk about it a whole bunch.

Additionally, Grimes, who had recently hired for a position he supervises, added that in his recent interviews with candidates for that position neither he nor the candidates raised the issue of Catholic identity. He said, "I don't really know how to talk about it in that kind of process. So, it wasn't avoidance, it just didn't come up." It seemed that, beyond the interview conducted by Carmichael, very few others within the division either recollect the Catholic identity being a part of their interview or have intentionally included it in searches they led.

However, one additional factor within the search process seemed to emerge as another area where the Catholic identity of the institution influences the proceedings: resume review.

At the upper levels of the university . . . when looking at resumes and experiences for those levels (I've been on a couple of those search committees), they definitely want them to have some previous experience with some Catholic university. (Walker)

Alexandra McHugh, a hall director at SIU, shared that in conversations with her supervisor (Patel) "he's alluded to the fact that it was a perk in my materials I had mentioned that I was brought up Catholic." McHugh went on to indicate that it comes up in the searches she has been involved in, "It's not like a deal breaker, but if there's a strong candidate and they have a Catholic background, it's helpful."

Patel supported this in his own accounting of searches.

On my team right now, I'm not Catholic, but I have five people who are Catholic according to their resume. They may or may not be that Catholic once they . . . some are raised that way, some went to Catholic school.

Patel, both in his own accounting and in the statements made by McHugh, clearly indicated that he looks, at least at times, for a Catholic candidate; or at least that he looks for someone with some degree of experience in a Catholic background, and utilizes the resume and other application materials to attempt to accomplish this.

What remains unclear from the participants' accounts of the search process is how one measures the ability to engage with the Catholic identity of the institution. Patel gave no clear indication of what a "Catholic resume" looks like, and did not

indicate any particular pieces he looks for in cover letters addressing the institution's Catholicity and a candidate's commitment to that. Even Carmichael, though he specifically mentioned that he asks about connection to the mission and identity in the interview, did not go into what it takes to fit into that culture, or to actively engage with and support it. Rather, his interview question, as he presented it, seems more of a reminder to the candidate that SIU is a Catholic institution and he offers the candidate a chance to ask questions about it.

Walker came the closest to indicating how the Catholic identity might influence decisions.

[T]here's agendas in the questions to try to get people to respond in such a way or try to find out more about who they are that would give some indication, I suppose, if who they are would be a good match for the institution.

Walker seemed to be indicating, that even if it is not asked about directly, certain questions are influenced by SIU's Catholic nature and that a candidate who gives the "right" answer is one who provides a response that shows a connection to the institution.

I asked Walker what those questions, or answers might be. She indicated that candidates who demonstrate "a sense of service, and a commitment to providing those types of opportunities for the students" at SIU, as well as someone with "a background in collaboration" and someone who "had done a lot of community work." These are some of the items mentioned earlier when attempting to determine the unique

expression of the Catholic identity at SIU.

Supervision structures. Another structure linked with socializing student affairs staff into the culture of the Catholic identity at SIU is through divisional supervision structures. Most participants indicated that they have some form of semi-regular individual meetings with their supervisor. Additionally, the role of a supervision in general is to give direction to those they supervise. As mentioned above, Estanek, Herdlein, and Harris (2011) studied student affairs professionals and Catholic institutions and found that many enter their institutions ill-prepared for the work within Catholic higher education, leaving the task to the leadership within the organization to develop this ability within those they hire. This socialization would be possible through supervision structures.

However, at SIU, socialization through supervision structures does not seem to be happening. As the leader of the division of student affairs at the institution Carmichael is positioned to most greatly influence this practice (Morgan 2006). When asked how often the Catholic identity of SIU comes up in the conversations he has with those he supervises, Carmichael responded, "Gosh, probably sporadically." Pressed further for the nature of those conversations when they do occur, he added

I think it comes in two forms . . . either the nature of the institution, specifically our Catholicity would call us to do what? So we're dealing with a particular situation. The other would be . . . how is this consistent with our Catholicity or our space as a Catholic institution?

Carmichael largely discusses the Catholic identity of the institution in moments of conflict. The conflict seems to be a problem of some kind that merits a Catholic response or a value conflict where actions or words seem at odds with the identity of the institution. Woodcomb similarly spoke of how the Catholic identity enters the conversations with his supervisor giving a very specific example.

For instance, at a leadership team meeting with [Charles], there's seven or eight directors and Res Life is wanting to sponsor something . . . but at that level we'll talk once in a while about, you know, is this going to sell well. . . We've had some of the gay students on campus wanting to sponsor handing out free condoms. It was like, "Well, that's not going to happen."

Here, Woodcomb provides a specific example of the conversation around Catholic identity centered on a tension point or problem. Others echoed similar responses, with the Catholic identity largely being a conversation point with supervisors when there are challenges.

A different way in which participants spoke of having conversations with their supervisor regarding the Catholic identity of the institution related to their own self-exploration of the issue. John Casey and Sarah Walker, both of whom disclosed that they are not Catholic, indicated that they will go to their supervisor (Carmichael) with questions about the Church.

There are questions I've asked [Charles Carmichael]. The Dean and I have a very close relationship and he is a person who takes his faith very seriously. So he's been a very easy person to help me understand. (Casey)

Walker, when asked if she ever discusses the Catholic identity with Carmichael, shared a similar idea.

[O]n occasion it does . . . I ask him questions sometimes about things, more or less just for information gathering. . . . I feel like [Charles] is really, he really does try to live those things. And he's a human being – God, everybody is but it kind of gives me more sense of trust in the relationship that I have with him. And we've actually been able to have some pretty tough conversations . . . I think knowing that he sort of has a lot of the similar kinds of values – not just about life but also about approach to students and a personal learning. It makes it a lot more . . . like I said, it's easier for me to have those kinds of discussions.

At least for some, Carmichael establishes a strong openness to conversations related to not only the Catholic culture of SIU, but even more deeply, his own personal Catholic faith. For these two staff member reporting to him, that openness drew them more deeply into their own exploration of what it means that SIU is a Catholic institution and how they fit within that. Although Carmichael did not directly push them to engage in these conversations, he created a relationship with at least some of those he supervises which progresses the conversation.

Articulation. Seemingly, a passive openness is not enough for many staff members, particularly for those who have less direct interaction with Carmichael. Several participants indicated in their responses a sentiment that implied they were waiting for leadership to articulate more completely what the Catholic culture of SIU meant for their work and the degree to which it should influence them. Regarding how the Catholic identity influences his work, Grimes stated:

That kind of question is a good question that hasn't been really asked of us. I'm not saying we don't do it, but is it going to just be me doing it because I feel its right or because you're asking me about it? Or is it going to be a message from . . . a question of all of us: how is the Catholic identity in all that you do? Is [Sr. Gertrude (SIU's president)] going to stand up and say "Hey, we're going to make an effort, it's a priority to get back to our values and goals" and whatever and do that?

Grimes is looking for leadership, someone he views as in charge to clearly articulate the Catholic identity of the institution and to hold it up as a priority that it should influence the work done in every part of the school.

It's not intentional, it's just that I haven't sat down to really think that though to infuse it more given our environment. I should, but I just haven't. . . Part of it is recognizing that I'm stretched too thin. (Grimes)

His sense of busyness as a barrier to intentionally exploring how the Catholic culture of SIU influences, or should influence, his work is not unique to Grimes. McHugh addressed a similar idea:

Honestly, because we are so tasky . . . and I don't know that we really get too much into the religious side of things. I think part of it also is that we don't necessarily have that outstanding faith-driven person on our senior team that would step up and say, "Hey, we haven't done this; we're not doing it." I think we all have a respect for the Catholic tradition and that's why we're working here, but I don't know that anybody is like, "We need to make sure we go over this and talk about this and encourage faith journeys."

McHugh, like Grimes, looks for leadership to articulate this as a priority for the institution. This is in spite of the fact that strategic planning documents and mission statements of SIU do call out that Catholic character is important. These staff members

within student affairs look for an individual leader within their reporting structure to provide that direction.

Diffusion. Even if Carmichael, or Sr. Gertrude were more fervent in their expression of the priority of Catholic culture having an impact on the work within student affairs, it may not be enough. Examining the responses of the staff at various levels within the division of student affairs revealed a clear distinction in the responses given the level the staff member was within the division. As already indicated, Carmichael was able to speak easily and clearly to the Catholic culture of SIU. Even when discussing deficiencies or growth opportunities, he clearly demonstrated an understanding of the broader Catholic culture and an ability to connect it to the work within student affairs. Carmichael had the clearest and most consistent responses related to the Catholic culture of SIU within student affairs.

This presents a contrast as one moves down the hierarchy within the division. The structure within the professional staff at SIU largely had three tiers. Carmichael was at the top; director level staff, all of whom reported to Carmichael, would be the next tier; the professional staff reporting to those directors are the end of the hierarchy. At each level, I observed that the familiarity with Catholic culture, the ability to articulate that culture connected to SIU and student affairs, and the degree to which that culture was infused within the work of the staff member or office diminished on the way down the hierarchy (see Table 3). In fact, many of the entry-level professionals

within the division - the hall directors, campus event planners, etc. - were limited in their ability to talk about the Catholic identity as anything more than a barrier to effective student programming and education.

Position Level	Name	Quotation
Dean	Carmichael	"What we do try to do is to lay Catholicism out and to say being here you should know, you should know and understand the Catholic faith whether or not you embrace it, and have an appreciation for it."
Director	Woodcomb	"So, I don't know - that's what confused me; I don't know what constitutes a Catholic identity. . . I think if I grew up Roman Catholic I could understand . . ."
Entry-level	McHugh	"This is going to sound bad, but I think we get censored here more than I think I've felt at other places. . . I think we're more censored in terms of what we can call programs and what kinds of programs we can do . . . because they're directly related to the Catholicity and our Catholic tradition."

Formal trainings. An additional method for building an understanding of the Catholic culture within student affairs staff would be participation in formal trainings addressing the subject. Training sessions on Catholic identity would represent formal efforts towards cultural socialization within the organizational culture (Morgan, 2006). Most student affairs professionals participate in a great deal of formal training and education related to their student affairs practice (Estanek, 2002). Heeding Estanek's call that student affairs practitioners at Catholic colleges and universities be transcultural (Estanek, 2002), one assumes formal training in the Catholic culture of the

institution could have benefit. The institution could execute this training or the institution could elect to send staff members to external trainings.

At SIU, both internal and external training was lacking. Beginning with internal structures, Carmichael said "There's not a good new employee orientation here." He admitted that the institution itself does not set up that training for new hires and indicated that "we've taken a fair amount on our own." According to Carmichael, the training of new hires in regards to the Catholic identity of SIU is "left a lot up to the individual directors in terms of what it looks like, but my perception is there is an inherent awareness that we need to cover and at least touch on Catholicity."

Carmichael acknowledged that he has not explicitly given that directive to each of his directors, "[b]ut I think some of that is because the people that I work with I think know and understand absolutely we do that because it's part of who we are." Those directors tell a different story. Not a single director-level staff member interviewed indicated that they remembered components of Catholicity being a part of their training and orientation or trainings they led with their direct reports.

Asked if there were any formal opportunities internal to the institution for training related to the Catholic identity and culture of SIU, few staff offered any examples. Casey responded "Not at this point specifically." Beckman stated, "I've never seen it . . . never seen it." Bartowski answered "Not really."

The division does have monthly all-staff meetings; none of the participants reported that any of these meetings in the past had covered topics related to Catholic identity. I did attend one such meeting while I was there, the prominent theme of which was social media. According to some, this occurred intentionally.

I mean the topic tomorrow is not going to be the Catholic one, on the saint, [St. Isidore]. That will be next month so it didn't look like we were stacking the deck. But I think that that's something that's there. I mean, [Charles Carmichael] is humble enough to say, "I don't want to look like I'm doing something just for Josh." But the reality is, that's what was on [Charles's] plan. (Patel)

Unfortunately, that I was not able to observe this training as it may have provided different insight. I was not able to return to SIU the following month to witness this training.

When discussing training, I also raised the topic of staff attending any formal trainings related to Catholic identity provided outside of the institution. Again, no one beyond Carmichael indicated that they participated in any such training; many of the entry-level staff seemed to be surprised that training such as this may exist. Carmichael mentioned the Association of Student Affairs at Catholic Colleges and Universities (ASACCU) conference and that he himself attended once since working at SIU. Patel also mentioned ASACCU. Asked if he encourages any of his staff to attend trainings related to Catholic identity, he stated "If they wanted to. I think that there is the ASACCU conference. I haven't sent anyone in a while, but that would be if they were

interested” indicating that he does not encourage the conference or raise it as an option to his staff, but rather relies on them to inquire about the possibility.

Patel’s comment at the end, about sending staff to external professional development related to Catholic identity only if they are interested, strikes a similar cord with responses from another participant. Carmichael did mention that he recalled one hall director attending ASACCU, but that it “. . . was because he was Catholic and had an interest.” Beyond these two, no other participant mentioned the ASACCU conference.

Questions and issues. Those participants that did mention learning anything about the Catholic identity of the institution and the Catholic culture since they had worked there indicated that their own questions or issues drove their inquiry. Casey indicated that because he was not Catholic, he saw it as important to try “. . . to understand where the Church has specific positions and [try] to see where those positions either help or become a challenge to working with my students.” Casey also described looking for books and resources to help him understand Church teachings and their meaning upon accepting the job at SIU. Bartowski spoke about intentionally seeking to work at SIU because of it being a Catholic campus and that being “out of her comfort zone.” In that intentionality, she sought opportunities to learn more about the Church and the Catholic identity at SIU.

But Bartowski, like other participants, also indicated that the primary way in which the Catholic identity comes up is when issues arise with students.

I think sometimes something challenging will pop up. Like, I'm just going to be straight up honest, I have four girls in my building right now who are pregnant and how do I have those discussions? Because on one term, I was talking to one girl and she was like, "I'm just sick of telling everyone telling me I need to keep it." It's like, "I'm not going to tell you anything of what you need to do but understand that when you're talking to people at a Catholic institution that's where they're going to push you. So here are all your resources that you can figure out exactly what you want to do." If it's somebody looking for . . . you might want to go off the Catholic campus to ask for advice, but is that something I should be doing or something I should be saying. But that's really the only time the Catholic identity part has popped up or when some people are like, "Why can't we give out condoms?" And explaining why we can't because of our Catholic identity.

Walker spoke of the Catholic identity coming up ". . . in a kind of haphazard way.

Students presenting issues to her often drove her questions. She mentioned a time where some undergraduate resident advisors were working on a "safe space" program for LGBT students. Walker acknowledged a limited understanding of Church teaching related to homosexuality at the time and said that she went to Carmichael saying, "Ok, you need to help me understand this because I don't understand it." Walker went on to say "So when those kinds of things happen I see them as opportunities to . . . learn more."

Although issues presenting as learning opportunities and self-directed research may not be, strictly speaking, a formal structure by which the Catholic identity of the institution is developed within the student affairs staff, those that did mention it

certainly directly connected it to a responsibility of their jobs. Helping and guiding students through issues that arise, either by proactively researching matters as Casey and Bartowski spoke of, or reactively engaging the topic as an issue arose, was a formal duty of their role. Each of these participants took on that learning order to accomplish that task in light of the mission of the institution.

Discourse, Myth, and Ritual

As noted above, Lincoln (1989) intentionally examined how discourse, myth, and ritual interact within a society to establish a culture. How a person engages with and receives messages from the broader society, and the content of that communication, greatly influences the sense of the culture in which individuals operate. Although formal structures within a culture provide for direct socialization of its members, discourse, myth, and ritual often impact the socialization of the individual into the culture in a more subtle and subconscious manner (Lincoln, 1989). However, the impact on the individual can be as great or greater at times.

Discourse. Lincoln (1989) defined discourse as the communication taking place within a culture that communicates the identity of the group. In the case of SIU, one could look to the mission statements of the institution and the student affairs division as part of that discourse, as well as the strategic planning documents referenced above. But, what often carries a greater impact on the socialization of the individual is the daily modes of operating and communicating: instructions about what to do or not do, words

individuals use repeatedly to describe the culture of the organization, and the manner in which people communicate (Lincoln, 1989).

With participants, the discourse they utilized largely informed the generation of the themes above as describing the Catholic identity of SIU. These ideas of service, dignity, justice and peace, and engagement with the local community are part the discourse related to Catholic identity at SIU amongst the student affairs staff. As an example, when attempting to describe how they assess during an interview if a candidate is a good match for the institution as it relates to Catholic identity, Walker said “You know, I keep going back to service . . . So maybe kind of looking at individuals who have had some sort of track record at that.”

Although those four themes emerged most prominently from amongst the interviews and were what the participants seemed to most directly and universally connect to the Catholic identity of the institution, other words and phrases emerged among participants that impacted the discourse as well. These ideas and concepts, while not directly connected by the participants to the Catholic identity, presented in the interviews as something still central to SIU. One clear example is the number of participants who referred to “values,” specifically core values of the institution and how that influenced the work they do. Wu and Casey, who both serve as student conduct officers within the division, spoke of how they feel more at ease having a conversation about values with a student during a discipline meeting because of working at a

Catholic institution. Both added that they do not seek to “impose” Catholic values on a student, but rather have a conversation with the student about what it is that they value and how the actions that led to the meeting may not match those.

As mentioned above related to diversity, another word that occurred occasionally in the discourse with participants was an understanding of the Catholic identity of SIU as “liberal.” For Barnes, who works in campus activities, this came out in a conversation about SIU being open to individuals of other religions beyond Catholic. “You’re kind of free to express your religious ideals even though it’s a Catholic institution. We’re really supportive about different religions here.” In my interview with Patel, he said:

I think often times we’re more liberal and I think that’s sometimes because we’re affiliated with a [diocese] and that geographic region so we have a little more autonomy. And I think that our diocese and our leadership here allows the Catholic Church to be more liberal.

Woodcomb gave a similar response, saying:

... we’re a Catholic institution so there’s going to be some of the Catholic ideals but I think the bedrock is maybe shifting a little bit. I would say that this campus would tend to be more liberal; I would certainly think there is a tradition there versus ... the affiliation with an order.

Not JUST Catholic. One striking way of speaking about the Catholic identity of SIU amongst several of the participants was a discourse around something being Christian rather than Catholic, or not explicitly limited to Catholic. In describing symbols and language that connect to the Catholic identity of the institution, many

participants echoed an idea of things as Christian, but separated that from the Catholic nature. Casey said, "I don't know that [religious symbols] specifically tell me that it's a Catholic institution. It certainly tells me that it's a Christian institution." Casey also connected the idea of service more broadly to a Christian ethic rather than as a specific Catholic value:

And that's a question that I think is, if not Catholic, at least Christian and its viewpoint of how do you go on to serve. In our division we've done a lot of work and a lot of our work started with the servant leader. So if you're familiar with Greenleaf's material, you know, there is a person who is looking at the example of Christ as a good leader for folks.

Patel also spoke to a distinction between Catholic and Christian. When asked what he saw as some of the markers that he worked at a Catholic university, Patel gave an example, but then backtracked a bit. He said "I think often times we'll be in a meeting, and a meeting might start with a prayer. That isn't inherently Catholic, but it's Christian." McHugh said a similar thing in our conversation. I asked her to respond to the institutional statement on Catholicity and what it meant to her. In her response, McHugh listed several items, including lifelong learning, holistic education, and spirituality. When questioned if these are all part of Catholic identity, she responded,

... not even Catholicity necessarily in specific, but religion and spirituality kind of go hand in hand because there is the idea of help out your fellow man kind of thing and there's this ... whether it be Christian or Catholic or even just, like I said, religious kind of push to help out each other ... and so maybe it's not necessarily tied directly to Catholicity.

In these responses, and others, participants seemed to connect to a limited view of Catholic as distinct from “Christian” or “spiritual.” McHugh captured this idea most concisely. At one point in my interview, she described a massive day of service the student affairs staff at SIU organize. During her description, almost as an aside, she said “not only is it Catholic, but . . .” In this comment, and many offered by other participants, there is a tendency to dismiss things at “not JUST Catholic,” because other Christian places or public institutions may do these things as well. This action implies a resistance to claiming aspects of the institution as fully Catholic if they are not exclusively Catholic. Casey, when specifically examining what discourse marked SIU as a Catholic institution in his experience, summarized this feeling when he said “I have difficulty sometimes separating the Christian from the Catholic . . .” He then, unlike many other participants, went on to add “. . . and I’m not sure you need to.”

“Big ‘C’ – little ‘c.’” Another common theme in the discourse of the participants when discussing the Catholic identity within the culture of their division at SIU was a repeated phrase of “the big ‘C’ and the little ‘c.’” Most of the participants who utilized this phrase or similar structure did not take the time to directly share what they meant by it. Clearly, most participants simply assumed that I was aware of what they meant. Carmichael noted this phrase was one used by Fr. Ted,

There’s the big “C” which is the Catholicity, the Catholic Church, the charism, the calendar, the function. The other is the small “c” which is really the community, the welcoming, the challenge to welcome people who may not be

Catholic or may not even think like us but are part of this community and that help us understand better who we are and what's called.

Casey also offered an explanation, saying "there is a big 'C' Catholic, which is the Church that everyone thinks about, but there is also a little 'c' catholic, which means universal." Fr. Ted was also the source noted by Casey. Through Fr. Ted, this distinction between the two structures of the word "catholic" and their distinct meanings entered into the discourse of the student affairs division of SIU. Patel gave a specific application of the idea when discussing diversity and SIU's approach, saying that "there's that debate about the big 'C' or the little 'c,'" and indicating that he saw "the Big 'C'" as more exclusive and unwelcoming toward diversity whereas "the little 'c'" was a more inclusive and welcoming ideal.

The idea of the "big 'C'" Catholic identity as limiting certainly was present in the discourse with participants. As indicated above, participants related the construct as presenting limitations when issues arose with students who wanted to conduct programs or efforts that potentially did not match the perceptions of Church teaching. The construct also presented itself in broader ways in the manner in which participants spoke of that "big 'C.'" Carmichael articulated it most clearly when he said "But we're broader than just our Catholic identity." The idea of "big 'C' and little 'c'" served as a way of engaging this feeling, of attempting to shift the feeling of limitation to "the big 'C'" and allowed participants to connect more broadly to "the little 'c'" or see "the little 'c'" as more inclusive.

Restrictions. As can occur within student affairs at Catholic colleges and universities, another common discourse around the Catholic identity of SIU within the student affairs division surrounded the barriers and restrictions it brings. Vivian Volkoff, who works in campus activities, described knowing that she worked at a Catholic institution initially by identifying the barriers.

A lot of topics are just not talked about. I'll give you an example, so from a programming perspective, I am in charge of putting together the multicultural week calendar list or event list, which they've had year after year after year. One of the programs that happens is essentially Vagina Monologues put on by our Women's Studies director but because it's a Catholic institution, you can't call it that, so it's called V-Day. Whereas where I attended undergrad we knew it was called Vagina Monologues. So it's called V-Day. So sometimes some things you can't just blatantly say, there are certain conversations you won't have, or things of that sort.

Similarly, Beckman, who works in health services, identified the limitations when initially describing knowing she worked at a Catholic institution.

Well, for me, my first boss was a priest . . . and being a practicing Catholic, it was not surprising for him to say to me, "[Diane], you can't give out condoms. That goes against our Catholic doctrine." So that basically was the only thing that was said to me as far as my job went.

Repeatedly, although not their only marker of Catholic identity, participants spoke of the feeling of restrictiveness that came with a Catholic identity. Clearly, a negative discourse around the identity as a barrier is present within the staff of the division.

This is going to sound bad but I think we get censored more here than I think I've felt in other places. I think here we're more censored in terms of what we can call programs, what kind of programs we can do, things like that – because, I

mean they're directly related to the Catholicity and our Catholic tradition. [T]here are things that we just can't do. And once you sort of get past that and get around that it's not too terrible. (McHugh)

McHugh described attending a session at a conference where a Catholic school was presenting related to a sexual health education program they had done on their campus. She said her motivation for attending the session was "How did they get away with this? . . . how do we get around it [the restrictions of the Catholic identity]?"

Myth. Other concepts Lincoln (1989) laid out to guide the understanding of culture and socialization within a culture are that of myth and ritual. Myth is composed of the cultural stories that make up the foundation of the culture (Lincoln, 1989). In the case of SIU, participants revealed a number of myths and rituals connected to their understanding of the Catholic identity of the institution.

Fr. Ted. The most striking of these myths was the campus chaplain, Fr. Ted Roark. Although not often obvious when describing a currently living and active member of the community, the manner in which most participants spoke of Fr. Ted and the nature of his interaction with the student affairs division presented much like Lincoln's concept of myth. Quite noticeably, participants mentioned Fr. Ted by name in every single one of my fifteen interviews. Fr. Ted is the only consistent theme to emerge in every interview. Most often, when participants mentioned him, it was as a visible marker of Catholic identity. Grimes asserted that "visible messaging" is how he knows he works at a Catholic institution.

Like emails, the emails that come out – there’s flyers or posters of events that are really more religious based and I see those because they come through here to get approved – not necessarily directly by me but by the student activities. Chapels on campus, you see [Fr. Ted] all the time, talk to him.

Similarly, listing visible markers of the Catholic identity, Beckman cited “Our Campus Ministry; Fr. Ted is very visible.” Likewise, Patel spoke about Fr. Ted.

I think that [Fr. Ted], our chaplain and director of campus ministry, being a co-advisor for [our gay straight alliance], is very telling. It sets the tone that we are open to that and the focus is more on the God-given human dignity for all individuals than it is on homosexuality

Patel’s comments especially set up the symbolic and mythical power of Fr. Ted and his position on campus. It is not that Fr. Ted, the person, is necessarily welcoming and focused on the dignity of all (though many participants indicated that he is), but rather that there was significance in the chaplain serving as a co-advisor to this organization, distinct from who the person truly is. Other examples of Fr. Ted serving as a mythical symbol related to him speaking at commencement and orientation events. These represent very public settings where the symbolic power of having a priest in a prominent role is a visible marker.

Another sense of myth surrounded Fr. Ted as the guardian of Catholic identity. In addition to being a symbolic representation of the Catholic nature of the institution, he possessed a proverbial “guru at the top of the mountain” role within the student affairs division staff’s work with Catholic identity. When Woodcomb spoke of referring

students or staff to Fr. Ted, he noted his reliance on Fr. Ted for deeper “Catholic” conversations.

I mean I’m extremely comfortable having a religious conversation with a student about what their struggling with and if it’s something that is specific to the Catholic Church then I would tell them to talk to [Fr. Ted]. So that’s why I say as a Christian I am comfortable talking about that. But if it gets into the specifics of the doctrine of the church that I may not be familiar with, I prefer to have [Fr. Ted] address that.

Woodcomb, and others who shared similar responses, indicated that they frequently send people who come to them with questions about the Catholic nature of SIU or the Church to Fr. Ted as an expert. For Woodcomb, having the presence of Fr. Ted almost seemed to abdicate him of any responsibility of a base of Catholic knowledge.

McHugh echoed much of the same understanding of Fr. Ted and his role as well, but added an additional aspect to his mythos. Along with Casey and Bartowski, McHugh also serves as a conduct officer and described values-based conversations during conduct meetings that are empowered by the Catholic identity of SIU. She gave a very direct example of telling a student during a conduct meeting, “What if I call [Fr. Ted] right now, what would he say about this?” She used the symbolic power of Fr. Ted in this way with a student to reinforce that value-based conversation.

Professed religious. Fr. Ted is not the only professed religious on campus, though he is one of few. Many participants indicated that one of the ways they know they work at a Catholic university is the presence of professed religious. Morey and Piderit (2006) discussed the symbolic importance of the presence of professed religious

on Catholic campuses as a visual reminder of the nature of the institution. However, Morey and Piderit (2006) also discussed the decline in numbers of religious at campuses, and the challenge this presents to the Catholic culture. In addition to references to the general presence of priests, and naming Fr. Ted, participants referenced Sr. Gertrude, the president of the university, and Fr. Stephen, a well-liked professor on the campus. Very few participants, however, reported engaging with either of these individuals directly, pointing more to their symbolic influence through the discourse they engage in and the myths that surround them.

Namesake saint. Another aspect of the discourse at SIU informing the student affairs staff members' understanding of the Catholic culture within the institution is a connection to their namesake saint, St. Isidore. This came up in a variety of ways, often differently from different participants. Casey told a story of St. Isidore that connected him to the institution's mascot and to the name of a student lounge space on campus. Carmichael mentioned that on the SIU campus is a center for the study of St. Isidore. Beckman mentioned what she saw as a large tradition connected to the saint, the celebration of his feast day. "One of the traditions is the Feast of St. [Isidore], that's a big deal here where they have Mass, and it's a high Mass and the bishop comes." Interestingly, she was the only participant to mention this.

Casey and Beckman also shared history connected to an older logo of the university. According to Casey, the old logo was that of a bishop. This image still

existed on the badges of his security officers on campus. However, Beckman, who had been at the institution longer, shared the image was that of the person, St. Isidore.

Isidorian. In my conversations with participants, many frequently used the word Isidorian, or the phrase “Being an Isidorian.” Rather than connected directly to the namesake saint, this appeared to be primarily a reflection of institutional identity. Daniel Shaw, who worked in campus safety, shared, “I believe this. I am proud to be an [Isidorian]. I love being here, I love the people that I work with. I like it here.” When describing what “being an Isidorian” meant to him as compared with the campus mascot, he responded,

Being an [Isidorian] goes deeper than a mascot, that reflects your integrity, that reflects your character, that reflects who you are or who you want to be. I am an [Isidorian] because I take pride in the fact of values, honor, integrity. Those are the things that make up being an [Isidorian]. I am proud to be here at [SIU]. I am proud to be employed here. I am proud of the fact that I got my education here, I have my degrees here. I am proud to be a part of this institution and therefore, it makes me proud to be a part of that [Isidorian] community, that [Isidorian] family. So it’s deeper than a mascot. The mascot goes on the football field, basketball field – but [Isidorian], that’s character, that’s honor, that’s integrity. That’s deeper. That makes you feel . . . I am proud of where I am, I am proud of who I am.

Shaw’s interpretation is not consistent with that provided by other participants.

To me an [Isidorian] means somebody who is going to be that person that leaves here knowing that they have helped in some sort of way whether that be within their core classes or community service, whether that be within residence halls – just somewhere. I really think caring and . . . I just think that really caring for people is something that’s really big here at St. [Isidore] and you put their needs in front of your own a little bit and you do the best that you can in any situation.
(Wu)

Being [Isidorian] is pretty much . . . I might associate it with the Catholic identity almost and from what activities that they do, some of the traditions – the small ones at least, is [Isidorian] aspect means the service aspect to it, so such as servant leadership almost or the servant philosophy along with tied in with the Catholic identity but it's more service than Catholic identity is together. (Larkin)

We talk about what it means to be an [Isidorian] and I think while that is a little big nebulous, things that tend to come out is a concern for others, a willingness to care, giving someone an opportunity they might not have otherwise had, making sure that people know they matter universally, having a sense of purpose and a sense of place. (Carmichael)

Although the student affairs staff members' understanding of the word may be "nebulous" as Carmichael described, the strategic planning documents of the institution provide some additional information:

- "[Isidorians] are committed to academic excellence, the liberal arts, social justice and service."
- "[Isidorians] use their knowledge, talents, and career skills in service to others."
- "[W]e encourage [Isidorians] to teach, learn, engage in scholarship, and serve abroad."
- "An effective general education program will have measurable outcomes, contribute to the life of the university, and allow students to explore what it means to be an [Isidorian]."

From reading how the authors used the term within this document, the use of the word Isidorian connects to a descriptor of any member of the SIU community – student, faculty, or staff. The participants either internally generated the high ideals they associated with that word or this broader concept exists as part of the non-document discourse throughout the division. Whereas the institutional documents seem to give the title Isidorian to any member of that community, many of the student affairs staff

see it as an aspirational identity – something to strive for and attain – for the members of the SIU community.

Ritual. The final component of Lincoln's (1989) theory is ritual. The Catholic Church itself has a high amount of ritual within its own practice, and SIU has incorporated some of that as well as developed some of their own. The Catholic mass is certainly one aspect of this. Barnes described attempting to "go to the Monday and Friday mass" on campus. Wu, and other participants, mentioned a Wednesday evening mass as a fixture on campus, indicating it had high attendance as compared with other daily masses. This mass also typically takes place outdoors in the campus grotto, weather permitting.

Other rituals that serve to reinforce the discourse of the Catholic culture of the institution include the annual university-wide service days, Ash Wednesday and Good Friday, and an annual Christmas mass and university-wide Christmas party following.

For many years my wife and I have both gone to the Christmas Mass here on campus that precedes the campus-wide Christmas party. The chapel would be full. And then, you know, people walk over to the Christmas dinner which is upstairs in the [Student] Center. So it's sort of a cool tradition. . Its faculty and staff, no students. Faculty, staff, significant others, and the staff would include the first-hired maintenance guy all the way to the president. (Woodcomb)

We have a staff and faculty Christmas party and we have a Mass before it. It's very clear that that is open to anyone at that point, all are welcome to attend. And then our Christmas party itself, I was always amazed – my first year particularly was actually opened and throughout the evening, they actually invited not only our campus chaplain but also an area rabbi and a Protestant minister as well to provide prayers throughout the ceremony and that celebration. So it always struck me that at some point we started with the

Catholic priest, but we also show our willingness to have those other people involved and I think that's a language, that's a behavior pattern that starts to dictate who you are. (Casey)

The importance of some of these rituals is not limited to the cultural significance to the broader community, but more specifically to the acculturation and socialization of the staff within student affairs. Patel talked about the importance of his staff engaging in these rituals.

I've got three staff members who appear to be pretty regularly going to Mass and so therefore, I think we are . . . because we're missing the boat. If I've got a team of eight professionals and we're not visible in Mass or in church then we're not integrating properly.

Personal Commitment

Staff members who held a personal commitment and connection to the Catholic Church serve as an additional way in which the Catholic culture of the student affairs division at SIU formed. Whether someone is currently active in the Church, has a history with it, or is simply curious, often personal connection to the Catholic nature of the institution shaped an individual participant's understanding of it. For example, Patel assessed the number of perceived Catholics he had on his staff.

I'm not Catholic – I have five people who are Catholic according to their resume. They may or may not be that Catholic once they got . . . some are raised that way, some went to Catholic school. And I've had this conversation with [Fr. Ted], it is really hard to attract a Catholic candidate.

Patel saw it as important to have staff members who have a connection with the Catholic Church. Reflecting on a time when he had fewer Catholics on staff, Patel said,

“I think sometimes [Fr. Ted] just asks. I mean, like, ‘Hey, [Lester], you’re not fulfilling your quota.” Intriguingly, Patel demonstrated less concern with their current practice or faith, but more so that they have some structural connection to it, which may or may not give an indication of their current personal commitment.

McHugh, one of the staff members who reports to Patel, described her own connection to the Church in a way that aligned with the value Patel perceived in that personal history,

I was raised Catholic. Baptized, confirmed, all that stuff. Went to Catholic school, did the youth retreats, very connected to Catholicism and to my faith. [I] went to a small private, formerly Methodist affiliated college and so kind of learned a different kind of spirituality and was like, “Ooh, maybe Catholicism isn’t the only way to go.” And that’s kind of where I started like . . . I don’t want to say breaking away because it sounds like I’m some kind of rebel but like starting to sort of question it and see where I was really focused. And so now I . . . I don’t know that I would say that I’m a practicing Catholic but I still have so much of the education and doctrine and sort of like faith upbringing that I understand the university and I understand the students who come to the university in a way that, at the very least, I can relate to them in some facet of my life even if right now I’m not where they are.

McHugh indicated she sees that individual cultural foundation in the larger Catholic Church as a benefit to her work at SIU both in connecting with the institutional culture as well as with the students who identify as Catholic. This is a benefit to McHugh even if she is not actively practicing the traditions of the faith. Interestingly, Wu also described her parents raising her within the Catholic Church and stated that she is currently practicing that faith and feels connected to the Catholic community on

campus. However she did not take the step to as directly connect it as a benefit to her work at SIU.

On the other hand, Bartowski did not grow up Catholic, or with any religious affiliation for that matter, and has taken it upon herself to learn about the culture of the Catholic Church. “I’m personally not Catholic and working at a Catholic institution, it just interests me. I have a lot of interest in it though I’m not myself.” Bartowski said that she applied for the job at a Catholic institution “[b]ecause I wanted to go outside of my comfort zone . . . I wanted something that was going to be hard.” Because she entered with that degree of intentionality, however, she indicated she had a strong individual commitment to learning more about the Catholic Church and its impact on her work.

These three, McHugh, Wu, and Bartowski, provide a view on how different individuals can come to their different relationships with the Catholic culture of the institution and how their personal commitment to it shaped that relationship. Opportunities exist for an individual’s commitment and connection to the Church to influence others’ engagement with the culture as well. Although Walker did not herself have a direct connection to the Catholic Church and culture prior to working at SIU, she spoke about the learning and inspiration she has gained from working with Carmichael.

[H]e’s sort of fascinating to me because, like me, he wasn’t raised Catholic but he was a convert – he converted as a process of his relationship to [his wife.] So I’m

kind of interested in his perspective – because, see, when you’re not a cradle Catholic, as they call them or whatever, he came to the faith or the theology as an adult, as a young adult, so I’m kind of interested . . . so I ask him questions sometimes about things, more or less just for information gathering

Some of how Carmichael described his connection to the Catholic Church himself mirrors what Walker described.

So I think I’ve made an intentional choice to be part of the Catholic Church. I think, like any critical thinker, I’ve kind of struggled with my relationship at times – not in a, “Am I done with it?” but in a, “How do I reconcile what I feel and feel called to be” with also what our faith, my perception of how our faith is interpreted, and we are called to do. And what I’ve found is my relationship, I think, is a healthy, kind of a creative tension both . . . I think saying I’m Catholic and saying that I’m part of the Catholic Church is perhaps the most audacious statement I make any day in the sense that I think it is so much to live up to, that we focus on things that other people aren’t doing to take the light off of ourselves.

That “creative tension” Carmichael described, which is a critical component of his own personal Catholic journey, certainly influenced how he approached and engaged with the Catholic culture at SIU. Based upon Walker’s description it also influenced how those who report to him interact with the Catholic identity as well.

Individual staff value congruence. Whether an individual staff member within student affairs personally connects to the culture of the Catholic Church or not, the balancing of personal and institutional values can be a challenge. As cited above, Estanek (2002) noted the tensions that can exist between the values of the student affairs profession broadly and the Catholic Church. Some student affairs practitioners may experience that tension directly in their own value conflicts. Additionally, Chatman

(1991) found that socialization into the culture of an institution is easier and more effective when an individual's values align with those of the institution.

Intriguingly, in the case of the staff interviewed at SIU, individuals indicated a perceived high alignment between their own values and those of the institution. Even for those who identified as non-Catholic, few articulated direct conflicts. Patel described how he balances his personal values with the Catholic values of the institution.

I think mostly they're in concert, so that helps, and if my personal values stray then I don't exercise them in the work place. So if personally I would say, "OK, we should provide birth control." I work at a Catholic institution, the values of the institution and the church say, "No." Then the answer is, "No." So if I have a staff member who is struggling with the same thing I can just say, "OK, I get it and we're working here and this is what this institution is about. Therefore, you buy-in, that's the fit piece."

Patel associated that alignment with the values, or at least the ability to buy into them, as part of institutional fit, which he referenced earlier when discussing the search and hiring process. Patel indicated that the ideal staff member is someone who fits at SIU, and a portion of that is the ability to work within the stated value system that comes with being a Catholic institution.

Other participants echoed Patel's identification of where in a conflict between the two, the institutional values take priority over personal.

When I'm here, the values of the institution take precedence and I have not been placed into a position where I've had to choose between the two. I don't feel that I've been placed in a position where I've had to be untrue to myself to be able to move those values forward. (Casey)

Bartowski struck a similar chord with her response to the question: “I think I agree with a lot of the core Catholic values, like the ones that are in our mission statement. So I don’t think I ever find a personal struggle with that.”

Remarkably, not a single participant disclosed a conflict between their own values and those of the institution. Possibly this is because the student affairs staff at SIU do an exceptionally good job of assessing fit during the search and hiring process. However, this may also be because those staff members who had more conflict may have been less likely to be willing to participate in my study.

Student driven. One additional way in which a personal commitment to the Catholic identity of the institution arose as a driver of the culture within the Student Affairs division was in reference to the students’ connection to that identity rather than the staff. Multiple staff members referenced the active engagement of students in the Catholic culture as a marker and reminder of the Catholic identity of the institution. Roberts, shared knowing that she worked at a Catholic university because “. . . once in a while, you know, like working with a student a student will say, ‘I have this Mass or I got . . .’ you know, related to a certain days.” Grimes shared the same idea saying that “some students talk and reference religion.”

It’s referencing scheduling, making things work – “I’m going to go to Mass and then I’ve got this.” Or, “I’m going to a retreat.” Those kinds of things and, “I can’t work because I’m going to be gone and I’m going to do this, this, and this.” Or, “I’m doing a service through Campus Ministry or something.”

Smith talked about students discussing Catholic identity during the conduct meeting.

You could discuss how that affects their faith and do they feel connected to their faith. Basically you can just discuss how their faith incorporates into their daily behavior. But other than that, and that's only if that's something they want to talk about.

Grimes also mentioned conversations occurring spontaneously. "I don't necessarily initiate it but if it comes up and we want to talk about it I've had some great conversations regarding religion and Catholicity."

Volkoff also looked to the students to drive the conversation related to Catholic identity. Asked to describe the Catholic identity of the institution broadly, she immediately turned to a limited pool of those involved throughout the student body.

I only see it as a strong presence of those students that are really connected to our Campus Ministry department. So those are the students that may be a part of one of our student organizations, [Isidorians] for Peace and Justice, or students that are . . . maybe they go to [a Campus Ministry event], which is one of the events that they have there as well, which is a bible study essentially. That's when I normally see it, otherwise not so much.

Clearly, given these statements, and other related comments from other participants, the student body has an active role in informing and influencing the Catholic culture within the student affairs division at SIU. Some staff members it seems as if much of their connection to the Catholic identity occurs as a response to the students seeking to engage rather than as a direct result of their own personal connection.

Lack of Influence

Finally, though not an overwhelming number of staff, some participants indicated an absence of the Catholic identity within the division or admitted to seeing little to no influence of it on their work. Asked how the Catholic identity influences his work, and what conversation the student affairs staff have about that, Grimes stated, "I would say we don't but we should. We just haven't tackled that beast yet. Not intentionally, just hasn't happened." Bartowski shared a similar thought, "I think on a daily basis, sometimes you can kind of forget." Patel noted, "I don't know that I do anything different because I work at a Catholic institution."

Most notably related to this idea of lack of influence are the responses of two participants to my final question. I asked the participants if they were surprised I did not ask something. Volkoff responded to this by saying "I was trying to prepare ahead of time was how does religion play a role in what I do on a regular basis and I couldn't really think of anything." McHugh shared that she surprised herself with her answers that emerged from my questions.

I purposely didn't think much of it because I didn't want to have canned answers because I do that a lot too. "If he asks about this, then this." So I'm really not surprised of what came out. I think I was more surprised on the fact that you asked me about how we in residence life, as a department, handle Catholicity and then me really realizing that we don't. I think that was more surprising than anything you may have asked.

Not all staff members interviewed expressed thoughts like this, but several indicated that some staff within the division perceive a gap between the stated values of

the institution and the way in which they influence the work they are doing. Whether it be the absence of intentional conversation, or the limitations on individuals because of the nature of demanding student affairs positions, this sense of the Catholic culture having little influence within the division shapes the understanding of the Catholic culture within the division.

Chapter Summary

I divided my findings and analysis into two distinct categories, which I presented in this chapter. The first was my data and analysis related to describing the Catholic culture and identity of SIU. Four critical areas compromised this culture in my research: helping and service, dignity, justice and peace, and the local community. I contend that these four aspects make up the primary understanding of the Catholic identity of SIU amongst the student affairs staff.

The other area presented related to how that culture had formed and promulgated within the division. I established that the primary methods included utilization of formal structures, including supervision and trainings, as well as discourse, myth, and ritual present within the division and throughout the institution. Additionally, I found a connection between the relationship individuals had to that culture and how it influenced their work and consequently the division, as well as some participants who felt little to no influence of the Catholic culture. In the next chapter I

provide recommendations for SIU to consider in ensuring that the Catholic culture within the division continues and potentially strengthens.

CHAPTER FIVE SUMMARY, IMPLICATIONS, AND RECOMMENDATIONS

A cultural analysis case study, such as the one I conduct here, is narrow in its focus by design. This form of study is an assessment of a single culture, a single case, and how that culture is described, formed, and continued. In the previous chapter I laid out explanations for each of those pieces, examining the Catholic culture within student affairs at SIU and how it has come to be. This chapter then, serves both as an examination of how that culture can continue to be shaped and developed moving forward specifically within SIU.

That is the primary focus of the case study method, a method often critiqued as lacking the ability for generalization to other populations and cases (Yin, 2009). However, the similarities between the setting of SIU and other Catholic higher education institutions without an order affiliation allows for the possibility of gleaning broader insights from this case. Therefore, the following implications and recommendations, while primarily focused on the case of SIU, can serve as potential insights for others working in similar situations or institutions.

In short, my recommendations for institutions such as SIU as they relate to their Catholic culture are simple. Name it; use it. These overall recommendations are simple yet I can summarize any of the specific steps an institution like SIU can take within those two thoughts.

Research Review

In this dissertation I explored a question directly related to the work of student affairs at a Catholic college or university without a historical connection to a religious order. I began by establishing the historical contexts under which this practice developed within student affairs and Catholic higher education. My review of the relevant literature built upon this historical context, exploring the relationship between those cultures and the implications of their intersection. I established theoretical foundations under which I explored my study, utilizing a cultural audit methodology, engaging the cultures in play within a student affairs division at a Catholic college or university.

From this foundation, I applied the lens of a cultural audit to the specific setting of an individual institution. Through this case study examination I looked at the staff within a student affairs division at a Catholic institution. This specific institution intentionally did not have an affiliation with a religious order. Utilizing intentional interviews with a large number of staff members, supported by document analysis and participant observation, I engaged in a robust examination of the culture of the student affairs division of SIU.

Conducting this analysis led to a pair of findings, first directly related to the unique expression of the Catholic culture at SIU, and secondly to the formulation of that identity. I found that the expression of the Catholic identity at SIU included four major

themes: helping and service, dignity, justice and peace, and the local community. I found that this cultural understanding took shape through utilization of formal structures, including supervision and training, along with discourse, myth, and ritual within the institution and the division. I also found a relationship between an individual's personal connections to Catholic identity and the degree to which it influenced their work.

Name It

At its core, this case began as an exploration of how a Catholic university without an affiliation to a religious order describes its Catholic culture within the lens of the student affairs division. As I have laid out in the previous chapters, institutions with an order affiliation have a natural starting point for that understanding through the history of the order connected to the institution and its associated charism. An institution without that history lacks that starting point, and therefore develops that understanding independent of that guidance.

In the case of SIU, their history, the discourse surrounding the institution, and the people who have been involved shaped this identity. For SIU, as well as other institutions without that order history, those involved must develop a clear and consistent understanding of what their Catholic cultural lens is; what is the "SIU charism" or the "Isidorian charism?" To do this, an institution should pursue several steps.

Assessment

The first step for an institution developing a concrete and articulable understanding of their Catholic culture rests in cultural assessment. This assessment should be multi-faceted in scope, looking both to the past as well as the present. Although the institution may not have a founding order, it is likely that there are historical documents related to its founding and statements made by its founders related to the purpose and drive of the institution. This can give practitioners today a sense of the foundation on which to build.

Yet history is only one aspect of the assessment, and likely a more critical focus would be on current practice within the institution. This could likely take a shape similar to my own engagement with the question at SIU. Conducting a thorough analysis of institutional documents related to Catholic identity and culture is the beginning of understanding the current state of affairs, but undoubtedly examination of the attitudes and understandings of individuals working within that culture will also be critical. The present culture of the institution, although certainly influenced by the history, is described more accurately by examining the practice of the people within it.

Finally, an additional consideration in assessing the Catholic culture of the institution would be to seek guidance from experts and interested parties. In the case of a Catholic college or university, one of the critical voices to listen to is that of the local bishop or archbishop of the associated diocese or archdiocese. *Ex Corde Ecclesiae*

establishes the ordinary of the diocese, the bishop, as having a responsibility for the Catholic identity of the universities within their diocese. Saint Pope John Paul II wrote, "Bishops have a particular responsibility to promote Catholic Universities, and especially to promote and assist in the preservation and strengthening of their Catholic identity," (*Ex Corde Ecclesiae*, A.2.28, 1990). As part of the universal Church, Catholic colleges and universities are related and have a responsibility to their local bishop.

Guidance should come from other authorities as well. Ordained or consecrated religious associated with the institution presently, or who have a connection with it historically, can serve as an essential guide in the assessment and discussion of the Catholic identity and culture. In the case of SIU, given the prominence and deference afforded to Fr. Ted by the student affairs staff, as well as his role as university chaplain, it would seem obvious that his opinion would be a valuable addition to the conversation. Additionally, though the scope of my investigation did not reach this level, engaging the conversation with Sr. Gertrude, the president of the university, would certainly seem to be critical for SIU should it seek further assessment. Unfortunately given the scope of my study and the access provided to me at the institution, I was not able to speak with her.

Consistency

Coming to an understanding of what the Catholic identity is through that assessment is the first step in naming it, but it is not the only piece. Once a clear

understanding takes shape it then becomes essential that the understanding be phrased and utilized consistently throughout the division, or even the institution. As with SIU, some shared understanding rose to the top of the data, yet rarely were those ideas phrased in a consistent manner, and many participants did not articulate all of those pieces in their description.

Student affairs practitioners at institutions with a founding order are often able to speak to the order's charism in consistent language across the division. Key words and phrases have made their way into the discourse of what working at an institution with an affiliation means, and many practitioners use those phrases in their regular work. An institution such as SIU should develop a clear and consistent language around the themes that shape their understanding of the Catholic identity. Use of this thematic language in the regular practice of staff allows for a clearer understanding and discourse, which in turn likely has an impact on the knowledge and practice of others coming into the community.

Positivity

As I noted previously in the case of SIU, many staff articulated negative impacts of the Catholic identity on their work. Staff members spoke of restrictions and barriers that came with SIU being a Catholic institution. Clearly some participants encountered the Catholic culture primarily in this manner. Although these barriers do exist and institutions cannot escape them, it is still important that the leaders within the

institution primarily structure the Catholic culture in a positive light. Or, as an alternative, that staff members are able to start from a place of positivity when they interact with that culture. When staff members primarily see an aspect of the culture as a negative on the taxonomy, or a barrier, individuals are less likely to engage in it more broadly or see any benefit to its influencing their work.

Based on findings of the current study, I propose that the primary way in which leaders in the organization can shape the discourse to establish this positive understanding is by building the Catholic culture and identity as a value-added aspect to the institution. Understanding the influence that the Catholic culture has throughout the division in positive ways becomes critical. As an example, many higher education institutions are committed to diversity and inclusion, with diversity offices existing throughout higher educational institutions – often within the student affairs division. It becomes easy for practitioners to understand those offices and functions are part of higher education broadly and dissociate those ventures from the Catholic identity – they are part of the “university” portion of Catholic university. However, perhaps student affairs divisions at Catholic institutions could look to how these functions critically and intricately relate to the Catholic culture of the institution, phrasing their existence as a central part of the “Catholic” portion of Catholic university as well. This allows a greater focus on the value-added that comes from the Catholic culture of the institution.

Universal

Understanding an institution's place within the larger, universal, Catholic Church is a final, but critical, component of naming the Catholic culture of the institution without an order affiliation. As I stated within my introduction, often these institutions can feel lost when compared to order affiliated institutions due to their responsibility to the entirety of the Catholic culture versus having a specific lens from which to narrow their focus. However, even at order affiliated institutions, there is a broader connection to the universal Church. In attempting to name a narrower focus for SIU or other non-affiliated Catholic universities, the connection to the broader understanding cannot be lost.

Article 5 of the norms established within *Ex Corde Ecclesiae* clearly states,

Every Catholic University is to maintain communion with the universal Church and the Holy See; it is to be in close communion with the local Church and in particular with the diocesan Bishops of the region or nation in which it is located. In ways consistent with its nature as a University, a Catholic University will contribute to the Church's work of evangelization" (*Ex Corde Ecclesiae*, Part II – 5.1, 1990).

The Catholic university is a part of the universal Church, just as a parish, or a Catholic hospital, or Catholic charitable organizations are. The university has its own distinct and unique role to play within that Church and a responsibility to articulate it clearly, but it still has a responsibility to the broader understanding. Critically, that narrower focus which is developed must not be limiting in its scope.

Use It

Developing a shared understanding of what the Catholic culture is at an institution like SIU is only the first step. Naming ideals or guiding values only goes so far in shaping the culture in the manner hoped for. Concrete and actionable steps to use that stated identity within the daily practice of the student affairs staff is essential for ensuring its incorporation within the culture of the division and institution.

Intentionality

As Morey and Piderit established (2006), in the early days of Catholic higher education, the presence of professed religious within the institution made it natural for the Catholic identity and culture to influence the work done. However, with lay people taking the reins of leadership more often, one can no longer assume that natural integration of the Catholic identity within the culture. Ensuring that the Catholic identity is an essential part of the culture of the student affairs division requires active and intentional steps on the part of the leadership within the division. At SIU, this was evident in staff members indicating that they did not see the Catholic identity influencing their work, or had not made it a priority because, in their understanding, no one had told them to.

Additionally, others spoke of not taking the time to assess how or if that impact was in place. In order to develop that consistent and shared understanding I spoke of earlier in this section, leaders within the division must intentionally shape and embed it

within the cultural discourse of the division. An institution may develop a common language to describe the Catholic culture, but it must be actively and intentionally used to truly influence that culture and practice in a consistent manner.

Competency

Student affairs practitioners at SIU, as well as possibly Catholic higher education more broadly, need to view Catholic cultural understanding as a necessary competency for working within student affairs at a Catholic college or university. This is not to say that individuals practicing within Catholic institutions must be Catholic, but rather that a broad and foundational understanding of Catholic culture is important in working within the unique institutions that are Catholic colleges and universities.

I compare this to my assumptions about working within other distinctive institutions. Examples of these would include historically Black colleges or universities (HBCUs), women's colleges, Hispanic Serving Institutions (HSIs) or tribal colleges to name a few. It is not essential, nor should it be, that an individual working within any of these institutions claim the identity corresponding to the type of institution.

However it is essential for student affairs practitioners at these distinctive institution to possess, or at minimum be actively developing, an understanding of that identity, the cultural significance of it, and the experience of individuals who do hold it. This competency seems critical to understanding the nature of working in an institution of this type. Certainly this is driven in part by the needs of serving the students attending

HBCUs, women's colleges, HSIs and tribal colleges, but institutions of these distinctive types admit and serve students who bring a diversity of identities. Similarly, Catholic institutions educate a greater diversity of students than simply those identifying as Catholic, but they also educate a high percentage of Catholic students. Just as the culture associated with a distinctive institution influences the practice within it, making that cultural understanding a critical competency for working there, so too are Catholic institutions influenced by their culture and history.

One clear area in which this could play out at SIU and other Catholic institutions is within the hiring process. When asked about how the Catholic identity influenced the hiring process at SIU, many participants did not recall that it did, and some indicated a resistance to the idea that it should. Many participants assumed this influence indicated interviewers would ask candidates about their religious beliefs. In participants' minds, just as asking questions about race in an interview is inappropriate, asking questions about faith were as well. But when framed as a cultural competency, it is entirely possible to ask direct questions about a candidate's understanding of the Church and the institution's place within it, as well as the influence that may have on the work within student affairs at the institution.

Another area where this understanding of Catholic cultural competency could have an impact on practice is in trainings. Many participants at SIU indicated that they did not see the Catholic culture influencing the training they received, nor did they

indicate participating in any external trainings related to that identity. If an essential aspect for working within student affairs at a Catholic institution includes Catholic cultural competency, providing training options to develop that competency is essential. Given Schaller and Boyle's research (2006) which stated that most new professionals do not come into their work within Catholic universities possessing that knowledge, institutions must develop, maintain, and mandate their own trainings for their staff. At SIU, according to participants, trainings such as this do not currently exist.

Institutions do not have to develop these trainings in a vacuum. As is the case with many other areas of focus within higher education and student affairs, Catholic colleges and universities have professional organizations associated with their work, associations which offer regular conferences and professional development opportunities. ACCU and ASACCU are national organizations which offer multiple venues for engagement with others working in Catholic institutions, engaging in the same conversations and questions I asked at SIU. Some participants at SIU indicated a marginal familiarity with ASACCU, but only Carmichael, the dean, indicated participating in any of the professional development offerings of the organizations, and even then he said he had been to one conference in the past seven years.

Viewing Catholic cultural understanding as a necessary competency for practice requires investing time and money into ensuring that the staff working within student

affairs develop that competency. Hiring for that competency and actively training, internally and externally, may help it become a more ingrained component of the practice and culture within the division.

Responsibility

A related understanding toward developing Catholic cultural competency within staff working in the student affairs division is ensuring that each staff member sees the continuation and implementation of that identity as part of their responsibilities. As indicated in my findings, when I asked many staff members questions about how they address the Catholic identity within their work, they referred me to Campus Ministry and Fr. Ted, implying that the responsibility rested with that office. Catholic culture must become every staff member's responsibility in order for it to influence the work within student affairs regularly.

Again, a comparison seems worthwhile. Within the field of student affairs, multicultural competency and work toward serving diverse students is rising as something expected from every practitioner (ACPA, 1997). Few student affairs professionals well-versed in the current discussions and recommendations in the field would wholly defer responsibility for advancing multiculturalism and inclusion to the "diversity office" on campus. Multicultural competence is incorporated broadly into our work within student affairs. I recommend that within Catholic institutions, a

similar understanding take shape around Catholic identity rather than it becoming or remaining only the purview of Campus Ministry offices.

A very tangible way in which to ensure that more staff accept the responsibility for engaging the Catholic identity of the institution is to incorporate it within the formal and informal evaluation processes of the division. Many participants could not articulate a time with the Catholic identity came up in or influenced the conversations they had with their supervisors. Those that were able to find examples often centered on discussing barriers or challenges. Perhaps if it was a more regular topic broached by the supervisor, student affairs professionals would develop an understanding of it as important and valuable, and actively seek ways in which to demonstrate to their supervisor their engagement with the topic. Similarly, if questions of engaging the Catholic culture of the institution were included in the formal employee evaluations, student affairs staff would clearly come to understand this as an important aspect of the institution and their work.

Future Research

The purpose of this study was to examine the nature of the Catholic culture at a Catholic higher education institution without an affiliation to a religious order.

Without that tie to a historical charism within the culture, how did a specific institution of this type articulate and actualize their Catholic identity? From that beginning point, it was natural to examine how that understanding came to be developed

The scope of my study was limited to the case of SIU. Certainly there could be relevance for future researchers to conduct similar studies at other institutions without an order affiliation. While I focused specifically on an institution with a long history and a specific founding history (diocesan), other institutions lacking order affiliations exist. It may be worth comparing the experience at those institutions with my findings here.

Also, although my study sought to answer the “what” and the “how” questions related to Catholic culture within student affairs at SIU, it does not attempt to examine the “why” question. Future research may be worthwhile related to why the Catholic culture at SIU is important or if it is. More broadly, why do Catholic institutions without an order affiliation exist as distinct within higher education broadly and Catholic higher education more specifically?

Finally, my recommendations and implications drawn from my research and findings are limited to a static moment in time at SIU. It would certainly be a relevant practical research agenda to determine what implementing these recommendations may make to the cultural understanding and practice of SIU. A longitudinal case study, with willing participants at SIU, could serve to address this.

Chapter Summary

Again, the overall summary of my recommendations based upon my findings at SIU is simple. SIU, or an institution like it, should strive to understand and name the

unique aspects of the Catholic identity and culture at the institution. The institution should do this through rigorous historical analysis and assessment as well as soliciting guidance from relevant parties. The university should then use that named understanding, doing so with intentionality and consistency throughout the division. This requires developing internal trainings and participating in external trainings related to the topic, as well as developing structures that ensure all staff within the division see it as part of their responsibilities.

The summary may be simple, but the execution of those steps is certainly more complex. This is particularly true at an institution such as SIU. Without an order affiliation, it lacks a narrow lens to guide its understanding of its place within the broader Catholic Church and culture. Lacking that history does not however preclude it from developing an identity moving forward. Rather than feeling limited by its lack of an understanding of its Catholic cultural history, it can take active steps to develop that understanding, shaping both how it operates and how others perceive it more broadly.

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Appendix A

Participant Email

Thank you [Mr. Carmichael] for the introduction.

As [Charles] indicated, I am currently enrolled at the University of St. Thomas in the doctoral program in leadership (College of Education, Leadership, & Counseling). For my topic, I am examining how the Catholic identity of an institution is manifested in the culture of the student affairs staff at a non-order affiliated institution. This idea arose after I conducted a pilot study with institutions founded by religious orders and concluded that much of the cultural language in Catholic higher education comes from the charisms of the institution's founding orders, which those at non-order affiliated institutions have less access to.

I am contacting you today to see if you might be interested in participating in this study. If you would like to review more detailed information regarding the study, I have attached a copy of the UST informed consent form for your perusal. I understand you have an incredibly busy schedule and that that I am likely only one of many people competing for your attention, but I appreciate your consideration. Please note that your decision to participate or not will be confidential. I will not disclose to any individuals, including [Mr. Carmichael], your decision. Participation is completely voluntary.

If you choose to participate, I would like to schedule a time for a one-on-one interview that will last no more than one hour. I am attempting to schedule the bulk of my interviews for the 7th and 8th of November, with some additional time on the afternoon of the 6th.

Please contact me at jahengemuhle@stthomas.edu or [651-792-5018](tel:651-792-5018) if you are willing to participate, have any questions, or would like to recommend someone else who may be able to participate. I look forward to hearing from you.

Thank you for your time and consideration.
Sincerely,

Josh Hengemuhle
Leadership Ed.D. Candidate
University of St. Thomas, College of Education, Leadership, and Counseling
Department of Leadership, Policy, and Administration

From: Student Affairs Division
Sent: Wednesday, October 23, 2013 9:09 AM
Subject: Assist with Doctoral Student research

Dear Student Affairs Staff,

As you may or may not be aware, we have been approached by a doctoral student at the University of St. Thomas who has asked us to participate in his doctoral research. After discussing as a leadership team and with our Institutional Review Board personnel, we have agreed to assist the project.

In the next few weeks you will be contacted directly by Josh Hengemuhle. Specifically, Josh is conducting a qualitative cultural study to see how the Catholic identity of the institution is fostered within the culture of the student affair division staff at a Catholic University without an affiliation with a religious order. He desires to conduct 12-14 individual interviews and to attend general staff meetings while on campus November 6-8.

Please understand that your participation is voluntary and that I will not know who chooses to participate or what is said in the interviews. I thank you in advance for your assistance with this project. If you have any questions, please do not hesitate to contact me.

[Charles]

Contact Information:

[Charles Carmichael]

Associate Vice President & Dean of Students

[St. Isidore University]

Appendix B

Interview Protocol

1. How do you introduce and train the staff you supervise to work within the Catholic identity of your institution?
 - a. How does the Catholic identity impact hiring and search processes and procedures?
 - b. What internal professional development efforts do you engage in with your staff related to Catholic identity?
 - c. Do you encourage your staff to be active in or attend any professional development opportunities related to Catholic identity? If so, why do you chose to support the opportunities you do?
 - d. How often does the Catholic identity of the institution enter into your everyday conversations with those you supervise? With your supervisor?
2. What is your direct reporting line? What are the expectations of your supervisor(s) related to working with your staff around Catholic identity? What are your expectations of your staff around working with the staff they supervise?
3. How do you describe the Catholic identity of your institution?
 - a. Is it expressed in a unique way at your institution?
 - b. What symbols and language are used on campus that you use with your staff related to your Catholic identity?
 - c. Are there any traditions regarding the Catholic identity of St. Isidore University?
4. Are there any student affairs cultural ideals (developmental or organizational theories) that you ascribe to and that you ask your staff to become familiar?
5. Are there any models you look to in seeking to understand working in Catholic student affairs?
6. Do you make overt connections for/with your staff regarding these two perspectives?
7. How do you feel your staff feels about the Catholic identity of the institution?
8. Are there aspects of the identity that are emphasized more than others?
 - a. What are the negative and positive reactions to the Catholic identity of the institution?

Appendix C

Participant Consent Form

CONSENT FORM UNIVERSITY OF ST. THOMAS

I am conducting my dissertation study researching how leaders in student affairs at non-order affiliated Catholic colleges and universities develop and encourage a transcultural understanding (immersed in the culture of the student affairs profession and the culture of the Catholic Church) in the staffs they direct. I invite you to participate in this research. You were selected as a possible participant because you currently serve as an SSAO at a non-order affiliated Catholic college or university. Please read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Josh Hengemuhle under the direction of Dr. Kathleen (Kate) Boyle, Faculty, Department of Leadership, Policy, and Administration at the University of St. Thomas. I am conducting this research study as a requirement for the Leadership Educational Doctorate Degree at the University of St. Thomas.

Purpose:

In her chapter for the edited work "Understanding Student Affairs at Catholic Colleges and Universities" (1999), Estanek calls for student affairs professionals at CCUs to be transcultural, meaning that they have an immersion in the culture of the student affairs profession and the culture of the Catholic Church. Often in our practice, the cultural language of Catholic identity at each institution is immersed in a founding charism when the institution is associated with an order. I intend to explore how Senior Student Affairs Officers (SSAOs) at CCUs strive to promote and develop that transcultural understanding and experience in the staffs they direct, particularly when they may lack the cultural markers of a founding charism.

Procedures:

I hope to interview you for no more than an hour, ideally in person, but utilizing video conference technology or telephone if distance and timing prevent us from meeting in person. Topics covered in the interview will include your awareness of the idea of a "transcultural" professional, your description of Catholic identity on your campus, your philosophy of staff development, the influence of other offices on campus regarding this subject, and various supervision strategies. Additionally I will ask question related to your hiring procedures. I would hope that if any exist, you might be willing to share documents related to this topic, including, but not limited to, staff development plans, training agendas, or guiding documents.

Risks and Benefits of Being in the Study:

The study has several risks.

First, there is a chance that even given the steps taken to ensure confidentiality (listed below), a reader may be able to determine who you are and at which institution you work. This is due to the limited number of Catholic institutions in the US, and particularly the limited number without an order affiliation, the fact that there typically is only one senior student affairs officer at each institution, and the wide variety of publically available information on the internet.

The direct benefits you will receive for participating are:

I am willing to share the results of this study with my participants if they are interested. This has the potential to benefit you in your work.

Compensation:

There will be no compensation for the participants.

Confidentiality:

The records of this study will be kept confidential. In any sort of report I publish, I will not include information that will make it possible to identify you in any way. The types of records I will create include audio recordings of our interviews, transcripts of said interviews. Audio recordings may be shared with a transcription service only for the purposes of generating a written transcript, after which the service will destroy their copy of the recording. I will retain a digital copy of the interview audio on a private, portable drive. After the transcript is generated, it too will be stored in digital copy on the same drive.

Voluntary Nature of the Study:

Your participation in this study is entirely voluntary. Your decision whether or not to participate will not affect your current or future relations with the University of St. Thomas. If you decide to participate, you are free to withdraw at any time up to and until XXXX, 2013. Should you decide to withdraw data collected about you will be eliminated from the study upon your request. You are also free to skip any questions I may ask.

Contacts and Questions

My name is Josh Hengemuhle. You may ask any questions you have now. If you have questions later, you may contact me at 651-792-5018 or jahengemuhle@stthomas.edu. My dissertation chair, Dr. Kate Boyle may be contacted at the University of St. Thomas at 651-962-4393 or via email at k Boyle@stthomas.edu. You may also contact the University of St. Thomas Institutional Review Board at 651-962-5341 with any questions or concerns you may have.

You will be given a copy of this form to keep for your records.

Statement of Consent:

I have read the above information. My questions have been answered to my satisfaction. I consent to participate in the study. I am at least 18 years of age.

Signature of Study Participant

Date

Print Name of Study Participant

Signature of Researcher

Date

Appendix D

Transcriber Confidentiality Agreement

TRANSCRIBER CONFIDENTIALITY AGREEMENT UNIVERSITY OF ST. THOMAS

I, _____ [name of transcriber], agree to transcribe data for this study. I agree that I will:

1. keep all research information shared with me confidential by not discussing or sharing the information in any form or format (e.g., disks, tapes, transcripts) with anyone other than Josh Hengemuhle [researcher], the primary investigator of this study;
2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession. This includes:
 - using closed headphones when transcribing audiotaped interviews;
 - keeping all transcript documents and digitized interviews in computer password-protected files;
 - closing any transcription programs and documents when temporarily away from the computer;
 - keeping any printed transcripts in a secure location such as a locked file cabinet; and
 - permanently deleting any e-mail communication containing the data;
3. give all research information in any form or format (e.g., disks, tapes, transcripts) to the primary investigator when I have completed the research tasks;
4. erase or destroy all research information in any form or format that is not returnable to the primary investigator (e.g., information stored on my computer hard drive) upon completion of the research tasks.

Signature of transcriber

Date

Signature of researcher

Date