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**UNDERSTANDING CATHOLIC UNIVERSITIES' ORGANIZATIONAL
IDENTITY: PERSPECTIVES FROM UNIVERSITY LEADERS**

A Dissertation in

Higher Education

by

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ABSTRACT

Since the 1960s, American Catholic social institutions have struggled with issues related to their organizational and religious identities (Dosen, 2009; Gallin, 2000; Weakland, 1994). For Catholic colleges and universities, these issues are evidenced by the difficulty some institutions have with being readily able to recognize their distinctive Catholic character, identity, and mission (Gallin, 2000; Garrett, 2006; Hellwig, 2005). Among Catholic scholars, the perception and significance of these identity questions and concerns are varied. Some Catholic scholars regard the situation as catastrophic, warning that Catholic higher education is experiencing an identity crisis (Dosen, 2009; Morey & Piderit, 2006). Other Catholic higher education authorities take a less ominous approach, referring to the question of Catholic identity as a problem (Gleason, 1995) or challenge, as a former president of the University of Notre Dame described it (Hesburgh, 1994).

Several specific circumstances have been attributed to the identity concerns in Catholic higher education. These factors are: an increasing reliance on the laity; declining membership within sponsoring congregations; changing organizational and stakeholder characteristics; finances; and the recent pedophilia and sex-abuse scandals that have rocked the Roman Catholic Church. These identity concerns, combined with the social, political and cultural changes in American society and the Roman Catholic Church over the last 50 years, have left the Catholic higher education community to wonder “what is a Catholic university?” (O’Brien, 1997, p. 38).

The purpose of this qualitative study is to understand how senior executives; specifically presidents, provosts, chief student affairs officers, and senior executives for development, understand and promote organizational identity and culture at three

northeastern Catholic colleges and universities. Furthermore, this study compares the experiences of these senior executives based on the executive's position as a religious or lay leader at the institution. The results of the study indicate three major themes that explain how senior executives currently define, manage, and preserve Catholic identity and culture on campus. The three themes are: defining who we are; managing identities; and promoting and preserving Catholic culture and identity. These themes have assisted senior executives in distinguishing their institutions from other Catholic and secular postsecondary institutions.

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By perseverance the snail reached the ark.

- Charles Haddon Spurgeon

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DEDICATION

This dissertation is dedicated to all who are affected by learning disabilities.

Here is proof, that with a lot of hard work, dreams can and do come true.

Chapter One

Introduction of Inquiry

All Catholic institutions are in crisis. When the history of the last quarter of this century is written, it will emphasize how Catholics in the United States struggled with the question of the Catholic identity of the many institutions that were its glory in the early part of the century.

- Weakland (1994, p. xi)

Since the 1960s, American Catholic social institutions (schools, hospitals, charities, and relief services) have been struggling with issues related to their organizational and religious identities (Dosen, 2009; Gallin, 2000; Morey & Piderit, 2006; Weakland, 1994). For Catholic colleges and universities, these issues are evidenced by the significant difficulty some institutions have with being readily able to recognize their distinctive Catholic character, identity, and mission (Gallin, 2000; Garrett, 2006; Hellwig, 2005). Among Catholic scholars, the perception and significance of these identity questions and concerns are varied. Some Catholic scholars regard the situation as catastrophic, warning that Catholic higher education is experiencing a Catholic identity crisis (Dosen, 2009; Morey & Piderit, 2006). Other Catholic higher education authorities take a less ominous approach, referring to the question of Catholic identity as a problem (Gleason, 1995) or challenge, as a former president of the University of Notre Dame described it (Hesburgh, 1994). These identity concerns, combined with the social, political, and cultural changes in American society and the Roman Catholic Church over the last 50 years, have left the Catholic higher education community to wonder, “what is a Catholic university?” (O’Brien, 1997, p. 38).

The 2009 University of Notre Dame Commencement Controversy

The question and relevance of Catholic identity within a higher education setting garnered worldwide public attention in the spring of 2009. A firestorm of controversy erupted when the University of Notre Dame, one of America's foremost Catholic research universities, announced President Barack Obama as the institution's 2009 commencement speaker and recipient of an honorary law degree. The intensive media coverage of the Notre Dame controversy brought to the forefront the complex issues of organizational and religious identities within Catholic higher education. Leading the protest was The Cardinal Newman Society, a religious organization whose mission "is to help renew and strengthen Catholic identity in Catholic higher education" (The Cardinal Newman Society, 2011, "About Us," para. 1). Upon hearing the announcement, the organization mobilized and issued an online petition against President Obama's role at Notre Dame's commencement. Inviting Obama to speak raised questions of Notre Dame's Catholic identity and commitment to the moral teachings of the Roman Catholic Church.

The invitation to Obama was also in direct opposition to policies put forth by American bishops in their 2004 statement, *Catholics in Political Life*. In this document, the United States Conference of Catholic Bishops declared: "The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions" (United States Conference of Catholic Bishops, 2004, para. 10). By Notre Dame disregarding *Catholics in Political Life* and inviting Obama to participate, the University allowed public recognition of Obama's viewpoints and support

for laws and policies that are in opposition to Catholic teachings. In particular, Obama's support for abortion and stem cell research touched a nerve with Catholics (Bottum, 2009; Lang, 2009; Redden, 2009).

Fallout from Notre Dame's announcement was significant. Stakeholders' backlash included: a Web site documenting Notre Dame donors pledging to withhold their monies; an airplane circling campus dragging an image of an aborted fetus; protestors surrounding campus; the Secret Service voicing concerns about safety; criticism directed at Notre Dame's president by Church leaders; Fort Wayne-South Bend Bishop John M. D'Arcy boycotting the ceremony; and the withdrawal from the commencement of Mary Ann Glendon, a former U.S. ambassador to the Vatican and current Harvard law professor, who was to accept Notre Dame's prestigious Laetare Medal during the ceremony (Bottum, 2009; Duin, 2009; Glendon, 2009; Redden, 2009). Gregory Kane (2009), a columnist with the Washington, D.C., newspaper, *The Examiner*, summarized the situation in an opinion piece entitled "What were Notre Dame officials thinking?". Kane posed the question that seemed to be on the minds of many religious and lay Catholics.

Even under pressure and intense scrutiny, Reverend John I. Jenkins, C.S.C.,¹ president of the University of Notre Dame, did not rescind the invitation to President Obama. In an open statement, Reverend Jenkins (2009) justified the invitation by pointing out the inclusion of Democratic and Republican presidents in past Notre Dame commencements,² President Obama's leadership during difficult times, and his role as a

¹ C.S.C. is the abbreviation for the religious order known as Congregation of Holy Cross.

² Notre Dame's first presidential commencement speaker was President Dwight Eisenhower in 1960 (Brown & Hinchion Mancini, 2001). Duin (2009) reports that Presidents Carter, Reagan, G. H. W. Bush, and G. W. Bush have each addressed graduates at a Notre Dame commencement.

healer of racial prejudice in our nation. Reverend Jenkins concluded his statement by indirectly addressing his critics. He asserted that while Notre Dame is Catholic, it is still a university where the free exchange of ideas is encouraged. He stated:

Of course, this does not mean we support all of his positions. The invitation to President Obama to be our Commencement speaker should not be taken as condoning or endorsing his positions on specific issues regarding the protection of human life, including abortion and embryonic stem cell research. Yet, we see his visit as a basis for further positive engagement. (Jenkins, 2009, para. 3)

President Obama ultimately delivered his address to graduates and received his honorary degree, without incident, on May 17, 2009.

The University of Notre Dame's 2009 commencement event drew significant media attention because of two key factors: the university's well-known Catholic image, and the invitation to a U.S. president whose values, beliefs, and public statements strongly contrast Catholic social and moral teachings. The controversy and backlash illustrates that the choice of a commencement speaker and special honorees can put an institution into crisis mode, and can cause stakeholders to question an institution's identity. These are not decisions leaders should take lightly.

Commencement Controversies and The Cardinal Newman Society

While not as broadly publicized as the Notre Dame controversy, other Catholic colleges and universities have come under fire from The Cardinal Newman Society for their choice of campus speakers and honorary degree recipients. The organization routinely publishes a list of colleges and universities that have "hosted scandalous commencement speakers and honorees including supporters of abortion rights, stem-cell research, [and] same-sex 'marriage'" (The Cardinal Newman Society, 2011, "Campus

Speaker,” para. 3). Crediting the 2009 Notre Dame scandal, the 2010 public listing of scandals noted a decline in the number of controversial commencement speakers. Only 9 Catholic colleges and universities were cited on the 2010 list, down from 24 in 2006. Institutions included on the 2010 list were schools from across the nation, located in California, the District of Columbia, Illinois, Massachusetts, and New York (The Cardinal Newman Society, 2010).

A notable example is Loyola University in Maryland’s 2005 invitation to Rudolph “Rudy” Giuliani, former mayor of New York City and supporter of abortion and gay rights. Loyola’s invitation was met with harsh criticism from local Church officials and activists. Although Giuliani identifies as Catholic, Cardinal William Keeler, leader of the Archdiocese of Baltimore, protested Loyola’s decision to honor Giuliani and refused to send a representative from the archdiocese to the ceremony (Gately, 2005; The Cardinal Newman Society, 2009). Loyola’s invitation to Giuliani still stood, even without Cardinal Keeler’s support and amidst planned protests by conservative Catholics outside of the ceremony (Wan, 2005). *Baltimore Sun* writers Song and Nawrozki (2005) reported that Giuliani took the controversy in stride, and even remarked, “I realize there might have been a little controversy [about] me coming. I can’t help it, I’m a Yankees fan” (para. 2).

In 2011, Larry King’s participation as the commencement speaker for the undergraduate arts and sciences at the University of San Diego received a dishonorable mention from The Cardinal Newman Society. Initially, it was King’s numerous failed marriages (seven) that raised the Society’s concerns. The Society expressed their dismay at the University of San Diego and Larry King by writing:

Aside from implicit biases and his marital problems, we could not find evidence of public opposition to Catholic moral teaching until King made a big splash just this month, releasing a video for the Human Rights Campaign's 'New Yorkers for Marriage Equality' campaign in which he advocates homosexual 'marriage,' saying: 'I know a thing or two about marriage — maybe three, maybe four. Some of us can get married again and again, and others can't get married at all. Can't figure that out. Let's make marriage equality the law in New York, and let's do it now.' Clearly USD officials didn't know about this when they invited King — but were there no candidates for commencement speaker who hadn't demeaned the institution of marriage so publicly (and repeatedly)? (The Cardinal Newman Society, 2011, "Scandal and Lavender," para. 21).

In this article, the Society also takes issue with Lavender Commencement. Lavender Commencement, or Graduation as it is also known, is a special ceremony that recognizes the lives and achievements of college students that identify as lesbian, gay, bisexual, and transgender (Sanio, 2000). Lavender Commencement is another activity that The Cardinal Newman Society objects to taking place on Catholic college and university campuses.

Statement of the Problem

The University of Notre Dame and Loyola University controversies are two prominent illustrations of some of the concerns and realities associated with the Catholic identity challenge. Understanding this challenge is similar to peeling an onion. The more layers I peeled away trying to get to the heart of the issue, the deeper and more complex I realized the problem really is. As for the layers that have been peeled away, they represent the different contexts and viewpoints in which the issue is expressed and understood. Therefore, given the multitude of histories, contexts, events, viewpoints and stakeholders associated with the Catholic identity challenge, it is necessary to reduce the issue into manageable pieces to analyze and understand components of the current situation. Therefore, for the purposes of this study, the identity challenge will be

primarily examined in the context of the leadership, governance, and organization of three small American Catholic colleges and universities.

Returning to the Notre Dame illustration, the media coverage brought to the forefront the identity challenges Catholic leaders manage on a recurring basis. The following examples are just a few situations where a challenge to an institution's Catholic identity can arise: in the classroom, such as what is taught and by whom; the governance, organization and operation of the institution; student-life activities and experiences; hiring decisions; and events, such as who is invited to speak on campus. When one of the premier Catholic institutions, the priest-led University of Notre Dame, has its Catholic identity questioned, one wonders how leaders at smaller Catholic institutions handle the issue of identity.

Losing Distinctiveness

In some respects, it could be argued that Catholic colleges and universities are organizations that are perpetually in a state of limbo. Are they Catholic? Are they primarily higher education institutions? Could these colleges and universities legitimately be both? Just what is a Catholic college or university? Critics, such as famous playwright George Bernard Shaw once stated, "a Catholic university is a contradiction in terms" (Dougherty, 2007, para. 1; Hesburgh, 1994; Janet, 2006; Williams, 2002), while others have described it as an oxymoron (Holman, 2006; Williams, 2002). The basis for Shaw's argument "was that a university is an institution based on reason. But Catholicism is based on faith. Since reason and faith are incompatible, a Catholic university is a contradiction" (Dougherty, 2007, para. 1). The

ambiguity associated with defining and understanding the distinctive nature of a Catholic college or university is a core factor in understanding the current dilemma. Buckley (1997) foreshadowed the magnitude and seriousness that could result from the loss of distinctiveness within Catholic higher education when he stated:

For many voices state with increasing urgency that the Catholic university will disappear; that it is already disappearing as a specific reality in American higher education; that the Catholic university will repeat the secularizing history of so many of the very great universities in the United States; that this evanescence of its religious character is inevitable, disclosing gradually the unfaced irrelevance of the religious to the intellectual; that as the university becomes more authentic, more academically distinguished, its Catholic character will proportionately dissipate and disappear. (p. 209)

Overarching apprehension about Catholic identity within the Roman Catholic Church and the weakening of American Catholic culture has also fueled identity worries amongst all Catholic social institutions (Gallin, 2000; Wilcox, 2000). Several specific circumstances have been attributed to the identity concerns in Catholic higher education. Summaries of these factors are as follows:

(1) Reliance on the Laity: Vatican II opened the door for laity involvement in Catholic social institutions and the general Church, which will be discussed in more detail in chapter 2. New governance structures had to be developed to support laity participation and ensure the survival of Catholic organizations. With time, the laity assumed a growing number of positions on college and university trustee boards. These governing boards of both religious and lay trustees indicated a change in control and shift in governance (Gallin, 2000). Hellwig (2005) has argued that the magnitude and necessity of laity involvement in higher education has resulted in the continuing loss of religious tradition, and has caused some institutions to abandon their Catholic identity entirely.

(2) Declining Membership Within Sponsoring Congregations: Another reason is the change in employees and leadership of Catholic colleges and universities. Failure to retain large numbers of educators and administrators who are “committed to maintenance and enhancement of Catholic identity” has contributed to the identity issue (Wilcox, 2000, p. xvi). Historically, members of the sponsoring congregation held positions in the institution as professors; administrators; senior executives, such as presidents, provosts, and vice presidents; and trustees. As founders of the institution, the congregation had direct control over the governance of the institution and was a visible representation of the congregation and Catholicism on campus (Dosen, 2009; Gallin, 2000). As long as there was a human religious presence on campus that promoted the sponsoring congregation’s traditions, values, and ideals, the mission of a Catholic college or university was thought to be safe and its identity assumed (Dosen, 2009). However, the 1960s and 1970s saw a shift in the number of Americans pursuing religious vocations, which resulted in dwindling membership numbers and unfilled position vacancies within the academy.

Over the last 40 years, there has been an astonishing decrease in the number of men and women who have become priests and women religious in America. Using membership data from the United States Conference of Catholic Bishops, the Center for Applied Research in the Apostolate has tracked the decline of religious men and women since 1965. A recent report released by the Center indicates that the total number of priests in the United States in 1965 was 58,632; by 2011 that number had dropped to 39,466. The number of women religious went from 179,954 in 1965 to 55,944 in 2011 (Center for Applied Research in the Apostolate, 2011). These statistics indicate that the

shrinking number of religious men and women is an ongoing problem that may never be resolved.

Burke (2011) and Garber (2008) cite a number of reasons for the decline in the number of religious men and women in the United States. First, it is a simple matter of population change. Family structures have changed dramatically within the last few generations. Years ago, the norm was to have a large family, whereas smaller size families now dominate. As the size of the American family decreased, so too has the number of possible people to enter religious life. Changing American social values and cultural norms (Burke, 2011; Garber 2008) have also been cited for the decline. For example, parents are now less likely to suggest priesthood for their sons, so that post-high school plans typically focus on attending an institution of higher learning or moving directly into the workforce (Garber, 2008). The American worker's penchant for numerous career changes throughout the life span also stands in stark contrast to the lifetime commitment of priesthood. Finally, the vow of celibacy priests are required to take has contributed to the decline in numbers (Garber, 2008). Research undertaken by Schoenherr and Young (1990) illustrates how resignations have also played a part in the declining number of priests.

Parents have also been highly influential in a woman's decision to enter into religious life. According to a 2010 report, *The Profession Class of 2010: Survey of Women Religious Professing Perpetual Vows*, two-thirds of the 68 women religious respondents who did pursue religious life reported having been discouraged from considering a religious vocation. Parents, family members, friends, and classmates were the most frequently cited as being opposed to a woman entering into religious life

(Center for Applied Research in the Apostolate, 2010). Burke (2011) cites that parents discourage a religious vocation for their daughters for multiple reasons, such as the loss of the woman's personal autonomy, fear of losing their child to a congregation, and their desire for grandchildren. The decreasing visibility, awareness, and knowledge of religious life, the increasing roles for lay women in church life, and a desire for marriage and children (Burke, 2011; Wynn, 2005) have also affected the number of women interested in pursuing a religious vocation.

(3) Changing Characteristics: A combination of Catholic higher education mimicking their secular counterparts (Buckley, 1997; Gallin, 2000; Wilcox, 2000) and a new generation of stakeholders has also altered religious identity on campus. Yanikoski (2010) reports that Catholic undergraduate student enrollment has dropped substantially at Catholic higher education institutions over the last 30 years. Approximate figures indicate that in 1979, 259,000 Catholic students were enrolled in Catholic higher education, while only 230,000 were in 2009. Of those Catholic students on campus, Wilcox (2000) has described them as being “unchurched or theologically ignorant of their own faith” and questions “the depth of the religious commitment of the Catholic students” (p. xvi). Furthermore, the increased competition in the marketplace over time has caused some Catholic colleges and universities to abandon Catholic identity via the curriculum and standards and practices in hiring, scholarship, and teaching (Gallin, 2000; Garrett, 2006; Wilcox, 2000).

(4) Finances: Meeting financial obligations became more challenging for Catholic institutions as the number of religious personnel on campus dwindled.³ Prior to the

³ The Roman Catholic Church provides no funding for Catholic colleges and universities (Hellwig, 2000). The one exception to this funding rule is The Catholic University of America, which is “the national

1960s, a Catholic college or university's income was primarily generated from tuition and the contributed services of the sponsoring congregation. "Contributed services" is a practice that requires members of the sponsoring order to give their salaries to the congregation. After the congregation's living expenses have been taken care of, the excess salary money is then disbursed back to the institution. The infusion of these salaries then boosts the college or university's operating budget. Consequently, the continuing loss of religious membership and the new reliance on lay personnel has resulted in the decline of contributed services monies, and an increase in salary expenditures (Gallin, 2000; Supiano, 2008). For some institutions, the decline of religious members equals the loss of millions of dollars from the budget. Faced with the challenge of needing millions to operate an institution, some past and present Catholic colleges and universities have thus downplayed their Catholic identity to seek additional funding from the government (Gallin, 2000).

(5) Pedophilia and Sex-Abuse Scandals: Identity concerns have also been magnified considerably over the last few years by the revelation that Roman Catholic Church authorities have been covering up sex-abuse scandals involving priests and children for over two decades ("Roman Catholic Church," 2011). Burke (2011) reports that the sex abuse scandals have "contributed to a general decline in the desirability and prestige of Catholic vocations" (para. 20). Therefore, given the association of Catholic social institutions to the Roman Catholic Church, all institutions identified as being Catholic have surely been affected by the cover-up in some way. While it is too early to

university of the Catholic Church in the United States" (Hellwig, 2000; The Catholic University of America, 2010, para. 1).

understand the degree to which Catholic higher education has been affected by the sex-abuse scandals, it cannot be ruled out as a factor influencing Catholic identity.

Of the reasons just discussed, the overarching factor for this study will be the declining membership and presence of religious men and women on campus. Specifically, this study will focus on the decline of religious women at three Catholic colleges and universities located in the northeastern region of the United States. Congregations of religious women founded and sponsored each of these institutions. Now, with limited religious women and men on campus, there has been an increasing reliance over the last 50 years on lay leadership to guide and manage Catholic colleges and universities. Referencing this decline of religious women and men on Catholic campuses, Steinfels (1997) poses a serious question: “Who will be invested with the mission of fostering a school’s Catholic identity and its connections to the Catholic community?” (p. 205). DeGioia (2005) asks: “Do lay leaders have the same legitimacy as religious leaders in the stewardship of Catholic universities?” (p. 28). These questions can be followed up with: How will she or he foster mission and maintain Catholic legitimacy?

Purpose of the Study and Research Questions

In light of current identity challenges, the purpose of this study is to understand how senior executives; specifically presidents, provosts, chief student affairs officers, and senior executives for development, define and promote organizational identity and culture at three Catholic colleges and universities. Furthermore, this study will compare the experiences of these senior executives based on the executive’s position as a religious or lay leader at the institution. The research questions guiding this study are as follows:

1) How do senior executives at Catholic colleges and universities define and/or perceive the organizational identity and culture of their institutions? 2) How do senior executives at Catholic colleges and universities define and/or perceive the religious identity and culture of their institutions? 3) How does a Catholic institution simultaneously manage its multiple identities? 4) What type of influence, if any, does a senior executive's position as a religious or lay leader have on the promotion of organizational identity and culture at their institutions?

Significance of the Study

Given that “there is still no agreement as to the appropriate ways that an American Catholic college or university shows forth its Catholicity” (Gallin, 2000, p. 155), this study has potential implications for theory and practice. First, this study examines organizational identity from the perspectives of senior executives (specifically vice presidents, provosts, and presidents) who are responsible for promoting and maintaining the distinctive identity of a Catholic institution. Various strategies for doing so will be discussed in chapter 5. These perspectives will assist in building upon the definition of a Catholic college or university in the twenty-first century by helping to clarify and foster perspectives of Catholic identity. Additionally, the study examines the Catholic identity challenge as it relates to the leadership experiences of both religious and lay executives. Specifically, the changing backgrounds of Catholic college and university presidents and senior executives have implications for the leadership and management of an institution, including its ability to symbolically maintain organizational identity. This study also seeks to enhance current knowledge of academic

leadership with an analysis of how presidents and other senior executives manage identity issues within religiously-affiliated higher education institutions.

Organization of the Dissertation

This dissertation consists of six chapters. Chapter 1 introduces Catholic higher education's identity concerns and the factors that have led to the Catholic identity challenge. Also included in this chapter is the statement of the problem, purpose, and significance of the study. Chapter 2 presents a literature review of related topics in Catholic higher education history and provides the context for the Catholic identity challenge in America. This chapter concludes with the conceptual framework for the study. Chapter 3 focuses on the methods used in the study. This chapter outlines the study's sample, data collection, data analysis strategies, and limitations of the study. Chapter 4 introduces and provides a brief summary of each institution and senior executive included in the study. Background material regarding the institution's founding, academic programs, student experience, and sponsoring congregation is discussed. Information regarding the senior executives includes personal religious identity, educational background, current position, and tenure at the institution. Chapter 5 presents the study's institutional contexts and an analysis of the study's findings. Perspectives from the senior leaders are also shared in this chapter. Chapter 6 provides a synthesis of the study and a discussion of the findings. This chapter concludes with recommendations for further research on Catholic identity and leadership.

Catholic Terms and Definitions

Several salient Catholic terms are used throughout this dissertation, and are defined as follows:

Archbishop: A bishop of a main or metropolitan diocese in an ecclesiastical province (P. J. Kenedy & Sons, 2007, p. A-7).

Bishop: A bishop, by divine institution, carries on the work of the apostles. By reason of episcopal consecration, he shares in the triple apostolic function of teacher of doctrine, priest of sacred worship, and minister of church government. Bishops are responsible for the pastoral care of their dioceses. In addition, bishops have a responsibility to act in council to guide the Church (P. J. Kenedy & Sons, 2007, p. A-7).

Brother (Bro. or Br.): A man who is a member of a religious order, but is not ordained or studying for the priesthood (P. J. Kenedy & Sons, 2007, p. A-7).

Canon Law: A code of ecclesiastical laws governing the Catholic Church. In the Latin or Western Church, the governing code is the 1983 *Code of Canon Law*, a revision of the 1917 *Code of Canon Law* (United States Conference of Catholic Bishops, 2011, para. 12).

Catholic: Greek word for universal (United States Conference of Catholic Bishops, n.d., Section C, para. 12).

Congregation: (1) A term used for some Vatican departments that are responsible for important areas of church life, such as worship and sacraments, the clergy, and saints' causes. (2) The proper legal term for some institutes of men or women religious, all of which are commonly called religious orders. The difference between a religious congregation and a religious order is technical and rarely of significance in news reporting. (3) Any gathering of Christians for worship (United States Conference of Catholic Bishops, 2011, para. 23).

Convent: In common usage, the term refers to a house of women religious (P. J. Kenedy & Sons, 2007, p. A-7).

Charisms: Gifts or graces given by God to persons for the good of others and the Church (United States Conference of Catholic Bishops, n.d., Section C, para. 22).

Deacon, Diaconate: In the Catholic Church, the diaconate is the first of three ranks in ordained ministry. Deacons preparing for the priesthood are transitional deacons. Those not planning to be ordained priests are called permanent deacons. Married men may be ordained permanent deacons, but only unmarried men committed to lifelong celibacy can be ordained deacons if they are planning to become priests (United States Conference of Catholic Bishops, 2011, para. 26).

Diocese: The standard term for a territorial division of the Church, entrusted to a bishop who rules in his own name as local ordinary, and not as a delegate of another. The chief diocese of a province is an archdiocese. It is headed by an archbishop. A diocese is usually limited to a definite territory so that it comprises all the faithful who inhabit that territory (P. J. Kenedy & Sons, 2007, p. A-8).

Ecclesial: Having to do with the church in general or the life of the church (United States Conference of Catholic Bishops, n.d., Section E, para. 2).

Ecclesiastical: Refers to official structures or legal and organizational aspects of the church (United States Conference of Catholic Bishops, n.d., Section E, para. 3).

Ecumenism/Ecumenical Movement: A movement for spiritual understanding and unity among Christians and their churches. The term is also extended to apply to efforts toward greater understanding and cooperation between Christians and members of other faiths (P. J. Kenedy & Sons, 2007, p. A-8).

Encyclical: A pastoral letter addressed by the Pope to the whole Church (United States Conference of Catholic Bishops, n.d., Section E, para. 5).

Laity/Lay: In canon law, anyone not ordained a deacon, priest or bishop is a layperson. In this legal sense women religious (sisters) and unordained men religious (brothers) are laity. In the documents of the Second Vatican Council, however, the laity are those who are neither ordained nor members of a religious order. The Vatican II sense is the one usually intended in most discussions of laypeople and their role in the church (United States Conference of Catholic Bishops, 2011, para. 44).

Layman, woman, person: Any church member who is neither ordained nor a member of a religious order. When the Second Vatican Council spoke of the laity, it used the term in this more common meaning (United States Conference of Catholic Bishops, n.d., Section L, para. 4).

Papal Infallibility: The end result of divine assistance [by or from God] given the pope, wherefore he is prevented from the possibility and liability of error in teachings on faith or morals (United States Conference of Catholic Bishops, n.d., Section P, para. 2).

Parish: A specific community of the Christian faithful within a diocese, having its own church building, under the authority of a pastor who is responsible for providing ministerial service. Most parishes are formed on a geographic basis, but they may be formed along national or ethnic lines (United States Conference of Catholic Bishops, 2011, para. 54).

Religious Priest/Diocesan Priest: Religious, or regular, priests are those who are professed members of a religious order or institute. Religious clergy live according to the rule of their respective orders. In pastoral ministry, they are under the jurisdiction of

their local bishop, as well as the superiors of their order. Diocesan, or secular, priests are under the direction of their local bishop. They commit to serving their congregations and other institutions (P. J. Kenedy & Sons, 2007, p. A-9).

Sponsorship: It refers to the overarching roles, responsibilities, and influence of congregations over the institutions they have founded. From the outset, the term has meant different things to different people. Sponsorship can refer to religious congregations that staff all of a college's principal positions and maintain power over its major decisions. Sponsorship also can describe congregations that own a college's buildings and property but no longer maintain an active role or public presence at the institution. The colleges experience the sponsorship relationship in three ways: through the influence of the members of the congregation present at the college, through the congregation's structural governance control, and through the commingling of resources (Holtzschneider & Morey, 2000, p. 2-3).

Sister (Sr.): The term, in the strictest sense, refers to women religious who belong to institutes which have professed simple vows. However, in everyday usage, the term is used for any woman religious (P. J. Kenedy & Sons, 2007, p. A-10).

United States Conference of Catholic Bishops (USCCB): The national membership organization of the Catholic bishops of the United States, through which they act collegially on pastoral, liturgical and public policy matters affecting the Catholic Church in the United States (United States Conference of Catholic Bishops, 2011, para. 70).

Chapter Two

Literature Review and Conceptual Framework

A crisis is looming within American Catholic higher education. As Catholic colleges and universities analyze their position and set a course for the future, they are faced with a structural reality that threatens their ability to continue as institutions with vibrant religious cultures.... Laypersons have assumed the vast majority of the leadership roles in all of these institutions, and few have the depth or breadth of religious formation and education possessed by the religious men and women who preceded them.

- Morey & Piderit (2006, p. 3)

The purpose of this chapter is two-fold. First, the review will provide an overview of the recent history of Catholic colleges and universities in America. This historical background information focuses on the 1960s, and will assist in understanding the present circumstances under which Catholic colleges and universities function and exist. A review of these multiple contexts will also help to explain how and why identity concerns that surfaced in the 1960s continue today. Second, this review will introduce the conceptual frameworks to be utilized in this study. These frameworks are organizational identity, culture, and leadership.

Catholic Higher Education in the American Context

As a collective entity, American Catholic colleges and universities have had a turbulent existence since the founding of Georgetown University in 1789 (Power, 1958). Motivated by the need for clergy preparation, the expansion of Catholicism, and a Catholic moral education, these Catholic colleges were founded at an astonishing rate (Geiger, 2000; Power, 1958). Unfortunately, these Catholic colleges also had extremely high failure rates. Power (1958) reports that before 1850, three out of four Catholic

colleges failed to survive. Geiger (2000) reports the following life expectancy for Catholic colleges after 1850: “From 1850 to 1890 an average of 33 were started each decade, 70 percent of which ultimately closed....Catholic colleges founded from 1890 to 1910 expired at the astonishing rate of 85 percent” (Geiger, 2000, p. 139). A prominent reason for these closures was the lack of resources to maintain such ambitious Catholic education programs (Geiger, 2000). For the Catholic institutions that did survive, the road towards acceptance was not easy. Fighting anti-Catholic prejudice, these institutions ultimately conformed to state and Protestant college norms for curriculum, governance, and student time to degree completion requirements (Hellwig, 2000).

Today, Catholic higher education institutions comprise a very small percentage of the 3,000-plus colleges and universities in America. The Association of Catholic Colleges and Universities (n.d.) reports the following statistics for Catholic higher education in the United States: 201 Catholic colleges and universities, 28 free-standing seminaries, 9 Catholic colleges and universities with seminaries, and 7 free-standing single purpose institutions. While the mission statements for present-day Catholic higher education institutions vary, providing a moral education is still regarded as fundamental to their mission. Father Ted Hesburgh, former president of the University of Notre Dame, shares the numerous purposes of Catholic universities in his edited book, *The Challenge and Promise of a Catholic University*. He states:

Most basically, this is a place where reason and faith intersect and influence each other, even reinforce each other, as they grapple with all of the problems that face the transmission and growth of knowledge and the multiplication of new and complex moral problems. (1994, p. 372)

Additional purposes of Catholic universities include: providing services to the less fortunate; a community focused on public worship; and being “a place where the church

does its thinking” (Hesburgh, 1994, p. 372). Trainor (2006) notes the centrality of teaching and learning to the mission of Catholic universities and confirms the focus on providing a moral education. He argues:

The principal focus is not on the production of new knowledge but rather on the intellectual and moral qualities of the graduates. Scholarship and research, while pursued at a very high level, are not likely to usurp the primacy of place accorded to the formation of intellect and character. (p. 16)

It is this focus on providing a faith inspired moral education that creates a unique learning environment that distinguishes Catholic higher education from its secular counterparts.

Unique Environmental Challenges to Catholic Higher Education

In his book, *Portraits In Leadership: Six Extraordinary University Presidents*, Arthur Padilla (2005) states that universities are unpredictable organizations that dually affect and are affected by the environments in which they exist. The history of Catholic colleges and universities in America provide ample evidence to support Padilla’s point. Since the founding of Georgetown University in 1789 (Power, 1958), leaders of Catholic colleges and universities have faced many of the same environmental obstacles as their secular counterparts. Leadership issues common to all colleges and universities, such as student access and retention, skyrocketing operating costs, lack of financial resources, and government involvement and oversight have affected secular and non-secular higher education institutions on a recurring basis (Geiger, 2005).

In addition to the aforementioned leadership issues, concerns related to the special mission and purposes of Catholic colleges and universities often pose unique challenges for leaders of these institutions. Examples of these challenges include: its relationship with Roman Catholic Church officials (Gallin, 2000; Garrett, 2006); the shift in

leadership roles from religious men and women to the laity (Gallin, 2000; Holtschneider & Morey, 2000); providing support services for gay, lesbian, and bisexual students (Garanzini, 2007); and its recurring identity challenge (Hesburgh, 1994), also referred to in the literature as the Catholic identity crisis (Dosen, 2009; Morey & Piderit, 2006; Woodward, 2008).

Unique Stakeholder Relationships in Catholic Higher Education

For all college and university presidents, strong relationships with stakeholders are essential for the success of the institution. Stakeholders are defined as “the social actors (meaning groups of individuals or other organizations) who play a role in the survival and success of the organization and who are affected by an organization’s activities—that is, they have a stake in its operations” (Ancona, Kochan, Scully, Van Maanen, & Westney, 1996, Module 9, p. 11). Examples of immediate stakeholders are: trustees; faculty; students; administrators; alumni; parents; employers; local, state, and federal governments; the American public; and the various communities in which the institution operates. However, unlike secular institutions, Catholic colleges and universities have additional unique stakeholders to work with: the Roman Catholic Church (Curran, 1997), the diocesan bishop and the local churches (Pittau, 2000), and the founding sponsoring congregation (Morey & Holtschneider, 2003). These unique stakeholders indicate a complex multidimensional relationship between the Catholic Church and Catholic colleges and universities. The following sections will further explain these relationships.

The Relationship with the Roman Catholic Church

As separate organizational entities, the Roman Catholic Church and American Catholic higher education are multifaceted systems with their own values, identities, and cultures. The complexity of these two systems is that they are bounded to each other via shared religious beliefs and the Code of Canon Law, which “affirms the existence of a juridical link between the Church and a Catholic university” (Miller, 2007, p. 168). Catholic higher education is also considered an arm of the Church (Gallin, 1992) because it is a social ministry providing direct service to the Church (Attridge, 1994). The Church uses colleges and universities as a means of perpetuating beliefs, preaching the Gospel, and keeping alive the fundamentals and teachings of the Catholic faith (Gallin, 1992; Wuerl, 2008). As Hellwig (2000) points out, the use of the word Catholic or the incorporation of the values and beliefs of Catholicism indicates the Church’s responsibility for any initiative, program, or institution that identifies as Catholic. The Church includes Catholic higher education institutions under this umbrella of responsibility. Consequently, it is not uncommon for the Church and American Catholic colleges and universities to disagree over which organization will implement the Catholicity and how it will be done. Fueling the tensions and struggles for control is the complex and specialized nature of American higher education institutions, as well as their accountability to laws (at the local, state, and federal levels) and accrediting bodies (Hellwig, 2000).

Pope John Paul II outlined the responsibilities Catholic higher education has to the Church in the document *Ex corde Ecclesiae*, the official papal document on Catholic

higher education throughout the world. The document clearly states that a Catholic college or university must maintain communion with the universal Church, Holy See, the diocesan bishop, and the local church (John Paul II, 1990, *Ex corde Ecclesiae* Part Two: General Norms Article 5). Additionally, Pope John Paul II formally specified, “a Catholic university will contribute to the Church’s work of evangelization” (John Paul II, 1990, *Ex corde Ecclesiae* Part Two: General Norms Article 5).

The Relationships with the Diocesan Bishop and Local Parish

A well functioning relationship between Catholic college and university leaders and the diocesan bishop is essential. Pittau (2000) points out that the president must be cognizant that the bishop and local parish are major constituencies that should be informed of decisions and actions. This is especially important because the bishop is recognized as a representative of the Catholic Church. Pope John Paul II specified the role of the bishop in Catholic higher education in the General Norms of *Ex corde Ecclesiae*. The responsibilities of the bishop to the colleges and universities within his diocese include: the authority to issue a mandatum to theology faculty; promoting the welfare of Catholic colleges and universities; preserving and strengthening Catholic character; and resolving any character issues that may occur (John Paul II, 1990, *Ex corde Ecclesiae* Part Two: General Norms Article 5). Catholic higher education institutions are also expected to collaborate with the local diocese and parishes “as the need and opportunity arise” (Hellwig, 2003, p. 31).

The Relationship with the Sponsoring Congregation

The overwhelming majority of Catholic colleges and universities in the United States were founded by sponsoring congregations of men or women, although there are two notable exceptions.⁴ The mission of these institutions was “to provide a academically excellent education in the context of the Catholic faith and in the environment of Catholic life” (Wuerl, 2008, “Beginnings,” para. 2). These colleges and universities were shaped by the congregation’s values (Morey & Holtschneider, 2003), were initially founded to serve the emergent immigrant population in America (Hayes, 2000), and shared civil incorporation with their religious congregations (Holtschneider & Morey, 2000).

Although the number of members in a sponsoring congregation has dwindled, the congregation’s commitment to Catholic higher education is still evident in the various roles and responsibilities it has to its institution(s). Morey and Holtschneider (2003) describe the roles of sponsors as follows: “Congregational sponsors interpret and hold the institution accountable for the mission, provide institutional stability, catalyze institutional change, contribute financially, and in most cases, establish the tie between the colleges and the ecclesial authority of the Church” (p. 55). In essence, a sponsoring congregation could be viewed as the backbone of the Catholic college or university, for it is the relationship between the sponsoring congregation and the institution that allows a college or university to call itself Catholic (Morey & Holtschneider, 2003). Additionally,

⁴ Two examples of institutions that were not founded by religious congregations are the Catholic University of America and Sacred Heart University. The Catholic University of America was founded in 1887 by the United States Bishops and is recognized “as the national university of the Catholic Church in the United States” (The Catholic University of America, 2010, para.1). In 1963, Bishop Walter Curtis of the Diocese of Bridgeport, Connecticut founded Sacred Heart University. A forward-thinking leader, Bishop Curtis founded Sacred Heart University with the direct intention that laity lead the institution (Cernera, 2005; Sacred Heart University, 2011).

bylaws, governing documents, and sponsoring agreements have been “designed to ensure that the college or university continues to be faithful to its founding mission and spirit” (Holtschneider & Morey, 2000, p. 5).

The 1960s: A Decade of Change

For the United States, the 1960s was a decade fraught with conflicts and crises. Well known for the Civil Rights and Feminist Movements, the Vietnam War, and the assassinations of prominent leaders John F. Kennedy, Malcolm X, Martin Luther King, Jr., and Robert F. Kennedy, this was also a decade of great change. As the social, political, and cultural climates of America shifted, so too did the higher education environment. The 1960s were the tail-end of what historian John Thelin (2004) refers to as the “Golden Age” (1945-1970) of American higher education. The Golden Age brought long-term changes within the higher education system. Examples of these changes include: the expansion of different types of higher education institutions; greater student access and enrollment; the inclusion of more female and minority students; the influx of federal monies for research; and an upsurge in federal and state legislation and oversight of the institutions. Additionally, as public demand for accountability, efficiency, and positive results increased, so too did the size and complexity of American colleges and universities. This time period indefinitely altered the context of American higher education (Cohen, 1998; Gallin, 2000; Geiger, 2005; Thelin, 2004). Colleges and universities across the nation needed to adapt (Cameron, 2000) to the changes brought on by the Golden Age in order to remain relevant, prosper and survive.

Niche colleges and universities (historically Black, religiously-affiliated, tribal, and women’s) were required to confront the aforementioned changes while also

managing challenges unique to their position and mission within the market. Specific challenges unique to Catholic higher education in the 1960s were: the declining enrollment of Catholic students; a transition in governance from primarily religious to lay trustees; a decreasing commitment to the religious character of an institution as the faculty became comprised mainly of laity; and growing competition with secular institutions (Morey & Holtschneider, 2005). Similar to mainstream American higher education, these challenges required Catholic colleges and universities to adopt strategies in order to survive. These survival strategies included shifting from single-sex to co-educational institutions, and changes to the curriculum and marketing plans so that the institution could recruit non-Catholic students (Morey & Holtschneider, 2005). The 1960s were clearly a turning point for all American Catholic colleges and universities.

Vatican Council II

For Catholics around the world, the 1960s was also the decade of Vatican Council II.⁵ Pope John XXIII, leader of the Roman Catholic Church, convened bishops from around the world for Vatican Council II in 1962 (Dosen, 2009). More commonly known as Vatican II, the Council's work was considered a boundary-shifting event (Dillon, 1999) and has been described by Hellwig (2000) as "a veritable earthquake in Catholic thinking about the church" (p. 27). Dosen (2009) states that the work of Vatican II "slowly changed the face of the Church" (p. 14). He writes:

⁵ Convened by Pope Pius IX, Vatican Council I (1869-1870) primarily focused on papal infallibility and the Catholic faith. Only two doctrinal constitutions were developed and disseminated from the Council: *Dei Filius*, a schema which addressed faith, reason, and their interrelations; and *Pastor Aeternus*, which focused on papal authority and the pope's absolute righteousness on matters of faith and morality. Due to the Franco-Prussian War, Vatican I was suspended by Pope Pius IX before the Council's agenda could be fully completed (Hales, 1962; Hennesey, 2003).

The council, while maintaining a continued commitment to essential Church dogmas, sought to renovate Church practice in the contemporary world in light of the Gospel. The result was a movement within the Church from focusing its ministry internally, toward those already in the Church, to seeing those already in the Church as collaborators with the clergy in a ministry outward, into the wider world. This was a horizontal shift. The Church had metaphorically moved to a new place. (Dosen, 2009, p. 14)

The primary purposes of Vatican II were to address the concerns of Church elites and laity over Church hierarchy and authority, and to bring the Church into the modern world (Dillon, 1999; Gleason, 1995; Hellwig, 2000; Turner, 1998). Garrett (2006) states that it was Pope John XXIII's hope "to move Catholics from a position of isolation of modern culture to one of involvement in contemporary culture" (p. 238). When Vatican II ended in 1965, it was evident that the Council's work had changed Catholic culture and tradition throughout the world. Reaction to Vatican II was mixed.

Some in the Church looked out and saw a new vision-horizon, as it were; others looked out and imagined what might lie beyond the horizon, yet others, looked out at the view, and longed to return to the security from where they had come. (Dosen, 2009, p. 14)

Despite the mixed feelings, Vatican II spurred action by Catholic college and university presidents to clarify the need for academic freedom and institutional autonomy from the Church. The International Federation of Colleges and Universities recognized the need for a statement that would align with the Vatican II document, *The Church in the Modern World*. The statement would also need to explicate the purpose and distinctive nature of Catholic higher education, and the need for autonomy in matters of academic freedom and institutional self-governance (Gallin, 1992, 2000). Under the leadership of the University of Notre Dame President, Father Theodore Hesburgh, the regional International Federation of Colleges and Universities developed *The Nature of*

the Contemporary Catholic University in 1967.⁶ This document “has often been acclaimed as a statement of independence from the church by Catholic colleges and universities in the United States” because it called for autonomy and academic freedom from religious and lay authority whose positions and responsibilities lay outside of academia (Gallin, 2000, p. 56). Opposing viewpoints on the document soon developed, with one side viewing the autonomy as a necessary and legitimate claim, while others believed the statement was the beginning of secularization for Catholic higher education (Gallin, 2000).

Ex corde Ecclesiae

The seriousness of the Catholic identity issues in higher education came to the forefront on August 15, 1990, when Pope John Paul II issued *Ex corde Ecclesiae*, an apostolic constitution⁷ that means “out of the heart of the church” (Maguire, 2002, p. 46). *Ex corde Ecclesiae* is designated as the official papal document on Catholic higher education throughout the world. Conlogue and Broughton (2001) describe the purpose of the document as follows:

Ex corde ecclesiae defines the mission and identity of Catholic higher education, explains the relationship between the university and the Church, and explores the ways in which Christian faith should animate a college community. In addition, the document discusses the proper roles of lay, religious, Catholic, and non-Catholic people within the university, characterizes the necessary tension between the university and the culture it finds itself within, and underscores the mission of the university as a vehicle of evangelization. (p. 7)

⁶*The Nature of the Contemporary Catholic University* would eventually inform *The Catholic University in the Modern World*, a well-supported document because of its focus on autonomy and academic freedom. This document also addressed identity concerns by broadly outlining the characteristics of all Catholic colleges and excluding juridical norms (Gallin, 1992).

⁷ Also referred to as a papal decree.

Pope John Paul II's rationale for releasing *Ex corde Ecclesiae* was to renew discussions on how Catholic higher education could continue to be "true to their religious missions while being viable institutions of higher learning wherein faculty members are free to work as researchers and teachers who can meet the same objective performance evaluation criteria as their professional colleagues" in the academy (Russo & Gregory, 2007, p. 148). Via *Ex corde Ecclesiae*, Pope John Paul II outlined the academic community's responsibility for Catholic identity, and called for the development of Church laws to strengthen Catholic identity at all schools (Schaeffer, 1999). The intention was to have the mission, purpose, and values of Catholicism transmitted through teaching, research, and service (John Paul II, 1990, *Ex corde Ecclesiae* Part Two: General Norms Article 2). *Ex corde Ecclesiae* also calls "for a majority of a school's faculty and board 'to the extent possible' to be composed of Catholics demonstrably committed to the church" (Schaeffer, 1999, p. 12). The introduction of *Ex corde Ecclesiae* was a turning point for American Catholic higher education. Its release was viewed as an attempt by the Church to impose control over the institutions (Bollag, 2005), and indicated how influential the Church could be in the areas of faculty hiring, teaching and research.

An Attack on Academic Freedom

Opponents of *Ex corde Ecclesiae* in America have deemed the document and its intended Church laws and norms as a threat to institutional autonomy and an assault on academic freedom (Maguire, 2002; Russo & Gregory, 2007). Academic freedom for American faculty is a cornerstone of higher education and one of its strongest values. In the 1940 Statement of Principles on Academic Freedom and Tenure, the American

Association of University Professors and the Association of American Colleges stressed the importance of academic freedom by stating:

The purpose of this statement is to promote public understanding and support of academic freedom and tenure and agreement upon procedures to ensure them in colleges and universities. Institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher or the institution as a whole.⁸ The common good depends upon the free search for truth and its free exposition.

Academic freedom is essential to these purposes and applies to both teaching and research. Freedom in research is fundamental to the advancement of truth. Academic freedom in its teaching aspect is fundamental for the protection of the rights of the teacher in teaching and of the student to freedom in learning. It carries with it duties correlative with rights. (1940, para. 3-4)

The 1940 Statement also stated that: “Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment” (American Association of University Professors & Association of American Colleges, 1940, Academic Freedom section, para. 2). Following up on this Statement, the American Association of University Professors and the Association of American Colleges released Interpretive Comments to the Council of the American Association of University Professors in 1970. These Comments included a new position on academic freedom at church-related institutions. The Comment put forth was: “Most church-related institutions no longer need or desire the departure from the principle of academic freedom implied in the 1940 Statement, and we do not now endorse such a departure” (American Association of University Professors & Association of American Colleges, 1970, 1970 Interpretive Comments section, para. 6, no. 3). Consequently, *Ex corde Ecclesiae* appeared to be a direct attack on academic freedom.

⁸ The first endnote of the Statement is placed in this location. The endnote reads: “The word ‘teacher’ as used in this document is understood to include the investigator who is attached to an academic institution without teaching duties” (American Association of University Professors & Association of American Colleges, 1940, Endnote section, para. 1).

The primary criticism of *Ex corde Ecclesiae* in the United States is the “requirement that all theologians obtain a mandatum, a certificate from the local bishop attesting that what they taught was approved by the church” (Bollag, 2005, “‘Ex Corde’ Effect Softened,” para. 4). Maguire (2002) elaborates on the purpose of the mandatum and the consequences for failing to comply with it by stating:

The announced purpose of the mandate is to ensure that the teaching of Catholic theologians is in ‘full communion with the Catholic Church.’ The bishops recognize the professors’ ‘lawful freedom of inquiry’ but make the point that not all ‘freedom of inquiry’ is lawful. The bishops stress the professors’ obligation ‘to refrain from putting forth as Catholic teaching anything contrary to the church’s magisterium.’ The Latin term magisterium means teaching office, but in the official language of the church hierarchy it means the teachings of bishops and the pope. Thus the mandate could be denied or withdrawn if the local bishop deems that the professor is not in accord with hierarchical teaching. Any appeal by the professor would have to adhere to ‘the general principles of canon law,’ that is, Roman Catholic Church law, not to systems of academic due process. (p. 46)

In essence, the mandatum is a means for the Roman Catholic Church to monitor theologian faculty, and to make sure that students are not taught anything that opposes Catholic teachings and values. This type of required mandate is in direct conflict with the values of academic freedom in higher education and the 1940 Statement put forth by the American Association of University Professors and the Association of American Colleges.

Regardless of the debates and criticisms of *Ex corde Ecclesiae*, American bishops pressed forward with the Pope’s decree. To implement *Ex corde Ecclesiae* in America, the National Conference of Catholic Bishops approved *The Application of Ex corde Ecclesiae for the United States* in 1999. The purpose of the norms included in *The Application of Ex corde Ecclesiae for the United States* “is to assist Catholic colleges and universities in their internal process of reviewing their Catholic identity and clarifying

their essential mission and goals” (National Conference of Catholic Bishops, 2000, Part Two: Particular Norms section, para. 1). Currently, *The Application of Ex corde Ecclesiae for the United States* is undergoing a 10-year review by the United States Conference of Catholic Bishops. It is hoped that the review “will yield an appreciation of the positive developments and remaining challenges in our collaborative efforts to ensure the implementation of *Ex corde Ecclesiae* in the United States” (United States Conference of Catholic Bishops Committee on Catholic Education, 2010, para. 1).

The preceding sections illuminated the Catholic identity challenge and the contexts in which it has transpired. The next section of this chapter will present the conceptual frameworks utilized for this study. These frameworks are organizational identity, culture, and leadership. Focusing specifically on the declining membership of religious women, a framework for understanding the implications of leadership changes on organizational identity and culture is presented. The importance of these concepts to the stability and life of an organization is also discussed.

Conceptual Frameworks of Organizational Identity, Culture, and Leadership The Organization and Governance of American Higher Education Institutions

The organization and governance higher education literature provides an overarching framework for this study. Using an open-systems perspective (Scott & Davis, 2007), the concepts of organizational identity, culture, and leadership will guide the study and subsequent analysis. Originating from the social sciences and business literature, higher education scholars and practitioners have adopted these concepts to explain management practices, actions, and decision-making within a university setting. Therefore, the inclusion of organization and governance literature to this study is

important because it is what differentiates universities from business organizations (Birnbaum, 1988). Broadly defined by Birnbaum (1988), governance refers “to the structures and processes through which institutional participants interact with and influence each other and communicate with the larger environment” (p. 4). Governance within each university is unique to the organization, and therefore a one-size-fits-all solution to challenges and problems within the higher education sector are unlikely.

The Effects of Multiple Environments on a College or University

In the higher education literature, colleges and universities are routinely described as complex, unpredictable organizations that operate and function within an open system (Birnbaum, 1983, 1988; Bolman & Deal, 2008; Padilla, 2005; Scott & Davis, 2007; Sporn, 1996). The open system perspective focuses on: the role of the environment (Birnbaum, 1983; Morgan, 1997; Scott & Davis, 2007); the importance and interdependence of loosely coupled (Weick, 2000) organizational subgroups working together to keep the organization stable and operating; and “the attempt to establish congruencies or ‘alignments’ between different systems and to identify and eliminate potential dysfunctions” (Morgan, 1997, p. 42). Essentially, an open-systems perspective acknowledges that organizations must interact with their environments to function and survive. Subgroup interdependence and aligning with different systems are means by which organizations manage environmental interactions and minimize vulnerability (Birnbaum, 1988; Morgan, 1997; Scott & Davis, 2007). In the context of higher education, these “organizations exist in socially constructed systems” (Tierney, 1987, p. 64), and thereby may possess multiple identities or an ambiguous identity in order to react quickly to changing environments (Gahmberg, 1990; Gioia, 1998; Morgan, 1997).

Higher education institutions are also susceptible to multiple environmental influences that are capable of altering the organization's structures, functions, and existence (Birnbaum, 1983; Peterson, 2007). As a response mechanism to these various environmental influences, universities enlist their own governance processes and structures to aid in decision-making, and to find solutions to organizational dilemmas (Birnbaum, 1988). External environmental changes typically require a university's internal governance to adapt and respond (Mortimer & Sathre, 2007). Dosen's (2009) historical study of identity and governance transitions at six American Catholic higher education institutions in the late 1960s demonstrates how the environment influences identity and changes in the governance system of a college or university. A confluence of factors, such as the increasing role of the laity in the life of the Church; the failure of religious congregations to be able to effectively govern a growing institution; and the increasingly complex nature of Catholic colleges and universities necessitated the inclusion of the laity in the governance of these institutions (Dosen, 2009). While acknowledging Catholic higher education's historical context and identity concerns, this study focuses on current understandings of organizational and religious identities, given the steady decline and changing roles of sisters.

Organizational Identity

Introduced by Albert and Whetten in 1985, organizational identity reflects the essence of an organization (Gioia, 1998) and its unique characteristics that separate it from other organizations. It has been defined "as that which is central, enduring, and distinctive about an organization's character" (Gioia, Schultz, & Corley, 2000, p. 63). Pratt and Foreman (2000) "posit that organizations have multiple organizational identities

when different conceptualizations exist regarding what is central, distinctive, and enduring about the organization” (p. 20). Organizational identity distinguishes an organization from others because of something important and essential about the organization (Albert & Whetten, 1985; Alvesson & Empson, 2006; Gioia, 1998; Whetten, 2006; Whetten & Godfrey, 1998). Organizational attributes, such as core values and culture, reflect organizational identity (Elsbach & Kramer, 1996). For example, Catholic universities’ identity and distinctiveness from other secular or religiously-affiliated universities may be attributed to: the presence of the Church and sponsoring congregation; curricular requirements in religious or theological studies; educating and training priests; Catholic formation; and the employment of religious and lay Catholic faculty who are knowledgeable about Catholic tradition (Bird, 1994; Buckley, 1997; Burrell, 1994; Morey & Piderit, 2006).

The Functions of Organizational Identity

Organizational identity has several functions. The first use is by social scientists “to define and characterize certain aspects of organizations,” and the second use is conceptual, whereby organizations use it “to characterize aspects of themselves (i.e., identity as a self-reflective question)” (Albert & Whetten, 1985, p. 264). Identity questions such as: “Who are we?” [*sic*] “What kind of business are we in?” or “What do we want to be?” are asked by organizational leaders to aid in decision-making and sense making (Albert & Whetten, 1985, p. 265; Elsbach & Kramer, 1996; Gioia & Thomas, 1996; Whetten, 2006). For leaders, these questions are also used to highlight what makes the organization distinctive, which is particularly instrumental when formulating strategic directions or undertaking organizational change (Albert & Whetten, 1985; Gioia, 1998;

Gioia et al., 2000; Gioia & Thomas, 1996; Whetten, 2006). In management, it is a means by which leaders can foster cultural integration, direct organizational action, formulate group identity, and promote organizational coherence, cooperativeness, solidarity and meaning (Gioia, 1998; Tierney, 1987).

Interrelated with organizational identity is the concept of image. An image is how an organization (and/or its leadership team) perceives how outsiders view, think and judge the organization (Dutton & Dukerich, 1991; Gioia, 1998; Gioia et al., 2000).

Image is similar to reputation (Whetten, 2006). A new or future image can shape a new identity when an organization is trying to change its existing identity (Gioia, 1998).

Hatch and Schultz (1997) argue that image and organizational identity can mutually influence each other.

Analysis from Dutton and Dukerich's (1991) study on the homeless problem at the Port Authority of New York and New Jersey's facilities revealed a third use for organizational identity, which is that it "filters and molds an organization's interpretation of and action on an issue" (p. 520). In this case study, Port Authority officials used organizational identity and image to interpret, adapt, and respond to the rising number of homeless people loitering at their transportation hubs. The study also revealed that organizational identity could be used to evaluate how well an organization responds to an issue, and that image matters in organizational identity (Dutton & Dukerich, 1991; Gioia, 1998).

In contrast to Albert and Whetten's (1985) description of organizational identity, other scholars have argued that image (Gioia, 1998; Gioia & Thomas 1996) allows organizational identity to be evolving, unstable, fluid, and "frequently up for redefinition

and revision by organization members” (Gioia et al., 2000, p. 64). In a two-phase study on strategic change in academia, Gioia and Thomas (1996) researched identity, image, and issue interpretation and determined that identity needs to be malleable for intentional and substantive organizational change to occur. By creating and sharing idealized future images of the organization with employees, “top managers can induce identity changes by working toward the desired future image” (Gioia & Thomas, 1996, p. 399).

In summary, organizational identity has been defined “as that which is central, enduring, and distinctive about an organization’s character” (Gioia et al., 2000, p. 63). Organizational identity can be utilized to differentiate one organization from another, and can assist leaders in decision-making, sense-making, strategic planning, and organizational change (Albert & Whetten, 1985; Elsbach & Kramer, 1996; Gioia, 1998; Gioia et al., 2000; Gioia & Thomas, 1996; Whetten, 2006). Identity can be altered or a new identity can be created when leaders and managers invoke a new image of an organization (Gioia, 1998; Gioia & Thomas, 1996).

Organizational Identity Studies in Catholic Higher Education

Identity studies are limited within the Catholic higher education literature. After conducting a content analysis of Catholic higher education literature, Janosik (1999) developed a framework for specifying Catholic identity. In this framework, Janosik (1999) argues that identity emerges and is reinforced from three overarching influences. First are the external influences that consist of: the higher education system in the United States; the institution’s setting and location; and the relationship between the institution and the hierarchy of the Roman Catholic Church. Second are the internal influences such as: the academic curriculum; the continuing involvement of the sponsoring congregation;

observance and continued support of the founding congregation's values and mission; and the governance structure of the institution. The final influence is co-curricular programming. Such programming supports an ecumenical community, and focuses on religious formation, spirituality, and social justice in the Catholic tradition (Janosik, 1999). In 2000, Janosik continued his work by reviewing church-related literature in higher education. His analysis indicated that "church-relatedness is fundamental to sustaining the distinctive identity of institutions which claim religious affiliation" (p. 52). Therefore, to remain distinctive, Catholic higher education will have to work closely with the Roman Catholic Church (Janosik, 2000).

While there is an absence of Catholic identity research, it is still on the minds of those affiliated with Catholic higher education. Hellwig (2000), late Executive Director of the Association of Catholic Colleges and Universities, has indicated that the focus of the organization is to support institutions in their management and promotion of Catholic identity. Another organization promoting Catholic identity in higher education is The Cardinal Newman Society. A key component of the Society's mission "is to help renew and strengthen Catholic identity" on college and university campuses (The Cardinal Newman Society, 2011, "About Us," para. 1). Additionally, Catholic higher education institutions have sought to explore and further understand Catholic identity on their respective campuses. An interesting example is Gonzaga University's "Too Catholic or Not Catholic Enough" Town Hall, sponsored by the university's Campus Climate Committee in 2010. The focus of the meeting was for students, faculty and staff to examine campus climate survey results and discuss Gonzaga's Catholic identity in small groups. The meeting also included the opportunity for attendees to leave questions for

the committee. The questions primarily focused on Catholic identity, the concerns of non-Catholic and LGBT students, faculty and staff training, curricular offerings, and campus clubs and events. To facilitate greater understanding of the issues and concerns, answers to the submitted questions were made public on the Town Halls Web site (Gonzaga University, 2010).

Culture

“Culture” is an anthropological and sociological term that has been incorporated into other academic disciplines over time. Within the organizational studies literature, culture is viewed as the context in which organizational identity forms and develops (Hatch & Schultz, 1997). The usefulness of culture lies in its ability to help people understand the complex nature of an organization and its operations (Peterson & Spencer, 2000). Rhoads and Tierney (1992) assert that organizations are cultures. While there is general agreement that culture is a fundamental aspect of all organizations, it is an abstract concept that is difficult to define. Scholars have debated the definition, purpose, use, function, and rationale for studying culture for decades (Schein, 2004).

Understanding Culture

Schein (2004) posits that culture should be viewed as the complete shared learning of a group. Tierney (1988) argues that culture is grounded within shared assumptions of organizational members. For Masland (1985), culture focuses on the shared values, beliefs, and ideologies that are exclusive to each college and university, whereas Dill (1982) defines organizational culture as “the shared beliefs, ideologies, or dogma of a group which impel individuals to action and give their actions meaning” (p.

307). Kuh and Whitt (2000) assert, “because culture is bound to a context, every institution’s culture is different” (p. 162). For Lee (2003), “a culture is a very complex social reality” (p. 46).

Uses of Culture

Organizations have many uses for culture. Culture provides members with a sense of organizational identity (Peterson & Spencer, 2000); stability and continuity (Masland, 1985); it influences organizational and employee behavior (Masland, 1985; Shafritz, Ott, & Jang, 2005); and binds people together through the socialization process (Tierney, 2008). Culture also affects an organization’s adaptation to its environments, change processes, strategy, and effectiveness (Smart & Hamm, 1993; Smart, Kuh, & Tierney, 1997; Sporn, 1996; Tierney, 2008). Additionally, culture reflects and expresses organizational identity (Chaffee & Tierney, 1988) and aids in decision-making (Kuh & Whitt, 2000). Within a college or university context, culture influences presidential selection, curriculum, administration, and campus life (Kolman, Hossler, Perko, & Catania, 1987; Kuh & Whitt, 2000; Masland, 1985).

The aforementioned descriptions, definitions, and uses of culture require a researcher to decide upon the meaning and framework of culture to be used to guide a study. For this study, the following definition developed by Kuh and Whitt (2000), clarifies the purpose and importance of institutional culture in higher education. Their definition is:

the collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in an institute of higher education and provide a frame of reference within which to interpret the meaning of events and actions on and off campus. (p. 162)

Expressions of Culture

In higher education, culture is manifested in several forms. Narratives, such as myths, legends, sagas, and stories are cultural expressions that aid in understanding an institution and its environment. Sagas, a form of narrative, are intended to create unity within the organization by relaying special historical accomplishments of a group (Clark, 2000). Sharing stories of important individuals (deemed heroes), who have either founded the institution or represent the values of it (Masland, 1985) is another means of transmitting culture (Pettigrew, 1979). Within Catholic higher education, sponsoring congregations would be an example of organizational heroes because of their roles in founding and building an institution. Stories of humble beginnings, such as starting in a rented room of a livery stable (Abdo, 2012) or overcoming adversity, like rebuilding after a fire (Holy Cross, n.d.) are organizational sagas that create and build community. Symbols are another form of culture. Symbols can be objects, such as an institutional seal or school mascot; settings, such as buildings on campus; and performers, people who represent the institution internally and externally (Toma, Dubrow, & Hartley, 2005). Dress can also be symbolic of an organization, its culture, and an individual's role within the institution (Pettigrew, 1979; Pratt & Rafaeli, 1997). Two examples of symbolic dress in the Catholic Church would be the habits worn by religious women and the cassock, or robe worn by religious men.

Additional means of observing culture are artifacts, values, and assumptions (Kuh & Whitt, 2000; Morey & Piderit, 2006; Richardson, 1994). Artifacts are meaningful and emotional symbols of a culture. Some examples of artifacts are language, rules, procedures, ceremonies, rituals, customs, and sagas (Kuh & Whitt, 2000; Richardson,

1994). In Catholic higher education, an artifact could be the celebration of Mass daily on campus. Janosik (2000) argues that Catholic institutions are artifacts of the Roman Catholic Church. Values are widely held beliefs about the importance of goals, activities, feelings and relationships. Illustrations of values in higher education are professional autonomy for faculty, shared governance and academic freedom (Kuh & Whitt, 2000; Richardson, 1994; Schuster & Finkelstein, 2006). The final aspect of culture is assumptions, which are defined as “the underlying beliefs that undergird artifacts and values” (Richardson, 1994, p. 16). Referencing Schein, Kuh and Whitt (2000) state that assumptions and beliefs “are learned responses to threats to institutional survival and exert a powerful influence over what people think about, what they perceive to be important, how they feel about things, and what they do” (p. 169). In Catholic higher education, assumptions could be the various circumstances cited for the loss of Catholic identity on campus. The linkages and importance of artifacts, values, and assumptions on a college or university’s culture creates an institutional shared meaning within a community.

In summary, the importance of culture in an organization or for its members cannot be underestimated. Culture has been described as “the medium from which organizational identity grows and mission flows” (Morey & Piderit, 2006, p. 21). It can be used in different ways to understand an organization, an event, or a leader or group’s decisions (Kuh & Whitt, 2000; Richardson, 1994; Scott & Davis, 2007). Culture can also be viewed as an example of something an organization has or is (Cameron & Ettington, 1988; Scott & Davis, 2007). Via shared assumptions and history, culture assists leaders in identifying priority issues while also providing stability and protection for an

organization's members (Richardson, 1994; Schein, 2005). For example, via *Ex corde Ecclesiae*, Pope John Paul II as the leader of the Roman Catholic Church, recognized and called attention to the need for a stronger Catholic identity and culture on campus.

Leadership

Like culture, leadership is an ambiguous concept with many different meanings and purposes (Bensimon & Neumann, 1993). Historically, leadership had been primarily viewed within a hierarchy, with one person holding the power and top position within the organization or group (Kezar, Carducci, & Contreras-McGavin, 2006). Now, definitions of leadership typically include references to groups, organizations, structures, influence, goal attainment, and interpersonal relationships (Andersen, 2006; Hitt, Miller, & Colella, 2006). Leadership has shifted away from being hierarchical to a more collaborative or team approach (Bensimon & Neumann, 1993). Identifying influence as a key component of leadership, prominent scholar James MacGregor Burns reconceptualized leadership in the late 1970s. Burns (1978) defined “leadership as leaders inducing followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers” (p. 19). Over a decade later, Rost (1993) described leadership as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). Komives, Lucas, and McMahon (1998) regarded “leadership as a relational process of people together attempting to accomplish change or make a difference to benefit the common good” (p. 11). These definitions indicate the current relational focus of leadership, which includes the ability of leaders to influence others to act toward a greater good.

Within the context of higher education organizations, leadership has been described as a moral act (Birnbaum, 1992) and “an integrative process of sense making, choice, and action that influences groups and individuals to pursue shared goals in the context of change and conflict” (Morill, 2007, p. 40). Leadership is now regarded as a socially constructed phenomenon (Komives et al., 1998) and is therefore “defined anew in each social circumstance and cultural environment” (Burkhardt, 2002, p. 148). Hearn (2006) summarizes the complexities of higher education leadership when he states:

Leadership must reflect the nature and purpose of the institution and be exercised in conformity with the mission and structure being served. There is no such thing as leadership generically effective in every situation. There is only leadership in a specific institutional context. (p. 162)

Popular Approaches to Studying Leadership

The phenomena of leadership and followership were highly influential in the development of early leadership theories. Beginning in the mid-1800s to the early 1900s, the earliest leadership theory was the “great man” approach (Komives et al., 1998). Great man theories were based on three primary assumptions: leadership is hereditary; “leaders are born, not made”; and “leaders have natural abilities of power and influence” (Komives et al., 1998, p. 36).

Trait theories followed the great man approach from 1907-1947 (Komives et al., 1998). These theories viewed leadership as natural for some individuals. Trait theorists argued that certain characteristics and qualities, manifested in a person’s physical presence or personality, could indicate if one was a leader or a follower (Kezar et al., 2006; Komives et al., 1998; Northouse, 2004; Padilla, 2005; Yukl, 2006).

The behavior approach followed after trait theories. This approach consists of two research subcategories: managerial work and effective leadership behavior (Yukl,

2006). The behavior approach focuses on what leaders do rather than who leaders are (Northouse, 2004). Using this theory, leader behavior is examined in relation to how the leader approaches tasks and relationships with subordinates (Kezar et al., 2006; Northouse, 2004; Padilla, 2005).

Contingency and situational leadership theories focus on the leader's style in relation to the context or situation. These theories argue that a leader's style or behavior should adapt to the situation and/or people's needs (Kezar et al., 2006; Komives et al., 1998; Northouse, 2004). Northouse (2004) explains contingency theory as trying "to match leaders to appropriate situations. It is called contingency because it suggests that a leader's effectiveness depends on how well the leader's style fits the context.... Effective leadership is contingent on matching a leader's style to the right setting" (p. 109). While not a theory, the popular situational leadership model developed by Hersey and Blanchard fits into this category. The model "explains how to match the leadership style to the readiness of the group members" (Dubrin, 2001, p. 159). Additionally, the situational approach requires leaders to have style flexibility in order to meet the needs of their employees (Northouse, 2004).

Power and influence theories view "leadership as a social exchange process characterized by the acquisition and demonstration of power" (Kezar et al., 2006, p. 7). These approaches seek to understand how leaders affect others. For example, leaders can use persuasion or rewards to get followers to do what the leader wants (Komives et al., 1998; Northouse, 2004). Three well-known power and influence theories are charismatic, transactional, and transformational leadership.

Yukl (2006) explains that charismatic leadership is not based on traditional or formal authority. Instead, charismatic leadership is rooted in “follower perceptions that the leader is endowed with exceptional qualities” (p. 249). Presidents Obama, Clinton, and Reagan, Civil Rights leader Martin Luther King Jr., and Christian evangelist Billy Graham are all examples of prominent charismatic leaders in American history.

Transactional leadership, the second theory, is the exchange of goods or benefits between leaders and followers (Komives et al., 1998; Northouse, 2004; Yukl, 2006). A common example of transactional leadership occurs in political realms. Politicians will frequently ask the public to vote for them based on campaign issues, such as lowering taxes, giving priority to funding schools, and improving national security. The rationale is: “If you vote for me, I’ll do this for you.” Transactional leadership is also prominent in employment situations, as the boss rewards the employee for work completed.

The third power and influence theory is transformational leadership, which “appeals to the moral values of followers in an attempt to raise their consciousness about ethical issues and to mobilize their energy and resources to reform institutions” (Yukl, 2006, p. 249). According to Komives et al. (1998), the end goal of transformational leadership “is that both leaders and followers raise each other to higher ethical aspirations and conduct” (p. 43). Hitt et al. (2009) share the following three actions an individual must do to be deemed a transformational leader. First, “they increase followers’ awareness of the importance of pursuing a vision or mission, and the strategy required”; second, “they encourage followers to place the interests of the unit, organization, or larger collective before their own personal interests”; and third, “they raise followers’ aspirations so that they continuously try to develop and improve themselves while

striving for higher levels of accomplishment” (p. 271). Birnbaum (1992) asserts that transformational leadership in higher education settings is actually an “anomaly” (p. 29).

He provides the following rationale for his argument by stating:

Because the goals and enduring purposes of an academic institution are likely to be shaped by its history, its culture, and the socialization and training of its participants, rather than by an omnipotent leader, attempts at transformational leadership are more likely to lead to disruption and conflict than to desirable outcomes. (Birnbaum, 1992, p. 29)

Cultural and symbolic theories constitute additional popular approaches to the study of leadership. Widely accepted within higher education, these theories focus on context, interactions, and the symbolic functions of leadership and leaders (Kezar et al., 2006). Schein (2004) posits that the essence of leadership is the creation and management of culture, leading to his belief that culture and leadership are really “two sides of the same coin” (p. 1). Within the higher education literature, “a cultural framework organizes concepts related to culture such as norms, values, and beliefs” (Rhoades & Tierney, 1992, p. 2) and facilitates the examination of “the context-based and processual nature of leadership” (Kezar et al., 2006, p. 123).

Symbolic theories help organizational members understand and interpret the actions of leaders (Tierney, 1989). To illustrate, the presence of priests, nuns, and brothers on campus is a symbol of an institution’s religiosity. Furthermore, a religious presence personifies the sponsoring congregation’s values and beliefs, which can influence decision-making. With the absence of religious women and men on campus now, organizational members may feel as if religion has been minimized and the institution has lost its unique character and distinctiveness. Organizational members may

also feel that the sponsoring congregation's values and beliefs are not being incorporated into decision-making.

Lay Leadership in Catholic Higher Education: A Cultural and Symbolic Shift

As previously highlighted, the Catholic identity issue is in part due to the changing composition of leaders (Cernera, 2005; Morey & Holtschneider, 2005). A confluence of factors, such as the revolutionary thinking of Vatican II, the growth of Catholic colleges and universities, and the declining membership and presence of religious women and men has shifted leadership roles to the laity. Such a significant transition in leadership has implications for an institution's organizational identity and culture. It may also create legitimacy issues for lay presidents and senior executives. Lay leaders simply may not represent religious identity and culture through their position and presence on campus to the same extent as a priest, sister, or brother would. However, lay leaders who are married or have children do personify the concept of family, which is extremely important in Catholicism.

Presidential Leadership

The American Council on Education (2007) provides an impressive description of presidential roles and responsibilities in their most recent report on the American College Presidency. The report's introduction states:

College and university presidents lead complex organizations in an environment of increasing pressures from a diverse group of constituencies. While they do not lead alone, they are central to the well-being of their institutions and higher education as a whole. They are simultaneously expected to provide intellectual leadership, embody institutional values, and shape institutional policy. Externally, they must succeed as fund raisers and advocates for the enterprise at large. Presidents work with future and past students and spend time with external boards, agencies, and legislators, all of whom can affect the well-being of the

institution. The demands of the job require intellectual, administrative, and social skills in equal measure. (American Council on Education, 2007, p. xi)

In sharp contrast to the Council's view of the presidency is the negative perception that presidents are powerless and simply a figurehead for the institution (Padilla, 2005). This perception is not widely accepted, nor is it a complete understanding of a college or university presidency. A president's power is related to her/his ability to influence others (McLaughlin, 2004; Padilla, 2005). "Presidents who are perceived as the most influential are those who fit well into the socially constructed story of the institution" (Levin, 1998, p. 420). Hence, religious presidents and leaders would most likely be viewed as more culturally fit for the institution. If, however, American Catholic higher education had not brought lay leaders into the fold by necessity, lay leadership would likely be considered ill suited for an institution. Bornstein (2003) sums it up by saying: "Those who do not fit into the culture have been characterized as 'alien tissue' which is rejected, like an unsuccessful 'graft'" (McLaughlin, as cited in Bornstein, 2003, p. 45).

Richardson (1994) asserts that the major responsibility of the president is to act as a cultural bearer. McLaughlin (2004) offers three primary roles for a president: leader, manager, and negotiator. In the leadership role, the president focuses on the values, mission, and purpose of the institution as a means of maintaining traditions and encouraging organizational change. This role is about being able to persuade others to work on achieving organizational or group goals (Padilla, 2005). Working as a manager, she/he is responsible for coordinating resources, solving problems and planning new institutional endeavors (McLaughlin, 2004). In the role of negotiator, she/he navigates the tricky, political terrain of competing constituencies each vying for their interests in the decision-making process (McLaughlin, 2004). Several scholars have also argued that

one of the most important roles of a president is as a symbol of the university, in essence an “institutional logo” (McLaughlin, 2004; McLaughlin & Riesman, 1993, p. 185; Padilla, 2005). A current example is E. Gordon Gee, the current president of the Ohio State University. With his bowtie and tortoiseshell spectacles, President Gee has personified each institution he has served, and become a legend on campus. Ohio Governor Ted Strickland even quipped, “he’s a rock star” (Pyle, 2008, “A Rock Star,” para. 5).

Sharing Leadership with Senior Executives

The president or chief executive officer cannot be the sole leader, for the enterprise is too large, and the demand for presidential time on external activities such as fundraising, alumni affairs, and meeting with policymakers is too great. The role and obligations of presidents is now primarily external to the organization, which has resulted in a transfer of power to the provost and/or executive vice president to handle internal matters (Padilla, 2005). Collaborative leadership is essential if an institution wants to function and thrive. Birnbaum (1992) explains the benefits of shared leadership when he states:

The sharing of leadership does more than merely increase presidential influence. When leadership is shared, a college has multiple ways of sensing environmental change, checking for problems, and monitoring campus performance. Shared leadership is likely to provide a college with more complex ways of thinking. (p. 187)

A key collaborator with the president and other senior executives is the vice president for academic affairs. This position is also commonly referred to as the provost or chief academic officer. The vice president for academic affairs has significant responsibility for multiple areas of the institution. She/he “oversees the largest budget in

the institution; manages complex personnel processes; plays a critical role in budget, facilities, and technology planning; influences curriculum; participates in strategic planning; and acts in the absence of the chief executive officer” (Lambert, 2002, p. 425). As Ferren and Stanton (2004) point out, this position is particularly delicate and difficult because the position requires dealing with multiple constituencies and serving as the academic spokesperson on campus. The vice president for academic affairs must do all of this while retaining the confidence of faculty and administrative leaders (Ferren & Stanton, 2004). Examining the vice president of academic affairs within a cultural framework indicates that she/he “is an interpreter and shaper of campus culture” (Lambert, 2002, p. 434). In Birnbaum’s (1992) study of university leadership, participants from many campuses revealed that the academic vice president “had as great - or even greater - effect on the campus than did the president” (p. 113).

Within higher education, leaders are also identified within the hierarchy of the organization. Vice presidents would fall into this category. In referring to these leaders within the hierarchy, Birnbaum (1992) notes that:

These positions give them visibility and salience and require them to do things, such as make decisions, that are consistent with our culture’s view of what leaders ought to do. The mere fact of their visibility leads people to identify them as leaders by association. People are therefore more likely to be thought of as leaders if they are either highly visible...or if they interact frequently with the person making the judgment. (p. 121)

These perceptions of leadership are applicable to vice presidents, thus making these roles a possible extension of the provost as “an interpreter and shaper of campus culture” (Lambert, 2002, p. 434).

Leadership Studies in Catholic Higher Education

Similar to organizational identity, studies of leadership in Catholic higher education are in short supply. One of the most recent investigations is Gardner's (2006) analysis of employee perceptions regarding the ability of lay leaders to promote and preserve a Catholic environment on campus. The study was prompted by the increasing number of lay faculty and staff and the revision to a university's charter to permit a layperson to become president. Gardner (2006) interviewed 12 people at a medium-sized Midwest university where a lay president had been appointed. Participants consisted of four tenured faculty members, four senior administrators, and four trustees; both lay and religious perspectives were included. Ten of the study participants were positive about a transition to lay leadership, and Gardner (2006) found that the participants did not feel lay leadership would jeopardize an institution's Catholic character. Gardner (2006) further states that the transition to lay leadership may even strengthen campus culture if organizational members actively continue to transmit and promote the university's mission and tradition.

Another study focusing on the changing nature of presidential leadership at Catholic colleges and universities was Morey and Holtschneider's Leadership Trends Study. The purpose of this study was to survey religious and lay presidents, specifically investigating the two types of leaders in the areas of personal backgrounds, aspirations, and career paths. Morey and Holtschneider (2005) sent a survey to all presidents of Catholic colleges and universities in the United States, and had a response rate of 55%. The survey intentionally "mirrored" the American Council on Education's 2001 study on the American College President (Morey & Holtschneider, 2005, p. 4). By utilizing the

American Council on Education's study, the researchers were then able to compare Catholic college and university presidents to presidents in the general higher education sector.

The study's major findings revealed the following information about Catholic presidents. First, the researchers found that presidents of Catholic institutions now have increasingly similar backgrounds to their presidential peers at other American institutions than in the past. This finding is attributed to the increasing number of lay presidents as compared to the number of religious presidents, and the lay president's background being more closely matched to other non-religious presidents. Second, unlike the increasing number of female presidents in the general American higher education sector, the number of female presidents at Catholic colleges and universities is declining. The researchers attribute the decline to laity taking over leadership positions from women's sponsoring congregations, which had historically been the leaders. Third, a layperson is unlikely to be named president if a member of the sponsoring congregation is in the finalist candidate pool. Morey and Holtschneider (2005) discovered that boards favor presidents from the sponsoring congregation, and that this "preference persists even when these religious men and women have less administrative experience than lay finalists" (p. 10). Possible reasons for boards to favor religious members over laypeople include: a loyalty to the congregation; a legitimate presence and representation of Catholicism; theological literacy; and religious formation. Fourth, the study found that lay presidents lack the theological education and spiritual preparation necessary to lead a Catholic college or university. Many presidents felt that this lack of knowledge and training will be problematic for the future of Catholic higher education. The presidents, however, were

overly optimistic about their individual capabilities to lead in the areas of religious mission, character and identity. Less than 10% of presidents reported feeling unprepared for challenges of religious leadership.

Fifth, the terms Catholic identity and Catholic intellectual tradition are unclear concepts for 41% of religious and 26% of lay presidents. Lack of a clear definition and understanding of these concepts is highly problematic because it limits the development of strategies that could enhance an institution's identity. Without clarity and strategies, the respondents felt that "there is no hope a Catholic intellectual tradition will thrive as the heart of their institutions" (Morey & Holtschneider, 2005, p. 16). Sixth, both lay and religious presidents reported that their relationship with the Church had been tense, particularly in light of the controversies associated with *Ex corde Ecclesiae*. The survey found that the presidents wanted to have a more supportive working relationship with the Roman Catholic Church and its authorities. Seventh, many religious and lay presidents reported that unsupportive faculty were actually obstacles when trying to provide effective leadership in the area of Catholic character, mission, and identity. Faculty and staff were described as being "tradition-illiterate, hostile toward, or simply uninterested in the Catholic mission and identity of the institutions in which they serve" (Morey & Holtschneider, 2005, p. 18).

Morey and Holtschneider (2005) also provide two interpretive results from their survey. The first result is that boards have not articulated or established standard religious qualifications that a lay president should meet. The researchers point out that mission drift, at the organizational level, could result from this failure to clarify religious education and training experiences. The second result focuses on the ideological

divisions within Catholic education. There is a view that lay presidents will not be able to diminish these ideological differences. Some respondents even felt that the divisions will become stronger as the number of lay presidents increases (Morey & Holtschneider, 2005).

At the conclusion of the survey, the “presidents were asked to predict the future by indicating the major changes they anticipate for Catholic higher education in five to ten years” (Morey & Holtschneider, 2005, p. 21). The presidents predicted that priests and other religious would soon be non-existent in Catholic higher education. The decline of religious women and men will then give way for the laity to lead and control Catholic colleges and universities. The presidents also predicted that institutions would place greater emphasis on identity and the Catholic intellectual tradition in the coming years. Finally, the presidents predicted closures, consolidations, and takeovers for small, financially troubled Catholic colleges and universities (Morey & Holtschneider, 2005). To this last prediction, the authors added that institutions in such dire circumstances might find different alternatives. These institutions could take the lead of several others, like Marist College in Poughkeepsie, New York, which chose to relinquish its Catholic identity and become a private non-sectarian school.

Morey and Pidiert (2006) conducted phase two of Morey and Holtschneider’s Leadership Trends Study. The intention of phase two was to gather more in-depth information from Catholic leaders regarding Catholic identity, culture, and leadership. This national study of Catholic higher education consisted of interviewing 124 administrators at 33 Catholic colleges and universities in the United States. Subjects of the study were “administrators who had responsibility for shaping the religious culture of

students in both the curricular and extracurricular sectors of the collegiate life” (Morey & Piderit, 2006, p. 16). The following individuals were typically interviewed at each site: the president, the provost, the senior student affairs officer, and another officer chosen at the president’s discretion. The fourth administrator was usually executive vice presidents or officers responsible for campus ministry, communications, admissions, and finance (Morey & Piderit, 2006). As part of their work, Morey and Piderit (2006) also developed four models to explain “how Catholic institutions create Catholic culture at their institution” (p. 68). These four models were: the Catholic immersion model, the Catholic persuasion model, the Catholic Diaspora model, and the Catholic cohort model.

After an extensive analysis of the interview data, the authors conclude that there is “serious doubt in our minds about whether the religious legacy of Catholic colleges and universities will survive, let alone thrive, if present policy approaches persist” (Morey & Piderit, 2006, p. 347). The authors attribute two reasons for this conclusion. “First, Catholic components as they now exist at most Catholic colleges are so understated or subtle they can be easily overlooked or ignored. Second, administrators know little about the Catholic tradition they so enthusiastically champion” (Morey & Piderit, 2006, p. 347). For the researchers, these themes illustrate that the demise of religious cultural legacies on campus indicates that a cultural crisis in American Catholic higher education is upon us (Morey & Piderit, 2006). While my study is modest in scale compared to Morey & Piderit’s (2006), the results do not indicate such an ominous future for Catholic higher education and its leadership. In contrast, Catholicism was readily apparent on each campus. All administrators were knowledgeable about the Catholic faith and its

traditions, and how those features of Catholicism are manifested through policy, actions, and symbols on their respective campuses.

Chapter Summary

In summary, this chapter began with a focus on the various contexts and environments affecting American Catholic higher education since the 1960s. The literature review explored Catholic higher education's unique stakeholder relationships, and provided rationales for the identity challenge, with specific focus on the decline of religious congregations. Also discussed were actions, such as *Ex corde Ecclesiae*, taken by Church hierarchy to rectify the loss of Catholicity on college and university campuses. The chapter also included the conceptual frameworks that are utilized in this study. Three frameworks were specified: organizational identity, culture, and leadership. Each of these frameworks is reviewed within the context of higher education institutions and/or senior leadership teams. Finally, the chapter introduces the cultural and symbolic shift that has emerged as laity increasingly assumes leadership positions on Catholic campuses. In the following chapter, I will introduce the research methods utilized in this study. Profile summaries of each institution and senior executive included in the study will be the focus of chapter 4.

Chapter Three

Methodology

If one wishes to understand the term holy water, one should not study the properties of the water, but rather the assumptions and beliefs of the people who use it. That is, holy water derives its meaning from those who attribute a special essence to it.

- Sasz, as cited in Krathwohl, 2009, p. 235

The purpose of this study is to understand how senior executives - specifically presidents, provosts, chief student affairs officers, and senior executives for development - define and promote organizational identity and culture at three Catholic colleges and universities. This study also compares the senior executives' experiences as a religious or lay leader at the institution. In addition to the president of each institution, senior executives in the following types of positions were interviewed at each site: vice president for academic affairs, vice president for student affairs, and vice president for institutional advancement. The vice president for academic affairs position is also commonly referred to as the provost or chief academic officer.

These positions were specifically selected for interviews. Starting with the president, who sets the tone, culture, and direction of the institution, each position in this study has a responsibility to represent their college or university's identity to stakeholders. To maintain consistency across cases, the president of each institution was required to be female, and the person was either a religious or lay leader. One institution in this study offered interview access to the vice president for mission and ministry and another vice president who did not want to be identified.

The research questions for this study are as follows: 1) How do senior executives at Catholic colleges and universities define and/or perceive the organizational identity and culture of their institutions? 2) How do senior executives at Catholic colleges and universities define and/or perceive the religious identity and culture of their institutions? 3) How does a Catholic institution simultaneously manage its multiple identities? 4) What type of influence, if any, does a senior executive's position as a religious or lay leader have on the promotion of organizational identity and culture at their institutions? To answer these questions, I employed a multiple case study design using three Catholic colleges and universities located in or near a major northeastern metropolitan city. The details of the research methods utilized in this study will be shared in this chapter. The following five sections comprise this chapter: research methods, data collection, data analysis, trustworthiness of data, and limitations.

Research Methods

A qualitative research methods approach was undertaken to ascertain how senior executives define and promote organizational identity and culture on their campuses. A comprehensive definition of qualitative research is shared by Denzin and Lincoln (2003) who state:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them. (p. 4-5)

Merriam (2002b) explains that in order to understand qualitative research, it is necessary to recognize “that meaning is socially constructed by individuals in interaction with their world. The world, or reality, is not the fixed, single, agreed upon, or measurable phenomenon that it is assumed to be in positivist, quantitative research” (p. 3).

With Merriam’s explanation in mind, I determined a qualitative approach was best suited for this study. Three reasons guided this decision. First, qualitative methods are strong tools for understanding a phenomenon within its natural context (Denzin & Lincoln, 2003; Krathwohl, 2009; Van Maanen, 1979a). For example, this study’s three site visits afforded opportunities to speak with the executives who are shaping identity while also experiencing the “campus vibe” and observing physical displays of Catholicism on the grounds and in the buildings. Second, qualitative methods can allow the researcher to more fully understand a person’s perceptions and behavior (Krathwohl, 2009). Through conversing and interacting with the executives, I gathered direct quotations about their experiences and practices with identity. This type of mutual, in-the-moment interaction provided more opportunities for participant introspection than pre-determined survey questions could have. Third, data collected via qualitative methods is descriptive (Bogdan & Biklen, 2007; Merriam, 2002b), which makes it the more appropriate choice for answering my research questions.

Case Study Research Design

This qualitative study employs a multiple case studies design. The three Catholic institutions are the primary unit of analysis, while the senior executives’ experiences are an embedded unit of analysis (Yin, 2009). The case study design was chosen for several reasons. First, case studies seek answers to “a how or why” inquiry (Yin, 2009, p. 13). In

this study, I sought to understand how organizations and senior executives understand, experience, define, and promote organizational identity and culture at a Catholic institution. Case studies are also recognized as providing rich descriptive data (Bogdan & Biklen, 2007; Merriam, 2002b) that give context, meanings, and perspectives to the phenomenon under study. The case study is also a means to “describe multiple realities,” which for this study was both the institutions and executives (Bogdan & Biklen, 2007, p. 45). Understanding these realities is particularly important since identity, culture, and leadership are socially constructed phenomena for both organizations and people (Morgan, 1997).

For this study, the corpus of data providing evidence included a range of institutional documents, such as printed literature and Web sites; participant interviews; direct researcher observations of campus life; informal and impromptu conversations with religious and lay staff; and photographs taken on campus of various symbols, statues, mottos, and signs. Please refer to Appendix A to view a sample of the photographs taken. These data were used to understand the influence multiple contextual factors can have on the experiences of organizations and people. Examples of contextual factors include, but are not limited to: leadership, finances, student enrollment, institutional mission, tradition, and relationship with the sponsoring congregation.

Pilot Study

My research questions for this study were derived from a pilot study I conducted in the fall of 2008. Entitled *Ex corde Ecclesiae's Influence on Organizational Identity and Mission*, the objective of the pilot study was to begin to understand the past and present influences *Ex corde Ecclesiae* had on a university's Catholic identity. Issued by

Pope John Paul II in 1990, *Ex corde Ecclesiae* remains the official papal document on Catholic higher education throughout the world. Via *Ex corde Ecclesiae*, Pope John Paul II outlined the academic community's responsibility for Catholic identity and called for the development of Church laws to strengthen Catholic identity at all schools (Schaeffer, 1999). The intention was to have the missions, purposes, and values of Catholicism transmitted through teaching, research, and service (John Paul II, 1990, *Ex corde Ecclesiae* General Norms Article 2). In America, *Ex corde Ecclesiae* has been highly controversial (McMurtie, 1999; Russo & Gregory, 2007). Opponents of *Ex corde Ecclesiae* have deemed the document and its intended Church laws and norms as a threat to institutional autonomy and an attack on academic freedom (Maguire, 2002; Russo & Gregory, 2007).

To assess the influence of *Ex corde Ecclesiae* on Catholic identity, the pilot study consisted of three semi-structured, on-campus interviews conducted at a small university in the northeastern United States. At its inception, the primary focus of the pilot study was to understand how a Catholic higher education institution approaches its organizational identity and mission in light of the controversies associated with *Ex corde Ecclesiae*. The four research questions directing the pilot study were as follows: 1) What are the factors that impact a Catholic higher educational institution's decision to incorporate *Ex corde Ecclesiae* as part of its organizational identity? 2) How did (or does) an institution incorporate *Ex corde Ecclesiae* as part of its organizational identity? 3) How is *Ex corde Ecclesiae* operationalized at the institution? 4) How does a Catholic institution manage its Catholic identity and higher education identity?

Due to personal and professional identities and experiences, each participant offered a unique perspective. The first participant was a non-Catholic female, employed full-time as the chief enrollment officer of the institution. The second participant, a religious man, was a priest with the University's sponsoring order. His primary focus was guiding and working with postulants. Postulants are people seeking to become full members of an order. His additional roles at the university included serving as a part-time campus minister and leading the Campus Peer Ministers program for the university's students. The third participant was a former Roman Catholic deacon, who identified as a Benedictine religious brother. He worked part-time as an ecumenical minister for the university. He described himself as "the non-Catholic dude" to the university's students.

Analysis of the interviews revealed limited answers related to the pilot study's research questions and *Ex corde Ecclesiae* in general. This discovery was extremely helpful, because it redirected the focus and questions for this current study. All of the participants did, however, share information on the organizational identity of the university. Analysis of these data revealed that this institution actually manages three identities: higher education, Catholic, and the sponsoring congregation. In this part of the pilot study, there was a clear shift in explaining the institution's identities. Additionally, I learned that *Ex corde Ecclesiae* and its push for a stronger Catholic identity on campus had not been as influential as I had originally envisioned. Working with the participant data, it became apparent that the leadership of a new president, who had been actively reaffirming and reinvigorated the understanding of the university's collective identities, influenced the overall organizational identity. This discovery shaped the current study to

incorporate the leadership dimension of organizational identity and culture in Catholic higher education.

Data Collection

Data collection for this study consisted of on-campus observational visits, interviews with senior executives, reviewing online and print media published by each institution, and follow-up email conversations with some participants. One institution was visited on two separate occasions. Campus visits included a self-guided walking tour of the grounds, during which I took time to visit an open chapel on each campus. At all institutions, photographs were taken of plaques and bulletin boards that directly stated the institution's mission; signs; statues; crosses; artwork of religious icons; institutional seals and mottos; seasonal religious displays; and, the architecture of campus buildings.

Recruitment of Study Participants

This multiple case study is comprised of three Catholic colleges and universities situated in or near the same major metropolitan city in the Northeast. As of 2008, self-reported surveys indicated that the city's archdiocese had a Catholic population of over one million. For this study, participants were limited to individuals who were employed at a Catholic higher education institution with a total enrollment under 5,000 students. Participants were required to be at the levels of dean, vice provost, vice president, provost, and president. Upon approval of The Pennsylvania State University Institutional Review Board (IRB), I began recruiting for this study in July 2010. Via emails, a letter of inquiry regarding participation in the study was sent to several presidents. The letter also included a request for access to other senior leaders on campus. While my IRB

application included interviews with deans and vice provosts, I requested to interview only the president, provost, chief student affairs officer, and senior executive for advancement or public relations. These leadership positions were chosen because executives in these roles are typically responsible for overseeing units that are essential to the transmission of organizational identity and culture to the constituents. As I awaited replies from the presidents, I reviewed college and university Web sites for IRB information and made contact with several offices to ascertain what would be required if the president accepted my invitation to participate.

Responses from the presidents on the first round of inquiry were minimal. The presidents simply did not reply to my emails. Of the three presidents that responded initially, two institutions that expressed interest had to be excluded. These institutions were disregarded because of either an interim executive filling one of the designated positions or recent new hires, who were still becoming acquainted with the institution and were thus in no position to provide data. With only one school agreeing to participate, I continued to try and recruit colleges and universities via phone and email. Unable to interest presidents in the study, I consulted with my advisor and expanded the potential participants to the mid-Atlantic region of the United States. By the middle of September 2010, three institutions were willing to participate in the study. All institutions were located in or near the same northeastern metropolitan city.

Interviews

For this study, I conducted 14 semi-structured, on-campus, face-to-face interviews at three Catholic colleges and universities. The institutions were located in or near the same northeastern metropolitan city. At each school I interviewed the president and vice

presidents for academic affairs, student affairs and institutional advancement. One institution provided me access to their vice president for mission and ministry, and another senior level executive who does not want to be identified by position. At the beginning of the interview, participants were asked to fill out a confidential self-reporting data participation sheet to gather information on the individual's religious identity and employment history within Catholic higher education. Please see Appendix B for a copy of the Confidential Participant Data Sheet.

With the participant's permission, each interview was recorded and professionally transcribed. The interview protocol for this study consisted of rapport-building questions, and general questions related to the organizational and religious identities of the institution, sponsoring congregation, and within the higher education sector. Additional questions focus on how the individual promotes Catholic identity and culture on campus, and the perceptions and experiences she/he has in promoting identity. Only one institution requested to see the interview protocol prior to my on-campus meetings. Using a semi-structured approach allowed me to have a foundation for asking questions and seeking information, while also offering flexibility (Bogdan & Biklen, 2007) in the order of questions. Flexibility with the protocol also permitted me to follow up on any interesting details revealed during the interview (Whyte, 1979). Please refer to Appendix C for a copy of this study's interview protocol.

Since my visit to each institution included a minimum of one full day of interviews, I had the opportunity to have impromptu conversations and interactions with a variety of individuals on campus. These individuals consisted of sisters, administrators, support staff, students, volunteers, security personnel, campus shuttle drivers, and food

service employees. At two of the institutions, the president's administrative assistant set up appointments for me to meet with senior executives. This arrangement allowed me to develop a good rapport with the assistants prior to my arrival, and created a comfortable and welcoming environment in each president's office. Additional locations for interviews included a variety of settings including the college cafeteria and individual offices. For my visit, one university even set aside a conference room specifically for my use during the day.

Data Analysis

This study's analysis began with coding, which is a means for "developing and refining interpretations of the data" (Taylor & Bogdan, 1984, p. 136). To ensure the accuracy of the transcriptions, I listened to each interview twice, making corrections as needed. These listening practices also provided me the opportunity to immerse myself fully into the data and begin the coding process. I followed the constant comparative method of analysis (Glaser, 1965) to look for and find major themes in the data. My initial comparative process focused on developing themes from employees of the same institution. Step two of the process involved comparing understandings of identity, culture, and leadership at each institution.

Coding

For each case, I continually reviewed the interview transcripts. During the first read-through of an interview, I conducted open coding to explore the data. I did this by labeling concepts within the text. Additional materials, such as personal observations and an institution's print and online literature, were also coded to look for consistencies

across all data sources. Following the initial open-coding process, I incorporated focused coding to help synthesize the codes and data (Charmaz, 2007). An abundance of codes required the development of coding categories (axial coding) so that I could manage and compare the data while looking for relationships within the data (Charmaz, 2007; Corbin & Strauss, 2008; Glaser & Strauss, 1967). Coding is an interpretive process (Krauthwohl, 2009; Saldana, 2009) that helps the researcher categorize the data into manageable pieces. To understand the perspectives and experiences of senior executives, I used coding methods to examine the interview responses and ascertain which common themes emerged. The coding method was also useful for determining organizational processes and relationships among the units of analysis. An iterative process began as I compared the data with relevant literature using a method similar to that of Kreiner, Hollensbe, and Sheep (2006), who compared their “emerging ideas from the data with existing literatures and vice versa in such a way that each was used to inform interpretation of the other” (p. 1036).

Throughout this process I also wrote memos, which “refers to any writing that a researcher does in relationship to the research other than actual field notes, transcription, or coding” (Maxwell, 2005 p. 12). My personal memos, considered “a tool for thinking” (Maxwell, 2005, p. 13), provided an opportunity for me to reflect on the data, to connect the data to readings, and to note new ideas or areas requiring follow-up (Bogdan & Bicklen, 2007). Memos were particularly important during the coding process. Writing memos helped tease out themes, and to determine a theme’s relevance to my research questions. Other memos were general musings on the topic of identity and female presidents.

Trustworthiness of Data

Triangulation of Data

In describing qualitative research, Merriam (2002a) asserts that it is an interpretative act that presumes reality is individually constructed. Therefore, the researcher is actually discovering multiple constructions of reality from study participants. Merriam (2002a) goes on to state that reality in qualitative research is: “the understanding of reality is really the researcher’s interpretation of participants’ interpretations or understandings of the phenomenon of interest” (p. 25). As a result, “because qualitative researchers are the primary instruments for data collection and analysis, interpretations of reality are accessed directly through observations and interviews” (Merriam, 2002a, p. 25). Qualitative researchers are then “closer to reality” and more able to interpret it, thus internal validity is regarded as a strength in qualitative studies (Merriam, 2002a, p. 25).

To maximize the validity of this study, I gathered and triangulated multiple sources of data. The data used included interviews, observations of campus life, and the review of print and online media produced by the institution. Member checks with participants were attempted to ensure that the interpretations of the transcription data from the interviews were correct (Lincoln & Guba, 1985; Yan & Gray, 1994). Each participant received a copy of their transcript and a summary document of their responses to the interview questions. Three participants responded to the documents and provided clarification as necessary. One may surmise that participants who did not respond found no notable errors during review. Approximately 16 months after my initial interviews and on-campus observations, I contacted the presidents and provosts to ascertain if they

would like to contribute additional thoughts to our discussion regarding the organizational and religious identity of their school. Since there had been media coverage of events in Catholic higher education since original on-campus research, the follow-up provided an opportunity to determine if the presidents had considered policy or programmatic changes since the media coverage. One president stated there was no new information that she could provide regarding the religious and organizational identity. Moreover, she reconfirmed that the congregational identity is closely linked to the institution's identity. The other two presidents were unable to speak with me due to schedule conflicts and travel engagements. One provost responded that he did not have any new information to contribute, since the topic had been covered in our original interview. Two provosts did not return my emails requesting comments, perhaps due to other engagements, or again, perhaps because they had no significant insights to contribute.

Role of Researcher

Case study researchers help their audience construct knowledge (Stake, 2005). Consequently, it was important that I understand my position within the study and any biases that I could bring to one or all of the cases. Recognizing these biases is critical, as they have the potential to shape my interpretations and the social construction of reality. For example, based on my exposure to sisters as a child, I assumed I would be able to readily observe a sister on campus because of her attire. This was not always the case. Some sisters, for example, may choose to wear contemporary clothing. Their congregational identification may then take the form of a pin or other type of emblem.

Consequently, sisters easily blend in with the community, making them seem nonexistent.

In my letter of invitation to the presidents, I stated up front that I am Catholic. I did this intentionally, as a means to get buy-in from the president and gain access to the research site (Bogdan & Biklen, 2007). As a practicing Catholic, I recognize that my religious identity, preconceived notions of Catholicism, higher education, culture, and organizational identity influenced the coding of data and subsequent analysis. While *a priori* codes were not established, knowledge of the literature did express itself in some of the coding.

A further area of concern in relation to my role as a researcher is reactivity. Maxwell (2005) defines reactivity as the influence a researcher has on the setting or individuals being studied. This was particularly apparent during a few of my interviews, when participants suggested that I think about pursuing a position in Catholic higher education. At times, it felt as if my study indicated I was open to working in Catholic higher education and was thus being evaluated as a potential future employee.

Limitations

This study has several limitations. First, the colleges and universities are located in a geographical area that has historically been highly populated by Catholics. This factor may be a good indication that participants' views are valid, but may also influence the perception of an identity issue within Catholicism, the Church, and Catholic social institutions. Second, this study focused solely on the perceptions of senior executives. Additional research would include interviews with other institutional stakeholders, such

as trustees, faculty, students, and the sponsoring congregation, to gather more information and perspectives on organizational identity and its manifestations at each institution. Third, changing the size of the institutions under study and/or the gender of the president may influence the promotion and perception of identity. Fourth, institutions that are indeed dealing with an identity issue may be unlikely to admit such a problem to a doctoral student. Senior executives who are unable to distinguish their college or university from others, or are having difficulty articulating what “is central, enduring, and distinctive about an organization’s character” (Gioia et al., 2000, p. 63) may be indicative of mission drift, a failure to maintain Catholic traditions on campus, and a shift to a more secular identity. Finally, the lack of time spent on each campus could be considered as a limitation of the study.

Chapter Four

Study Participant Profiles

And you know, in a way, in being a Catholic institution or any kind of a religious institution it's really a privilege. I mean you could have a crucifix. I say to my purchasing [department] every office gets a crucifix, a desk, a chair, a file [cabinet] and whatever. If they want to take the crucifix off it's up to them, if it frightens them or whatever. But that's standard. You can't do that in other places.

- Sr. Patricia, president, Transfiguration University

This chapter provides a profile summary of each institution and senior executive included in the study. Information for these profiles was obtained from publications, Web sites, and interviews with participants. Consequently, the depth and range of organizational and personal information is dependent on the content publicly shared. Institutional profiles provide a context for understanding the research findings, while the senior executive profiles are included to share individual background information. Both types of profiles provide a deeper understanding of the organization and individual experiences.

To conceal respective identities, each institution and executive has been given a pseudonym. To maintain confidentiality, no direct quotations from institutional documents will be shared in this study. Information collected from these documents will be summarized or paraphrased to avoid direct quotations from being researched on the Internet. To minimize the identification of the senior executives, the background information shared is rather general and could be applicable to a large number of higher education leaders. All senior executives are Caucasian.

College of the Jubilee

Background Information

Founded in the early 1920s by the Sisters of the Jubilee, the institution began as a four-year, liberal arts Catholic college for women. The college has undergone tremendous growth in the last 30 years, and credits its faith tradition for helping the institution to successfully adapt to changing environments. In the early 1980s, the college offered its first co-educational graduate program. Jubilee went on to become co-educational at the undergraduate level in the early 2000s. Since its inception, Jubilee has enhanced its curricular offerings to include graduate degrees and a school of continuing and professional studies.

The college offers undergraduates a liberal arts curriculum and a choice of approximately 30 majors. A few of the undergraduate programs offer a combined Bachelors' and Master's degrees. In addition to traditional curricular offerings, undergraduate students can participate in the college's service-learning program. Students also have opportunities to study abroad or at other colleges in the country that are founded or operated by the Sisters of the Jubilee. Total school enrollment is slightly above 2,000 students, with undergraduates comprising less than half of the student body. Students have the opportunity to be involved with over 25 different on-campus clubs, interest groups, and organizations. Student-athletes participate at the NCAA Division II level. On-campus housing is available for undergraduate students.

Jubilee receives no financial assistance from the Catholic Church or archdiocese. A college newsletter published in the last five years indicates an endowment of approximately five million dollars. In the last few years, Jubilee's size has almost

doubled with the purchase of nearby land. The property was acquired via a combination of private funding, bank financing, and fundraising efforts. Most recently, the college has been focused on renovating buildings and landscaping the property. Jubilee's view book describes the campus as being idyllic, which my observations confirmed.

Recently, institutional growth, organizational needs, and knowledge of the vast resources laity could provide, necessitated a change to the college's governance structure. A college newsletter reported two major changes to the institution's by-laws in the last five years. First, the number of sisters who must sit on the board of directors has decreased. The sisters now represent less than a third of the board of directors, which has a total of 30 members. Second, the by-laws have been revised to allow a layperson to serve as board chair. The position of board chair is no longer required to be a sister of the congregation. The congregational president now serves as the vice chair of the board. Jubilee's charter still requires the president to be a sister of the sponsoring congregation.

The mission of the College of the Jubilee includes many common higher education buzzwords like: inclusive community; holistic; academic excellence; shared responsibility; integrity; social justice; spirituality; personal and professional growth; and service to others. Documents and promotional materials express that while it is a Catholic institution, it welcomes and supports all faith traditions. According to Sr. Kay, president of Jubilee, the purpose of the school is not to indoctrinate students. Jubilee advertises itself as providing students with the necessary tools and experiences to succeed in life, and as a place where students will discover and develop their identity.

Senior Executives at the College of the Jubilee

Sr. Kay Johnson

Sr. Kay Johnson serves as the president of Jubilee. She began working at Jubilee in the late 1980s, and has been president for 18 years. With the exception of one adjunct course taught at a nearby Catholic university, Sr. Kay has not worked for any other Catholic higher education institutions. For Sr. Kay, the most pressing issue for Catholic higher education revolves around balancing Catholic identity and mission with the academic identity and mission of a college or university. She has a strong interest in Catholic identity issues, and regards it as the topic she loves most. Her undergraduate degree is from a Catholic college, and her Master's and doctoral degrees were awarded from a Catholic research university. Sr. Kay is a member of the college's sponsoring congregation.

Dr. Robert Ward

Dr. Robert Ward, a Catholic, has worked at Jubilee for three years. He is the vice president for academic affairs and dean of the faculty. In Dr. Ward's eyes, the most pressing issue for Catholic higher education is finding an answer to the question: What does it mean to be a Catholic institution? His undergraduate degree is from a Catholic college, and his Master's and doctoral degrees are from a public research university. His education from kindergarten through college was in Catholic schools.

Dr. Grace Foley

Dr. Grace Foley has been at Jubilee for six years serving as the vice president for student affairs. She attended Catholic schools for her elementary, secondary and tertiary educations. Her undergraduate degree is from a Catholic college and her Master's degree

is from a public research university. She earned her doctoral degree from a private research university. Dr. Foley has worked in Catholic higher education for 25 years, and has a great deal of experience with Jesuit institutions. Dr. Foley identifies as Catholic and describes herself as someone who embraces Jubilee's mission. She feels that her lay status allows her to represent Jubilee's identities in a variety of settings and contexts, whether she is attending meetings, making decisions, or grocery shopping while wearing her College of the Jubilee T-shirt. She recognizes that as a layperson, she cannot fully model the witness and commitment sisters make to the Church and God. She can, however, provide an example for students via her behavior, the type of person she is, and her approach toward spirituality. For Dr. Foley, the most pressing issue in Catholic higher education is the lack of vocations, which is essentially a calling from God to pursue religious life and the work of the Catholic Church. Lack of vocations trickles down to the college, because there are fewer and fewer sisters who are available to be president.

Mr. Walter Hogan

Mr. Walter Hogan has been the vice president for institutional advancement at Jubilee for three years. He has worked in Catholic higher education for a total of six years. He has an undergraduate degree from a military academy, and a Master's degree from a private research university. Mr. Hogan identifies as an Episcopalian, and feels that while his personal beliefs may sometimes oppose Jubilee's, his role is to support the values and beliefs of Catholicism and the college. He shares: "Although I'm not Catholic, I do understand the mission of the college, and it's my role to support what the

mission of the college is.” Mr. Hogan regards the lack of religious faculty and staff members as the most pressing issue facing Catholic higher education.

The On-Campus Presence of the Sisters of the Jubilee

The sponsored works of the Sisters of the Jubilee include education, healthcare, immigrant support services, housing for the elderly, and providing spiritual growth opportunities. The congregation has a commitment to sustainability and the Earth. The College of the Jubilee is located on the property of the congregation’s motherhouse. As part of their sponsorship, the congregation shares many of its buildings with the college. In close proximity of the college is the congregation’s high school and retirement home, which Dr. Foley refers to as “the powerhouse of prayer.” Approximately 40 sisters are on campus to interact with the students daily. Many of the sisters are over the age of 70, with one of the oldest sisters, an alumna of the college, still directing the curriculum library at the age of 92. A featured story in a recent college magazine, this sister/employee/alumna shared her experiences at the institution, and noted that the biggest change on campus has been the inclusion of men into the student body. For her, men have altered the feel and look of Jubilee, while also giving the school some “gusto.”

According to Mr. Hogan, the Sisters of the Jubilee serve the institution in multiple capacities at a fraction of the cost a lay salary would demand. The sisters have been described by the senior executives as being forward-thinking risk-takers, strategic in maintaining their legacy on campus, and providing legitimacy to the religious identity and nature of Jubilee. For Dr. Foley personally, the Sisters of the Jubilee are revered as a powerful gift, serving as models for her biological children.

St. Gabriel's University

Background Information

Founded by the Sisters of St. Gabriel, the university was initially established in the mid-1960s to educate sisters and women in the geographical area. At its inception, the school's central mission was to provide women with an undergraduate, liberal arts Catholic education in the Gabrielian tradition. Within two decades of its founding, the college became a co-educational institution and began to expand its degree offerings. The school now provides adult and graduate programs; and awards degrees at the Associate, Bachelor, and graduate levels. Student enrollment data indicate that over 3,000 students attend St. Gabriel's.

Full- and part-time undergraduate students comprise the majority of St. Gabriel's enrollment. Undergraduates are exposed to a liberal arts curriculum and have a choice of approximately 20 majors. In addition to traditional curricular offerings, undergraduates can also participate in service-learning and study abroad programs. A vibrant co-curricular student experience includes clubs, interest groups, organizations, and sports teams. Student-athletes participate at the NCAA Division III level. Many students, even non-Catholics, are actively engaged with the mission and ministry office on campus.

With the assistance of a generous benefactor, a successful development campaign, and a donation of land by the sponsoring congregation, the last 15 years has been a transformative time for St. Gabriel's. During this time period, the college constructed residence halls; began to offer doctoral programs; purchased, constructed, and renewed general campus buildings and spaces; developed a mission-focused center and institute; and received approval from the state to change its status to a university. The university

remains committed to its focus on teaching. The university's current endowment is small, at almost 20 million dollars. Similar to the College of the Jubilee, St. Gabriel's mission, vision, and values statements include common higher education themes: educating a diverse community; liberal arts curriculum; preparing students for professions; a focus on teaching and learning; strong relationships and service to others; integrity; social justice; excellence in all endeavors; and preparation for responsible global citizenship and stewardship. The university strives for mission and value integration in all of its academic programs, services, activities and collaborative partnerships. St. Gabriel's focuses on the individual student and strives to create an atmosphere where students know they are cared for by the university community. Several of St. Gabriel's senior executives stressed that the university is not an evangelical organization, and that all the world's religions are welcomed and celebrated on campus.

Senior Executives at St. Gabriel's University

Dr. Camille Ross

Dr. Camille Ross, a Catholic, is in her fourteenth year as president of St. Gabriel's University. Before becoming president, Dr. Ross served the St. Gabriel's community as an instructor, dean, and vice president for academic affairs. Her tenure at St. Gabriel's has spanned almost 40 years. Dr. Ross regards identity and financing as the two major issues facing Catholic higher education today. She earned her doctorate degree from a private university, her Master's from private research university, and her Bachelor's from a Catholic university. She juggles the presidency with her familial responsibilities as wife, mother, and grandmother.

Dr. Lawrence Doyle

Dr. Lawrence Doyle, a Catholic, serves as St. Gabriel's vice president of academic affairs. He has been at St. Gabriel's for 5 years, and has worked within Catholic higher education for 19 years. His Bachelor's degree is from a Catholic research university, and his Master's and doctorate are from private research universities. At one time in his life, Dr. Doyle planned on joining a religious order and even started training to become a friar. He is now an associate with this particular religious order. Dr. Doyle believes the most pressing issue for Catholic higher education is sustaining identity and mission with an emergent and future lay leadership.

Mr. Frank Smith

Mr. Frank Smith has worked at St. Gabriel's for six years, and currently serves as the vice president for student affairs. Overall, Mr. Smith has worked in Catholic higher education for approximately 14 years. In his youth, Mr. Smith, a Catholic, served as an altar boy, attended a Catholic high school, and had plans to go into the seminary. He now thinks of himself as a missionary, and describes himself as an "old-school Catholic." He has attended both a public university for his undergraduate degree and a Catholic university for his Masters' degrees. Mr. Smith views the cost of attendance to be the most pressing issue in Catholic higher education.

Mr. Carl Rich

Mr. Carl Rich has been the vice president for institutional advancement at St. Gabriel's for over 16 years. This is the only Catholic higher education institution he has worked for during his career. He feels the most pressing problem in Catholic higher education is providing a good education with values and respect. He identifies with two

denominations, Episcopal and Catholic. His undergraduate degree is from a private college and his Master's degree is from a Catholic university.

Sr. Rose Moore

Sr. Rose Moore has been at St. Gabriel's for 14 years in the position of vice president for mission and ministry. Prior to assuming her position at the university, Sr. Rose served as principal for both an elementary school and an inner-city high school. She has an unwavering commitment to students, and enjoys being an advocate for young people. She has worked in educational administration for 38 years, and while she calls it a blessing, she is looking forward to retirement. For Sr. Rose, the most pressing issue is accessibility and affordability for students who come from lower- to middle- income backgrounds. Her undergraduate degree is from a Catholic college and her Master's degree is from a public university.

Mr. Michael Foster

Mr. Michael Foster has requested to not have details of his identity revealed. He does work in a senior administrative position that is responsible for university-wide functions. His undergraduate degree is from a Catholic university, and his professional degree is from a private university. For him, the most pressing issue in Catholic higher education is the diminishing number of Roman Catholic high schools.

The On-Campus Presence of the Sisters of St. Gabriel

The Sisters of St. Gabriel are located throughout the United States, Europe, Africa, Central America, and the Caribbean. The sisters have a strong commitment to help those who are marginalized in society, and therefore provide a number of social

services to the poor, elderly, homeless, and sick. The sisters are also dedicated to helping immigrants and refugees. Sponsored ministries include, but are not limited to, healthcare, education, and spiritual and pastoral care.

Dr. Doyle describes the Sisters of St. Gabriel as a group of farsighted, canny women who are very strategic and aware of their declining presence on campus. Consequently, the sisters have been actively engaged in lay leadership development and succession planning at the university. At St. Gabriel's, the sisters hold positions as faculty, administrators, and staff. Mr. Foster credits the critical mass of sisters on campus to having the congregation's motherhouse close to the university. The congregation has ultimate authority over the university's board of trustees in two areas: selection of the president and incurring financial debt.

Transfiguration University

Background Information

Founded in the mid-1950s by the Sisters of the Transfiguration, this institution began as a four-year residence college for women seeking a Bachelor's degree in arts and sciences. Twenty years before Transfiguration's recognition as a college, it was a school focused on teacher training. In the 1970s, the college became co-educational, abandoned its residency offering, and shifted to a commuter school model. The college has since grown into an established university. Transfiguration now identifies itself as a Catholic, co-educational institution offering over 45 degree programs in education, nursing, business administration, and the liberal arts and sciences. These educational programs are offered across the university's three campuses and at the Certificate, Bachelor's, Master's, and doctoral levels. Total school enrollment is approximately 3,300 students, with the majority of students enrolled either full- or part-time at the undergraduate level. Many students are first generation college students, and approximately 70% of the student population is Roman Catholic. One senior executive defines the university as being "blue collar."

In addition to traditional curricular offerings, undergraduate students have the opportunity to study abroad or at neighboring institutions. Students can participate in service-learning experiences and can be involved with over 10 different on-campus organizations. Student-athletes participate at the NCAA Division II level. Within the last few years, on-campus housing has been reintroduced to the undergraduate student population. The university's current endowment is small, at less than eight million

dollars. Transfiguration is unaccustomed to receiving large financial gifts, so good financial stewardship is a priority for senior leaders.

Over the last decade, Transfiguration has undergone tremendous growth. It has received approval from the state to change its status to a university, added two campuses, increased the number of academic programs, returned to offering housing for undergraduates, and made enhancements to campus life. Transfiguration also launched a new brand identity campaign to update their image and rectify outdated perceptions stakeholders may have had of the institution. Sr. Mary, the university's vice president for academic affairs, feels that even with all the growth, Transfiguration is still in an adolescent phase, struggling to get it all together. In her mind, Transfiguration has not yet achieved full integration of faith and reason, a necessary component for a Catholic university.

A review of the university's mission statement and values shows that both include popular higher education themes, such as community, respect, integrity, teaching, learning, service, and responsibility. The mission statement is derived from the sponsoring congregation's mission statement. According to Sr. Patricia Reynolds, president of the university, Transfiguration is "an opportunity for a certain level of student to be able to get an education," with the end goal of students securing a job and tools for establishing themselves in life.

Senior Executives at Transfiguration University

Sr. Patricia Reynolds

Sr. Patricia Reynolds has been president of Transfiguration for the last 30 years. Prior to assuming the presidency, Sr. Patricia worked as the assistant to the president for

one year. In her view, Catholic identity is the most pressing issue in Catholic higher education today. In the early 1950s, she began her educational career as a faculty member for the congregation's grade school. After 13 years, she moved on to the congregation's high school and assumed the various roles of faculty member, assistant principal, guidance counselor, and principal. She served as high school principal for 10 years. Her higher educational background includes attending a Catholic university for her undergraduate degree, a Catholic university for her Master's degree and a public research university for her doctorate. She has been a member of the congregation since the early 1950s.

Sr. Mary Cook

For the last eight years, Sr. Mary Cook has served as the vice president for academic affairs at Transfiguration University. She has been at the university for a total of 34 years, and began her career as a part-time faculty member. She has held several administrative positions during her tenure at Transfiguration: department chair, division head, dean of two schools (concurrently), associate provost for academic services, and now, vice president for academic affairs. Sr. Mary believes that the most pressing issue in Catholic higher education is defining and maintaining Catholic identity across the broad spectrum of "types" of Catholic institutions. Prior to her career in higher education, Sr. Mary was a grade school math teacher and a high school biology teacher. Her undergraduate and Master's degrees are from Catholic universities. Her doctorate is from a private research university.

Sr. Lori Young

Sr. Lori Young has been at Transfiguration for 23 years. She is in her second year as vice president for student affairs. Prior to assuming her administrative duties, she taught undergraduate and graduate students as a professor in the university's School of Education. She shares that teaching is all she has ever done, and has worked with students from elementary school on up to graduate school. For Sr. Lori, the most pressing issue in Catholic higher education is having students retain their Catholic ideals and principles after graduation. Sr. Lori has obtained her degrees from a variety of institutions. Her undergraduate degree is from a Catholic university, her Master's is from a public research university, and her doctorate is from a private research university.

Ms. Morgan Kerge

Ms. Morgan Kerge has worked at Transfiguration University for 31 years. She has been the vice president for institutional advancement for over 21 years. Her undergraduate degree is from a public research university, and her Master's degree is from a seminary. For Ms. Kerge, the most pressing issue facing Catholic higher education is securing monetary donations, especially since Transfiguration is tuition-dependent. She is actively involved with the sisters and is an associate with the congregation's prayer group. She is happy to be a part of Transfiguration, and is "proud of who we are." Ms. Kerge, a Catholic, feels she is doing God's work, and is at the university to serve God.

The On-Campus Presence of Sisters of the Transfiguration

The Sisters of the Transfiguration are an international congregation with several ministry organizations in the United States. The sisters in the United States lead organizations that focus on social service needs, such as: healthcare, education, and retreat houses. The congregation is described as being very conservative, and having a mantra similar to “we support the Church.” The sisters still wear a habit that extends past their shoulders. Sisters are clothed in similar dress that is comparable to professional business suits. These outward displays of religious identity make the sisters’ presence on campus very prominent.

There are under 20 sisters employed at Transfiguration. Sisters reside in the convent on campus and try to fit into the mainstream of campus life. Sisters work throughout the university, and interact with students continually via classroom situations, co-curricular involvement, and general business operations. The sisters are described as being very hospitable “but not fancy-dancy,” and dedicated to doing “the work of God with little resources.”

Sr. Mary shares the approach the congregation takes toward higher education, which is “that you really can influence people through this educational process. It is a legitimate vehicle.” The congregation’s grade school is in close proximity to the university, and the high school shares its campus with the university. At this time, only a Sister of the Transfiguration can serve as university president. The congregation also still has oversight for all major board of trustees decisions.

Chapter Summary

This chapter provided a description of each institution and senior executive included in this study. Table 4-1 portrays succinct, poignant statements from the senior executives. Moreover, the profiles depicted in Table 4-1 share background information on the executives. Throughout the chapter, background information was provided about each institution. The following chapter will review the study and share primary research findings. These findings will be articulated via common themes and patterns that emerged from my interviews. These themes will help to enhance current understandings of how senior executives define, manage, and preserve Catholic identity and culture on campus.

Table 1: Synopsis of Senior Executive Profiles and Identification of Critical Issue

Executive	Institution	Position	Personal Religious Identification	Status	Most Critical Issue in Catholic Higher Education
Sr. Kay Johnson	College of the Jubilee	President	Catholic	Religious	Balancing Catholic identity and mission with the academic identity and mission of a college or university
Dr. Robert Ward	College of the Jubilee	Vice President for Academic Affairs	Catholic	Lay	Answering to the question: What does it mean to be a Catholic institution?
Dr. Grace Foley	College of the Jubilee	Vice President for Student Affairs	Catholic	Lay	Diminishing number of sisters that are available to be president
Mr. Walter Hogan	College of the Jubilee	Vice President for Institutional Advancement	Episcopal	Lay	Diminishing availability of religious faculty and staff members
Dr. Camille Ross	St. Gabriel's University	President	Catholic	Lay	Determining Catholic identity and ensuring financing
Dr. Lawrence Doyle	St. Gabriel's University	Vice President for Academic Affairs	Catholic	Lay	Sustaining identity and mission with an emergent and future lay leadership
Mr. Frank Smith	St. Gabriel's University	Vice President for Student Affairs	Catholic	Lay	Rising cost of attendance
Mr. Carl Rich	St. Gabriel's University	Vice President for Institutional Advancement	Episcopal and Catholic	Lay	Ensuring the provision of a good education characterized by firm values and respect
Sr. Rose Moore	St. Gabriel's University	Vice President for Mission and Ministry	Catholic	Religious	Providing accessibility and affordability for students from lower- to middle-income backgrounds
Mr. Michael Foster	St. Gabriel's University	Executive requested anonymity	Catholic	Lay	Diminishing number of Roman Catholic high schools

**Table 1: Synopsis of Senior Executive Profiles and Identification of Critical Issue
Continued**

Executive	Institution	Position	Personal Religious Identification	Status	Most Critical Issue in Catholic Higher Education
Sr. Patricia Reynolds	Transfiguration University	President	Catholic	Religious	Maintaining/balancing/determining Catholic identity
Sr. Mary Cook	Transfiguration University	Vice President for Academic Affairs	Catholic	Religious	Defining and maintaining Catholic identity across the broad spectrum of “types” of Catholic institutions
Sr. Lori Young	Transfiguration University	Vice President for Student Affairs	Catholic	Religious	Having students retain their Catholic ideals and principles after graduation
Ms. Morgan Kerge	Transfiguration University	Vice President for Institutional Advancement	Catholic	Lay	Securing monetary donations, especially since the university is tuition-dependent

Chapter Five

Analysis of Research Findings

If the religious presence is going to live on, it's going to live on as much as we can stretch that mission statement and get it to people.

- Sr. Mary, vice president for academic affairs, Transfiguration University

The overarching purpose of this study is to understand how organizations and senior executives understand, experience, define, and promote organizational identity and culture at a Catholic college or university. Using a multiple case studies design, the study focuses on three Catholic colleges and universities in the northeastern United States. The three Catholic institutions are the primary unit of analysis, while the senior executives' experiences are an embedded unit of analysis (Yin, 2009). The senior executives are employed as the president, vice president for academic affairs, vice president for student affairs, and vice president for institutional advancement. At one university, I had the opportunity to include the vice president for mission and ministry and another senior level executive who asked that I not reveal his position or personal information. A total of 14 senior executives participated in this study. The eight female participants included three lay and five religious women. Six males participated in the study, all of whom were lay leaders.

The following research questions guide the study: 1) How do senior executives at Catholic colleges and universities define and/or perceive the organizational identity and culture of their institutions? 2) How do senior executives at Catholic colleges and universities define and/or perceive the religious identity and culture of their institutions? 3) How does a Catholic institution simultaneously manage its multiple identities? 4)

What type of influence, if any, does a senior executive's position as a religious or lay leader have on the promotion of organizational identity and culture at their institutions? To understand the answers to these questions, the findings from this study will be presented in first- and second-order approaches. As defined by Van Maanen (1979b), the first-order approach is "the descriptive properties of the studied scene and the member interpretations of what stands behind these properties" (p. 541). Second-order concepts are developed by the researcher to explain patterns of the first-order data (Van Maanen, 1979b).

Data collected for this study includes institutional documents, participant interviews, direct researcher observations, and a variety of campus photographs. On each campus, I purposely took photographs of plaques and bulletin boards that directly stated the institution's mission; signs; statues; crosses; artwork of religious icons; institutional seals and mottos; seasonal religious displays; and, the architecture of campus buildings.

I followed the interpretive grounded theory tradition of data collection and analysis "to construct theories 'grounded' in the data themselves" (Charmaz, 2007, p. 2). Data analysis began with coding, which is a means for "developing and refining interpretations of the data" (Taylor & Bogdan, 1984, p. 136). For each case, I continually reviewed the interview transcripts. During the first read-through of an interview, I conducted open-coding to explore the data by labeling concepts within the text. Additional materials, such as personal observations and an institution's print and online literature, were also coded to look for consistencies across all data sources. Following the initial open-coding process, I incorporated focused coding to help synthesize the codes and data (Charmaz, 2007). An abundance of codes required the development of

coding categories (axial coding) so that data could be managed and compared while looking for relationships within the data themselves (Glaser & Strauss, 1967; Charmaz, 2007; Corbin & Strauss, 2008).

Finally, each institution and executive has been given a pseudonym to conceal true identities. To maintain confidentiality, no direct quotations from institutional documents will be shared in this study. Information collected from these documents will be summarized or paraphrased to avoid direct quotations from being researched on the Internet. Quotations from participants have been edited for clarity. No content from the interviews has been altered.

Catholic Identity on Campus

For the three participating institutions in this study, all of the senior executives are enthusiastically optimistic about the state of their campus's Catholic identity. One major key to strong organizational and religious identities at each of the schools is the relationship between the institution and sponsoring congregation. A collaborative partnership between the sisters and senior executives is paramount for maintaining and preserving Catholic culture on campus. Through their on-campus presence as employees, volunteers, and board members, sisters continue to have a significant effect on the health and vitality of their respective institutions.

However, as research indicates and study participants have confirmed, the number of sisters is decreasing. To meet this reality, these three institutions are taking proactive approaches and preparing for the time when sisters may no longer be involved in campus life. In reflecting on the link between sisters and identity, Dr. Ross takes the position that

it is not the sisters' responsibility for keeping Catholic identity alive at St. Gabriel's. Rather, the responsibility lies with the entire university community. Dr. Ross explains how her university has planned and adapted to secure viable Catholic and congregational identities in the future. She states:

If you look out 15-20 years, I think then [their] presence will definitely go from what it is now to probably a handful. There's no question about that. But we, those of us who are here now in administration and on the board or faculty, etc., we should be looking at how we want to build this higher education enterprise in such a way that it is a Gabrielian higher education environment regardless of the presence of sisters. It's in building what we've built; it's in providing information the way we provide it that goes outside of a sister having to be here. And I think that's very important in terms of succession planning and not just succession planning of people, but curriculum. And so we have a lot of work going on in integrating the Catholic Gabrielian intellectual tradition in core courses that go beyond any sister being here.... People who come after us have to continue to maintain that identity. I mean we shouldn't be relying on the [presence of] sisters now. Although we have a number of them doctorally prepared, who teach here, who do a phenomenal job. But their role here is not specifically relegated to maintain the Catholic identity. We all own the responsibility.

In light of the steady decline of and changing roles of sisters, I will discuss three major themes that explain how senior executives currently define, manage, and preserve Catholic identity and culture on campus. These themes have helped the College of the Jubilee, St. Gabriel's University, and Transfiguration University avoid an identity crisis. The three themes explored in the next section of this chapter are: defining who we are, managing identities, and promoting and preserving Catholic culture and identity.

Theme One: Defining Who We Are

This section of the study provides information on how senior executives understand and perceive the organizational and religious identities of their institutions. Two common patterns for constructing identity emerged from the data: using identity as a

descriptive tool, and using identity to distinguish ourselves. These patterns are explored below.

Using Identity as a Descriptive Tool

For some participants, organizational identity meant providing a description of the Institution, or sharing information about the college or university's administrative titles and structures. These descriptive responses are conveyed as they would be in a compendium of U.S. colleges, such as the *U.S. News Ultimate College Guide* or the *Fiske Guide To Colleges*. Descriptive information related primarily to the institution's Carnegie classification, academic offerings, size, location, and religious-affiliation. These descriptions, generic and superficial, lack both depth and meaning. Little is revealed about the unique nature of the institution and the responses indicate a quasi guidebook mentality. For example, Dr. Ward offers a basic description of Jubilee. He shares, "Oh we call ourselves a small Catholic liberal arts college. You know, small, Catholic, private, liberal arts college. So that's certainly what we are." Sr. Patricia's description of Transfiguration is direct: "I think that the identity, organizational-wise is established as a small, regional university." In contrast, Sr. Mary's description is more elaborate and focuses on the organizational structure. Her description, however, still does not indicate anything distinctive about Transfiguration. She states:

I mean we have our identity that's described by everybody. We're a Carnegie Type II, small Master's, and things like that. I think we have all our organizational charts, which tells you all the different layerings. We have traditional and non-traditional students. We have the administrators all laid out and what their responsibilities are and what committees they represent and so forth. So I think our structural organization is clear.... But I think our organization is pretty clear as to how we defined ourselves, our position on the higher ed[ucation] spectrum, what we would like to do and what we'd like to produce.

Sr. Rose from St. Gabriel's also does not indicate anything extraordinary in her

description of the university's identity. She describes it as follows:

I think we are identified as a, I would say a small college, university now, with a strong commitment to the uniqueness of the individual. That an individual can come here and will be assisted in his or her path of education, whether that be in nursing . . . we had a strong identity with nursing, a strong identity with education. So from an academic viewpoint, we would be identified as a small, sometimes even people think oh it's a women's college, which we moved from several years ago. So that's that identity.

For Sr. Lori, Transfiguration's organizational identity means Sr. Patricia, the president of the institution. She states: "Well starting from the top with Sr. Patricia, she's pretty well known in the Northeast area here. And I think that's part of her identity within the community; the Northeast area here and maybe even beyond." When I asked Sr. Lori to clarify Sr. Patricia's role as the university's identity, Sr. Lori confirmed that yes, Sr. Patricia is the organizational identity. Sr. Lori then further elaborated on how organizational position conveys identity: "I would say yes, starting from the top and then coming down I think of each of us, the vice presidents next in line." Sr. Lori's perception of Sr. Patricia and the rest of the leadership team as the organizational identity of Transfiguration is not an anomaly. Higher education scholars have argued that one of the most important roles of a president is as a symbol of the university (McLaughlin, 2004; McLaughlin & Riesman, 1993; Padilla, 2005) and that senior executives are shapers of identity (Lambert, 2002).

Using Catholic Identity to Distinguish Ourselves

The central, enduring, and distinctive aspects of each institution began to emerge when senior executives label the religious identity of their school. The religious identity label can be used as a mechanism for separating the Catholic institutions from their secular counterparts. Reading directly from promotional material, Ms. Kerge revealed

that Transfiguration's overall organizational identity includes facets of both its higher education and Catholic identities. She states:

We are a faith-inspired, values-directed, highly personalized learning community in the Catholic tradition...comprehensive, regional, professionally oriented university, an achievement organization and outcomes-oriented university.

Ms. Kerge then goes on to label Transfiguration's religious identity as "definitely Roman Catholic." Sr. Patricia echoes this understanding when she comments: "So we have identified ourselves as a faith-inspired, values-directed, highly personalized learning community in the Catholic tradition.... It's identified as a Catholic institution.

Everybody knows we're [a] Roman Catholic institution." For Sr. Kay, the Catholic nature of Jubilee is expressed via its sense of community and its focus on teaching students to develop relationships. She explains that Jubilee is:

...an inclusive Catholic community who welcomes women and men of all cultures, religions, [and] ethnic backgrounds. I'm not sure of the word I want to use but what we don't [do is] discriminate in any way according to sex, which includes male, female, transgender, [and] homosexual. At the heart of who we are, are relationships. That is the most important thing that we seek to teach young people, how to build and grow and develop over their lifetimes. Relationship with God, self, and others.... The organizational identity may not be immediately perceptible to people but that's at the heart of who we are and what we do. But they will describe us [as] a warm, welcoming community where everyone feels at home, respected, and valued. At the heart of that, is the emphasis on forming good, right, long-lasting, meaningful relationships with self, God, and others.

Participants from the College of the Jubilee also label their Catholicity by the degree of religiosity at the college. This was evident when sharing how the institution approached its Catholic identity; that is, in terms of it being conservative, moderate, or liberal. Mr. Hogan explains:

I'd say the organizational identity is its Catholic. I'd say that we're probably moderate Catholic, if you want to go on a Catholic spectrum. You know being conservative to being ultra liberal.... I'd say we would fall somewhere like in the

middle, maybe even a little bit left of center...Catholic would be first and then as a higher education institution, small, Catholic...we really promote it as a small, Catholic institute, higher education, and from the liberal arts.

Dr. Ward echoes similar sentiments when he shares:

So I think it is something that you certainly have to be aware of, that you have to constantly define. And again, because of the fact that we aren't a very highly conservative religious institution. You know Notre Dame has a different approach to things. And if you're at Notre Dame, you better be prepared for doctrine. You better be prepared for a much more, what you might call outward appearance of Catholicism. We're not to that extreme. We're more to the middle, to the right of the middle.

Dr. Ward also explains the importance of knowing and conveying the institution's position on the Catholic spectrum to stakeholders. Prospective students can use the spectrum to gauge the type of campus they want to join. Some are looking for an extremely conservative Catholic institution, while others seek to join the opposite side of the spectrum, a liberal Catholic school. According to Dr. Ward, the same holds true for faculty, who must determine what type of campus will be comfortable for them. Given that students and faculty are cultural citizens (Morey & Piderit, 2006), an institution's position on the Catholic scale cannot be overlooked or disregarded.

Analysis of the interview transcripts and organizational documents indicates that all institutions derive their Catholic identity from their sponsoring congregation's identity. The senior executives primarily referred to their institution as Catholic, with an emphasis on the "brand" or "flavor" of Catholicism; that is, the sponsoring congregation. Essentially, the identity of each higher education institution is an expression of the sponsoring congregation's identity, culture, charism, mission, values, and beliefs. These views can be summed up in Dr. Ward's comment: "But in terms of our Catholic identity,

I think I would say it's really more a reflection of the Sisters of the Jubilee than just Catholicism in general.”

All senior executives shared that the sponsoring congregation heavily influences the core identity of the college or university. In some of the responses, it is evident that the sponsoring congregation's identity outranks the Catholic identity. Dr. Ross, from St. Gabriel's, describes the sponsoring congregation's influence as an overlay on the university's Catholic identity. Her comparison to a shawl can apply to the other institutions in this study as well. She states:

It's like a shawl that is transparent, laid over Catholic. It's not two, they're not two different things. It's just a way of expressing that which is Catholic.... So it's a way of looking at the Catholic identity and expressing it in a manner that matches Saint Gabriel's major tenets.

At St. Gabriel's, participants automatically link their religious identity to the sponsoring congregation's identity, and regard the institution as having one identity. Dr. Doyle explains, “They are fully and wholly confluent.... There is no dissonance.... We are unapologetically Catholic and Gabrielian and that pervades the entire institution, and every level of the institution.” Mr. Foster and Mr. Smith are very matter-of-fact when discussing St. Gabriel's identity. Mr. Foster takes a policy angle:

Well, organizational identity is actually defined in policy. The rough wording around that is that we were founded by the Sisters of St. Gabriel. They themselves being founded in the 1800s, we being founded in 19XX. So I would say that we are intertwined with the Sisters of St. Gabriel.

While Mr. Smith says, “Clearly we have a Gabrielian Catholic identity that we provide to everyone and anyone.” In sharing his perception of St. Gabriel's identity, Mr. Rich incorporates the university's relationship with the sponsoring congregation, while also providing an order to St. Gabriel's identity. He states:

Well I think we have a very strong Catholic Gabrielian . . . more Catholic than Gabrielian only because people will . . . because of denominations, will think of Catholic first. And so that's the broader category. Gabrielism is secondary in that it defines how, where you are in the Catholic.

Finally, Sr. Rose includes the hierarchical Church in her description, while also giving her view on St. Gabriel's identity and image:

I think definitely we have a strong Catholic identity and we've been very faithful to the orthodoxy and the Magisterium of the institutional Church. We have a president who has a strong commitment to having this institution [be] Catholic. Its Gabrielian identity is integrated in a pervasive manner across the campus community. So I would say people identify us [as] strongly Catholic with a strong commitment to the Gabrielian mission and values.

Highlighting an institution's distinctiveness is also a mechanism for rationalizing existence, as Sr. Kay points out. Sr. Kay views the organizational and religious identities of Jubilee to be "woven so tightly together as almost to be indistinguishable." Sr. Kay further shares the importance of this merger of identities and the importance of Catholicism to the College when she says:

I think that's what they should be if in fact we are being true to our identity as a Catholic institution of higher education founded by the Sisters of the Jubilee. So how we look and appear to those outside should be the same as how we look and appear to those inside. And the religious identity is key and central to who we are and what we do and why we exist. If that Catholic identity is not first and foremost, then we're simply another liberal arts college among the sea of liberal arts colleges in the United States. And then why do we deserve to continue to exist when there's so many more with stronger and larger endowments, larger campuses, larger student population in general? What is the *raison d'être* for our being here? And it is that Catholic identity, but it's always Catholic identity that is inclusive of all people.

All of these aforementioned quotations demonstrate how closely intertwined a college or university's relationship with their sponsoring congregation is to an institution's identity. For Transfiguration, the importance of Catholic identity is so integral to the existence of the university that Ms. Kerge believes that "we would go out of business before we

would give up our Catholic identity.” Consequently, nurturing, managing, and preserving Catholic and congregational identities and cultures on campus requires forethought, intentionality, and commitment from senior executives and sisters. The next two sections of this chapter will share common themes that demonstrate these actions.

Theme Two: Managing Identities

This section of the study provides information on how senior executives manage the multiple identities of their institutions. Some respondents believed there was only one identity on campus to be managed, while others concurred with the idea of multiple identities. There is agreement that congregational identity is central to each of the institutions, but so too are the Catholic and academic identities. After all, congregational identity is derived from Catholic identity and simply cannot exist without it.

Dr. Ward explains that there is no one way to discuss, share, or evaluate Catholic identity on campus. Each school must handle it in their own unique way. The same statement could apply to congregational and academic identities as well. The data collected and analyzed for this study did, however, reveal similarities amongst the participant responses. Two common patterns for managing identities emerged from the data: managing by mission, and incorporating mission-focused structures, processes, and practices within the organization. These themes are explored below.

Managing by Mission

In this study, each school identified as a higher education institution. Therefore, each institution must manage their Catholic and congregational identities within the context of their academic identity. Within the academic enterprise, a critical starting

point for managing, promoting, and preserving Catholic identity is an institution's mission statement. "A mission statement expresses the vision of an organization and the way the organization implements that vision" (Gray & Sullivan, 2008, p. 197). It serves as a tool to "provide clarity of focus and assist universities in shaping a broad range of decisions, from curriculum to the hiring of faculty and staff" (Murray, 2002, p. 55). For these Catholic higher education institutions, the mission statement defines and showcases religious identity, assists in decision-making, guides campus planning, and conveys institutional priorities to stakeholders. For example, senior leaders at St. Gabriel's have chosen to manage their religious identity by infusing it into every aspect of campus life. Pervasively integrating Catholic Gabrielian identity is therefore reflected in the curriculum, strategic planning, marketing, branding, succession planning, the campus milieu, and behavioral expectations for all campus constituents.

The mission statement is not only utilized as a tool to help manage identities. A clear and purposeful mission statement can help avoid identity conflicts and confusion. According to study participants, managing identity becomes a much easier task when an institution is open and straightforward about their Catholicity. Mr. Rich states:

We say up front who we are. We are who we are, and we act who we are. And so that resolves a lot of the issues and conflict...Makes all the decision-making a heck of a lot easier by just being able to say who you are and act and react the way that you should.

Mr. Hogan shares a similar philosophy:

Well, it's not that we manage; it's out there. I mean it's not that we hide it, position it that we're not really kind of too Catholic or something like that. I mean, we put it in all our publications and everything that we do. I mean, we actually promote the fact that we are Catholic...I go back to say if you know who you are and you don't necessarily compromise what that is.... [and] if you use as your hierarchy your religious affiliation first, then higher education, it really kind

of mandates what takes priority. So if you start off saying, “okay we’re a Catholic institution” – well, that kind of trumps everything else.

When asked, “How do you manage the Catholic identity at this institution?” Sr. Patricia laughs and replies, “it’s not easy,” and Mr. Rich reports “very carefully.” Sr. Kay is upfront with her perspective on managing multiple identities on campus. For her, even with congregational support, managing a Catholic academic institution is done “with great difficulty,” and is “like walking a razor’s edge.” She states that it is important to be mindful of Catholic identity, and credits *Ex corde Ecclesiae* with being systematic in helping institutions remain focused on identity. She says:

And so the good thing about *Ex corde Ecclesiae* is it really made us think in a very systematic and intentional fashion, how do we express our Catholic identity today? Because it’s important to Catholic colleges and universities. Some people don’t think it’s important. But it is important. It’s central to who we are and what we do.

Dr. Doyle, from St. Gabriel’s, points out that some institutions find it easier to manage their Catholic and congregational identities by creating “split personalities.” He shares:

And at a Jesuit institution of higher education, the identity of the Society of Jesus is so strong that sometimes that overshadows the Catholic identity of the institution. As odd as that sounds. But a number of institutions have that kind of split personality. In other words, they find it easier to wrap themselves around the identity of the founding order and its values rather than seeing the founding order as an extension of the Catholic tradition, because they feel that that’s the meeting ground and that’s what makes people more comfortable.

In some situations, the sponsoring congregation’s identity is clearly favored over the Catholic identity of the institution. Possible rationales for creating split personalities may be to reduce fear among constituents and to avoid controversy. Evidence of such a split was not found at any of this study’s institutions.

Mission-Focused Structures, Processes, and Practices

Assisting leaders in managing identities is the development and inclusion of organizational structures, processes, and practices that focus on the religious mission of the institution. For example, all institutions in this study have a formalized mission, and ministry office or division. The inclusion of this office or division within the organizational structure symbolically communicates the importance of the Catholic mission and culture to campus life. At Jubilee and St. Gabriel's, the administrators who oversee the mission and ministry division report directly to the president. To stakeholders, this reporting structure signifies the priority of religious mission to the president. Lack of funding has prohibited Transfiguration from having a senior executive oversee mission and ministry activities. To compensate, Transfiguration has a standing mission effectiveness committee. This committee is comprised of the president, faculty, administrators, staff, and students.

In Catholic higher education, hiring for mission is a crucial organizational practice to ascertain congruency of values and person-organization fit (Chatman, 1989). Before a decision to hire someone is made, each institution in this study conducts a mission-centered interview with position finalists. These interviews are not to ascertain if a potential employee is Catholic. Rather, mission interviews verify the individual's understanding of the institution's mission, ability to behave and act in accordance with that mission, and whether the individual will be comfortable in the setting. As Mr. Hogan explains: "...it doesn't matter whether you're of Catholic faith when you really work here. But if you have an understanding of who we are and can support that part of the mission." At Transfiguration, the basis of the interview is also to learn how, if hired,

the applicant intends to support the university's mission. Sr. Patricia explains the process as follows:

There's no question by way of employment whether you're Catholic or not, but the question is, will you support that mission? And the senior administrators interview on that issue of mission [with] every employee who comes into the institution full- and part-time. So we get to know them, we get to see them, and my question to them is, if you were employed here would you be able to support...oh first of all, have you read the mission? Do you have some thoughts about it? If you're employed here, would you be able to support that mission? And in what way do you think you can do that as a security person, a faculty member, an administrator, whatever. So it's not about religion, but it is about supporting the mission.

Ms. Kerge could easily be regarded as the "heavy hitter" during these mission interviews.

While some finalists may presume that her lay identity would indicate a less intense religious zeal, the potential employee would be mistaken. Ms. Kerge shares her opinion on the hiring process and importance of the mission statement in the following quotation:

And we have, even after they've gone through the search committees, there are people we have not hired because they didn't answer the question correctly. And again, they'll come to the interview saying, "Oh, I'm very Catholic. I say my rosary." We don't care about that. You don't have to be Catholic. The question is: Can you support the mission of Transfiguration University? They forget to [say] yes or no. That's the question... And how in your position as...would you support that mission? And we have to pull it out of them sometimes.... The answer I hate is: "Oh yeah, it doesn't bother me. I have no problem with it." That's the hardest answer of all. "I have no problem with it." The word problem shouldn't even enter into the conversation. But there are others that answer it really well and they memorize it and they come in a nervous wreck and...they do a really good job. But it does increase their consciousness. Now, every employee also has an orientation program. And I'm one of the people they call upon to talk about the mission and the history of the Sisters of the Transfiguration. I come in with a baseball bat. I say do you know what this is? This is the mission. We beat each other up with it.

Sr. Mary, while already a long-time employee of Transfiguration, was also required to have a mission interview before being appointed vice president for academic affairs. Her

experience and participation in such an interview indicates how serious Transfiguration's senior executives regard the interview process. She conveys her experience as follows:

We make much of our mission statement from the top on down. And sometimes it's a little awkward; it's a little strange even. When I interviewed for this job, you go into senior administration, and Sister [referring to Sr. Patricia] will sit there and we'll all laugh because she'll sit there and say (*using a different voice*): "Well you're here because we want to know how you're going to live the mission in your life?" And I said to her, "Sister, please. I said look at how I am dressed, you know, for real."

Respondents also indicate that some people self-select to work at Catholic institutions, which also helps with person-organization fit.

Theme Three: Promoting and Preserving Catholic Culture and Identity

Crucial to leading a Catholic higher education institution is the promotion and preservation of culture on campus. This section of the study provides information on how the senior executives promote and preserve Catholic culture and identity on their respective campuses. Three common patterns for promoting and preserving culture and identity emerged from the data: curricular integration, campus activities, and cultural artifacts. These themes are explored below.

Curricular Integration

Each institution in this study embraces Catholicism and its numerous tenets in the classroom. At the undergraduate level, first-year and core curriculum requirements are designed to incorporate mission and values into the learning process from the very beginning of a student's experience. Early exposure to the mission and history of the sponsoring congregation and Catholicism assists in the formation and moral development of students, provides a foundation for learning within the Catholic tradition, and creates

campus community via a shared experience. In speaking about the curriculum, Mr.

Hogan shares the goal and purpose of a College of the Jubilee education:

But the reason you're really here is to learn how to live. It's about all the other things that you get. The whole character, the whole person is what you get. We'll teach you, it's almost like, we'll teach you the academics because we've got to do that. But that's not the most important thing. The most important thing is when you graduate from here, is to be a person of character, a person of morals, a person who can live in society and be a good citizen. And that's what we're about.

In terms of academic freedom issues, the institutions have been upfront with faculty about their responsibilities to teach in a manner that is respectful of the Catholic tradition. Faculty at each institution are expected to share with students the Catholic point of view in an unbiased fashion. Faculty who are uncertain of Catholic viewpoints can have members of the mission and ministry office or religious studies faculty come to class. In sharing their experiences with academic freedom issues, the senior leaders are very direct in their dealings with the faculty and do not feel that any major conflicts have arisen with the faculty.

Campus Activities

At these three institutions, many activities are intentionally designed to communicate the mission and values of the school. Service-learning experiences, mission trips, and helping the poor are activities undertaken to further mission and enhance student awareness of the world around them. Each campus's mission and ministry office also spearheads programs for students to explore Catholicism and engage in Catholic faith traditions. One significant avenue for promoting and preserving culture and identity are student, faculty, administrator, and staff interactions with sisters of the

founding congregation. At Transfiguration, Sr. Patricia provides an illustration of the sisters' involvement with students as follows:

The kids see us. Some of us teach them. Some of us have to take their money in the business office. Some of the RAs, they come down and have pizza and soda with us in August. Then they bring another group down in September. And two nights ago the students always have for us . . . they make waffles and ice cream for us. So we have some communication like this. It's all part of the mission. And initially they wanted to see where we lived, what we do, our chapel down there, whatever. Now these are not . . . some of them I don't even know if they're all Cath[olic]. . . . I'm sure they're not all Catholics. But they just come down and we have really just a nice conversation around the tables with them. . . . Now that came from them, not us.

At Transfiguration, mission reflection meetings are significant component of campus life. Each semester's opening meeting features a mission reflection by a member of the university community. These reflections are then shared and preserved on the university's Web site for future community members to read. The mission statements of both the university and congregation are further disseminated at the opening fall meeting.

The institutions in this study are also aware of the need to have programs that educate employees about the sponsoring congregation. For new students and employees, separate orientation programs are designed to introduce the sponsoring congregation's history, mission, and values. Additional educational opportunities, such as visiting the convent, are also available to the campus community. At Jubilee, the focus of these types of programs is to help ensure the Congregation's legacy on campus. The Sisters of the Jubilee wish to ensure that they live on in spirit, even when their physical presence is gone.

Cultural Artifacts

Culture has been described as “the medium from which organizational identity grows and mission flows” (Morey & Piderit, 2006, p. 21). Therefore, the promotion and preservation of Catholic culture is paramount if religious identity is to remain vibrant. Sharing tangible symbols, participating in rituals, and sharing stories of important events in the institution’s history are all ways for promoting and preserving Catholic identity, culture and values.

Catholic symbols abound on all of the campuses in this study. As Dr. Doyle says: “There is no mistaking when you come onto this campus that you are at a Catholic institution of higher education.” Crosses and statues of religious men and women are prominent in many areas of campus. Crucifixes hang in the classrooms, paintings of icons adorn the hallways, and campus chapels are open and accessible for anyone who wishes to enter. Mission-driven architecture, which may share phrases or icons, is also an intentional component of present-day and future campus planning at Jubilee and St. Gabriel’s.

Mass, a symbolic ritual that shares the Catholic faith tradition, takes place on each campus. The regularity of the mass schedule varies by each campus. Mass may be held daily, several times throughout the week, or weekly on these campuses. Throughout the year, special masses are held for certain religious and higher education occasions. Jubilee begins each year with a Mass of the Holy Spirit, which intentionally takes place in a very open public space. Graduation, a higher education ritual and tradition, typically includes a separate mass as part of commencement activities. At St. Gabriel’s,

commencement activities also include a special blessing of the graduates by the sisters. During this ritual, graduates are given a distinctive cross. This cross is a symbol of the connection the graduates have with St. Gabriel's and its religious heritage.

Communal praying is also a symbolic act that occurs frequently on these three campuses. Cabinet and board meetings at Jubilee typically begin with a prayer specifically written for the time of the year or the occasion. Sr. Rose shares that prayer is a part of the athletic culture of St. Gabriel's, while Ms. Kerge, from Transfiguration, regards prayer as "a part of who we are." Transfiguration has a strong tradition and commitment to start each meeting with a prayer. This includes business meetings, student club meetings, and at the beginning of each class period. To maintain the prayer tradition, Transfiguration's mission effectiveness team and development office have been able to create several series of prayer books that are distributed to all employees. These prayer books include the Transfiguration University prayer and contributions from community members. The intention is to promote an inclusive Catholic community where anyone on campus is welcomed to say a prayer. Promoting and practicing inclusivity of all individuals is a hallmark of Catholicism and a priority for the College of the Jubilee, St. Gabriel's University, and Transfiguration University.

Chapter Summary

The focus of this chapter was to discuss my research findings from three Catholic campuses located in the northeastern section of the United States. I sought to understand how those responsible for the organization, the senior executives, handle the issue of Catholic identity. Given this study's goal to enhance current understandings of how senior executives define, manage, and preserve Catholic identity and culture, I reviewed

the data to explain how each institution has successfully avoided an identity crisis. Three major themes emerged from the data: defining who we are, managing identities, and promoting and preserving Catholic culture and identity. Chapter 6, which follows, concludes this dissertation. Chapter 6 provides a brief summary of the study and its conceptual frameworks. The chapter ends with a discussion of the study's findings and recommendations for further research on Catholic identity and leadership.

Chapter Six

Synthesis, Discussion, and Implications

I personally know a lot of laymen and women who are presidents and they're doing a wonderful job.... Over the years the number of lay people have really increased. Religious [people] have decreased and that's fine. Sometimes these laymen and women do a better job of conveying the mission than maybe some of us.

- Sr. Patricia, president, Transfiguration University

The primary purpose of this qualitative study is to investigate how senior executives define and promote organizational identity and culture at three postsecondary Catholic institutions. Chapter 1 introduced Catholic higher education's identity concerns and the factors that have led to the Catholic identity challenge, such as the increasing reliance on the laity and the declining membership within a sponsoring congregation. Chapter 2 presented a literature review of related topics in Catholic higher education history and provided the contexts for the Catholic identity challenge in America. This chapter concluded with the conceptual frameworks for the study: organizational identity, culture, and leadership. Chapter 3 focused on the methods used in the study. This chapter outlined the study's sample, data collection, data analysis strategies, and limitations. Chapter 4 introduced and provided a brief summary of each institution and senior executive included in the study. Background information was shared related to the institution's founding, academic programs, student experience, and sponsoring congregation. Information regarding the senior executives included educational background, current position, and tenure at the institution. Chapter 5 presented the study's institutional contexts and an analysis of the study's major findings. Three major

themes were explored in this chapter: defining who we are, managing identities, and promoting and preserving Catholic culture and identity. These themes explain how senior executives currently define, manage, and maintain Catholic identity and culture on campus. This final chapter provides a brief summary of the study and a discussion of the findings. Chapter 6 concludes with a synthesis and recommendations for further research on Catholic identity and leadership.

Synthesis and Discussion

The overarching goal of this qualitative study is to understand how senior executives define and promote organizational identity and culture at three Catholic colleges and universities. Organizational identity, culture, and leadership are the three concepts utilized to guide this study and its subsequent analysis. Organizational identity has been defined “as that which is central, enduring, and distinctive about an organization’s character” (Gioia et al., 2000, p. 63). Leaders may use common identity questions, such as “Who are we?” [*sic*] “What kind of business are we in?” and “What do we want to be?” (Albert & Whetten, 1985, p. 265; Elsbach & Kramer, 1996; Gioia & Thomas, 1996; Whetten, 2006) to highlight what makes the organization distinctive when compared to its peers. Answering these questions can also be useful for organizational leaders when making decisions, formulating strategy, and undergoing organizational change (Albert & Whetten, 1985; Gioia, 1998; Gioia et al., 2000; Gioia & Thomas, 1996; Whetten, 2006). For this study, answering organizational identity questions yields two outcomes: 1) it assists in determining how Catholic postsecondary institutions are

different from other secular or religiously-affiliated universities, and 2) it provides insight into how Catholic colleges and universities distinguish themselves from each other.

Culture, the second concept, is regarded as the context in which organizational identity forms and develops (Hatch & Schultz, 1997). Culture provides organizational members with shared learning (Schein, 2004), stability and continuity (Masland, 1985), and behavioral expectations (Masland, 1985; Shafritz, Ott, & Jang, 2005). Within higher education, culture influences presidential selection, curriculum, administration, and campus life (Kolman, Hossler, Perko, & Catania, 1987; Kuh & Whitt, 2000; Masland, 1985). For this study, using the concept of culture assists in understanding how senior executives lead, manage, and preserve the character of Catholic colleges and universities. Culture also provides insight into how and why conflicts arise when Catholicism and academic values are forced to coexist in the same organization. Two prominent examples of such conflicts are recognizing commencement speakers and honorary degree recipients who oppose Catholic principles.

Leadership, specifically within the context of higher education, is the third concept of this study. Relying on the premise that college and university presidents serve as symbols of their institution (Padilla, 2005; McLaughlin, 2004) and a president's responsibility to act as a cultural bearer (Richardson, 1994), this study explores how religious and lay senior executives have maintained religious identity regardless of the loss of sisters serving as presidents. For the institutions in this study, the lack of a human personification of religiosity amongst senior executives does not mean the loss of religious identity and culture on campus.

The research questions guiding this study are as follows: 1) How do senior executives at Catholic colleges and universities define and/or perceive the organizational identity and culture of their institutions? 2) How do senior executives at Catholic colleges and universities define and/or perceive the religious identity and culture of their institutions? 3) How does a Catholic institution simultaneously manage its multiple identities? 4) What type of influence, if any, does a senior executive's position as a religious or lay leader have on the promotion of organizational identity and culture at their institutions?

Four positions were specifically selected for interviews: presidents, provosts, chief student affairs officers, and senior executives for development. Criteria for selection included being regarded as a "face" of the university. Beginning with the president, who sets the tone, culture, and direction of the institution, each position in this study has a responsibility to represent their college or university's identity to stakeholders. As a leadership team, the presidents serve as cultural bearers (Richardson, 1994), while the provost and vice presidents serve as interpreters and shapers of culture (Lambert, 2002).

This study also seeks to comprehend the complex realities senior executive leaders face while trying to balance their institution's religious and academic identities under the parameters of *Ex corde Ecclesiae*. Released in 1990 by Pope John Paul II, *Ex corde Ecclesiae* is the official papal document addressing Catholic higher education throughout the world. Via *Ex corde Ecclesiae*, Pope John Paul II outlined the academic community's responsibility for Catholic identity and called for the development of Church laws to strengthen Catholic identity at all schools (Schaeffer, 1999). The

intention was to have the mission, purpose, and values of Catholicism transmitted through teaching, research, and service (John Paul II, *Ex corde Ecclesiae* General Norms Article 2). The Association of Jesuit Colleges and Universities (2005) contend that *Ex corde Ecclesiae* has been a positive experience for Catholic colleges and universities, and has assisted in the development of programs that nurture and promote Catholic identity and mission. These programs include “Catholic Studies programs and other ways to keep alive the Catholic intellectual tradition, effective campus ministry programs, strong theology departments and a range of orientation and educational programs for trustees, faculty and staff” (Association of Jesuit Colleges and Universities, 2005, “The Larger Picture,” para. 5). The findings of this study, such as core curriculum requirements for students and active campus ministry offices corroborate some of the association’s positive viewpoints.

However, *Ex corde Ecclesiae*’s release has also drawn disapproval in America. Some critics could view *Ex corde Ecclesiae* as an attempt by the Church to impose control over Catholic higher education institutions (Bollag, 2005). Opponents regard the document and its intended Church laws and norms as a threat to institutional autonomy and an assault on academic freedom, a cherished faculty value (Maguire, 2002; Russo & Gregory, 2007). Criticism of the document centers on the "requirement that all theologians obtain a mandatum, a certificate from the local bishop attesting that what they taught was approved by the church” (Bollag, 2005, “‘Ex Corde’ Effect Softened,” para. 4). The Association of Jesuit Colleges and Universities also recognizes the difficulties associated with the mandatum and its implications for academic freedom. In 2005, the association stated:

It is recognized that Catholic theologians teaching courses in Catholic theology should teach the Church's position accurately, but there are ambiguities about the meaning of a mandatum and how it would be given and taken away. Of major concern is how it could violate commonly understood academic freedom and how it could marginalize the theologian and theology within the academic community. Those arguing for a more strict interpretation of the mandatum insist that it is a matter of 'truth in advertising,' i.e., parents and students should know if in fact 'Catholic' theology is being taught. Complicating things are the different interpretations of what is 'the Catholic' position. (Association of Jesuit Colleges and Universities, 2005, "The Mandatum," para. 5)

In essence, critics have viewed the mandatum as a means for the hierarchical Church to monitor theologian faculty by requiring a theologian to strictly teach in accordance with Catholic teachings and values. Some faculty and administrators regard this type of mandate for theologians as a direct conflict with higher education culture, the values of academic freedom, and the 1940 Statement of Principles on Academic Freedom and Tenure put forth by the American Association of University Professors and the Association of American Colleges. In addition to *Ex corde Ecclesiae*, other factors such as changing stakeholder demographics, declining interest in religious congregations, increasing participation of the laity, and the recent pedophilia scandals, have also created identity concerns for Catholic colleges and universities. As a consequence, Catholic leaders tend to the management of Catholic identity on a recurring basis.

Findings from the study indicate that institutions have learned to be creative with policies and practices so they can both maintain and promote identity while keeping within the principles of academic discourse and the expectations put forth by Pope John Paul II. Additional findings indicate the importance of the sponsoring congregation to the identity, culture, and leadership of a Catholic postsecondary institution. The influence of Catholicism and the sponsoring congregation is evident in mission, vision, goal and value statements, decision-making, sense-making, governance, curriculum,

student life, and community development. In addition to providing support for Catholic higher education, the founding sponsoring congregations still give their institutions a distinctive and unique identity. So, while the roles and visibility of religious women on campus has changed over the last 50 years, the sponsoring congregation's characters, traditions, ideals, and histories have transcended time and continue to affect the management and operation of an institution. The three institutions in this study have illustrated that the decline of religious women on campus does not have to equate to a loss of religious identity, nor can it be regarded as a threat to organizational survival.

The ability for these three institutions to adapt and continually maintain their religious identity, in light of the absence of sisters, also provides evidence that organizational identity is indeed malleable, as Gioia and Thomas (1996) have suggested. The current identities of these institutions are no longer tied to the physical presence of religious men and women, as it had been prior to the 1960s. Consequently, leaders have successfully altered their institution's Catholic image so that it is not solely contingent on the presence of sisters. Rather, the Catholic image can now be expressed via academic requirements and offerings, tangible religious symbols, social justice opportunities, and religiously related student experiences.

Implications for Policy and Practice

In the last 60 years, questions regarding the purpose and significance of American Catholic postsecondary institutions have developed amongst Catholics and non-Catholics alike. A major criticism of Catholic higher education is the increasingly secular nature of these institutions and, thus, their loss of distinctiveness in our education system (Buckley, 1997; Gallin, 2000; Wilcox, 2000). Essentially, critics believe that these institutions have

lost the justification for their existence. Since this study examines organizational identity from the perspectives of those who are responsible for promoting and maintaining the distinctive identity of a Catholic institution, it is an opportunity for learning how these institutions are tangibly different from their secular counterparts. The senior executive perspectives also assist in building upon the definition of a Catholic college or university in the twenty-first century. These viewpoints will help to clarify the shared meaning of Catholic identity and dispel misconceptions of an identity crisis.

Maintaining identity is an intentional activity. The institutions in this study have deliberately developed policies and practices to ensure identity promotion and preservation. Successful strategies include: mission effectiveness committees or teams; mission and ministry offices; a vice presidential position focused on mission and ministry; religiously influenced campus activities; regularly performing Catholic ceremonies; and displaying Catholic symbols throughout campus buildings and grounds. Identity concerns will continue to challenge Catholic higher education leadership for the foreseeable future. If senior executives and boards of trustees wish to continue strengthening religious identity, it appears leaders should: (1) continue to actively manage, promote, and preserve identity on each campus; (2) include Catholic identity as an integral part of academic, strategic, and succession planning; and (3) emphasize the importance and responsibility of religious identity to president and board of trustees candidates.

Under the mandates and norms set forth by *Ex corde Ecclesiae* and its follow-up document, *The Application of Ex corde Ecclesiae for the United States*, maintaining identity, mission, and goals has proven to be a collaborative activity amongst an

institution's stakeholders. It appears this pattern of active engagement between stakeholders should continue, because it is critical to mission, values transmission, and keeping faith traditions alive on campuses. Senior executives and sponsoring congregations need to persist in promoting ownership and a shared understanding of the mission.

The changing backgrounds of Catholic higher education leaders affect the leadership and management of an institution. Transitions from religious to lay leadership at the executive level and with the Board of Trustees will likely influence changes in institutional culture. For the institutions that have yet to turn to lay leadership, it will be essential for senior executives to make the process transparent. Leaders will need to work directly with faculty, staff, and students to avoid suspicion and build community in a new leadership era.

Finally, the current review of *The Application of Ex corde Ecclesiae for the United States* provides an opportunity to reinvigorate discussions of Catholic identity with all institutional stakeholders. These conversations can occur on three levels: system-wide at Catholic postsecondary institutions of the same order; organizational; and individual. Conversations of the past, present, and future Catholic identity challenges could be instrumental in tracking progress and providing an opportunity to develop a clearer definition of Catholic identity. Individual and collective policies and practices affecting institutional stakeholders might be assessed to understand any identity changes. Additionally, policies and practices could be evaluated for their clarity, content, and continued utility.

Recommendations for Future Research

This study increases understanding of current conceptualizations of Catholic identity and shares the perspectives of senior executives who are working to promote, manage, and preserve religious identity on American campuses. It is a piece of work that helps to understand a small part of this complex identity and religious issue. Within Catholic higher education and within the hierarchical Church, the topic of Catholic identity and the circumstances that have attributed to its challenges could be explored further. These studies may increase understanding of each contributing factor, while also exploring the affects of these factors on multiple or system-wide Catholic postsecondary institutions of the same order. For example, the Sisters of Mercy of the Americas sponsor 16 colleges and universities in the United States. A study can examine the factors along with the role of context and leadership as it relates to each campus and the overall Mercy system. Given the incredible influence of globalization, a comparative study of the implications of these factors would also provide information on how individual countries have been affected by identity issues, the decline in religious presence on campus, and *Ex corde Ecclesiae*. To illustrate, in 2005, Anthony Cernera, then president of Sacred Heart University in Connecticut commented on how surprised he was that *Ex corde Ecclesiae* was not an issue outside of the United States. According to Cernera, non-U.S.-based Catholic universities and theologian faculty were accustomed to notable church oversight, and therefore “the mandatum requirement was considered unnecessary” (Bollag, 2005, “Broader Sweep,” para. 1). This type of observation and statement conveys how differently the United States reacted to *Ex corde Ecclesiae* in contrast to the lack of concern the document generated around the world.

There are several recommendations and suggestions for future research that are derived specifically from this study. First, while this was a multiple case study design, a single case study could also provide valuable insight to senior executives. The concentrated focus on one site could increase the number of participants and include faculty, staff, students, trustees, and members of the sponsoring congregation. From this institutional research, senior executives could ascertain where their identity initiatives, policies, practices, and activities are working, and where they may be falling short.

A study focused solely on the academic curriculum of an organization could also provide useful insight into the promotion and preservation of Catholic identity, and the transmission of the sponsoring congregation's values, beliefs, morals, and character to students. Possible outcomes of a curricular study could provide professors with strategies for successfully including Catholic content in their courses. For example, at the College of the Jubilee, a Jewish faculty member identified a school in need of a library. For a semester, she collected and catalogued books, and ultimately set up a library. Through her actions, she demonstrated tenets of Catholic social teaching to her students and faculty peers. In contrast, a study focused largely on student affairs and services could delve into the living and learning component of education to assess how students regard the campus' religious identity, and how that identity is expressed, if at all, in their personal and professional decision-making and identity.

Another possibility for this research would be to focus on the image (Brown, Dacin, Pratt, & Whetten, 2006; Dutton & Dukerich, 1991) an institution projects to potential traditional applicants and their parents, and mature students. Are the identity messages the admissions office disseminates received in the manner intended? For

instance, applicants may be viewing all of Catholic higher education as the same type of religious institution. It is the notion that all Catholic institutions may be painted with the same brush, rather than having distinctions among them. Applicants may not be aware or recognize the differences between Catholic schools that are conservative, moderate, and liberal. A college may also want to focus on image to ascertain if the public feels the institution is striking the appropriate balance between Catholicity and providing a sound academic and professional course of study.

Concluding Perspectives

There is no denying that an even greater reliance on lay leadership is part of the future for Catholic higher education. The laity will continue to assume the majority of departmental, administrative, and senior executive positions on campus. A question included in this study's protocol asked participants: *Do you think it is necessary for the president of the university to be a member of the clergy for the school to have a vibrant Catholic character?* This question was formulated based on cultural and symbolic theories of leadership, which focus on context, interactions, and the symbolic functions of leadership and leaders (Kezar et al., 2006). Furthermore, Schein (2004) posits that the essence of leadership is the creation and management of culture, leading to his belief that culture and leadership are really "two sides of the same coin" (p. 1). Given these conceptual understandings of culture and leadership, it then becomes necessary to learn how receptive participants are to a future lay president.

Participants generally responded that a religious president was not necessary for an institution to have a vibrant Catholic identity. On the whole, the participants' responses indicated that the ultimate goal of a presidential search is to find the best

person for the job. Dr. Mary Lyons, from the University of San Diego, and Dr. John DeGioia, from Georgetown University, are two examples of lay presidents succeeding at prominent Catholic institutions. Some of the participants at the College of the Jubilee and Transfiguration University indicate that the ideal future president is one who identifies as a religious person and has the skill sets necessary for higher education leadership. These criteria for a presidency are where the symbolic and cultural theories of leadership begin to manifest themselves. Sister Lori from Transfiguration is the only executive to indicate the implications of a change to lay leadership for the sponsoring congregation. She speaks of the congregation adapting to a lay leader, but also being frightened about the future of the institution. Sister Lori posits that sisters may react in three ways: by leaving the institution, retiring, or staying with the institution and dealing with the leadership change. For St. Gabriel's senior executives, having a lay president was not a concern.

Borrowing from Richard T. Ingram (2000), the present status of the Catholic identity challenge in higher education can be summarized in nine words: "The sky may be cloudy, but it isn't falling" (p. 104). At this point in time, it is unknown how long the College of the Jubilee and Transfiguration University will be able to continue having a sister as president. While this steady decline of sisters may be an unfortunate reality, the laity provides hope and promise that Catholic higher education and its religious identity will continue to exist in America.

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Appendix A
Religious Symbols on Campuses

College of the Jubilee
Tabernacle in the Campus Chapel



College of the Jubilee

Religious Figure



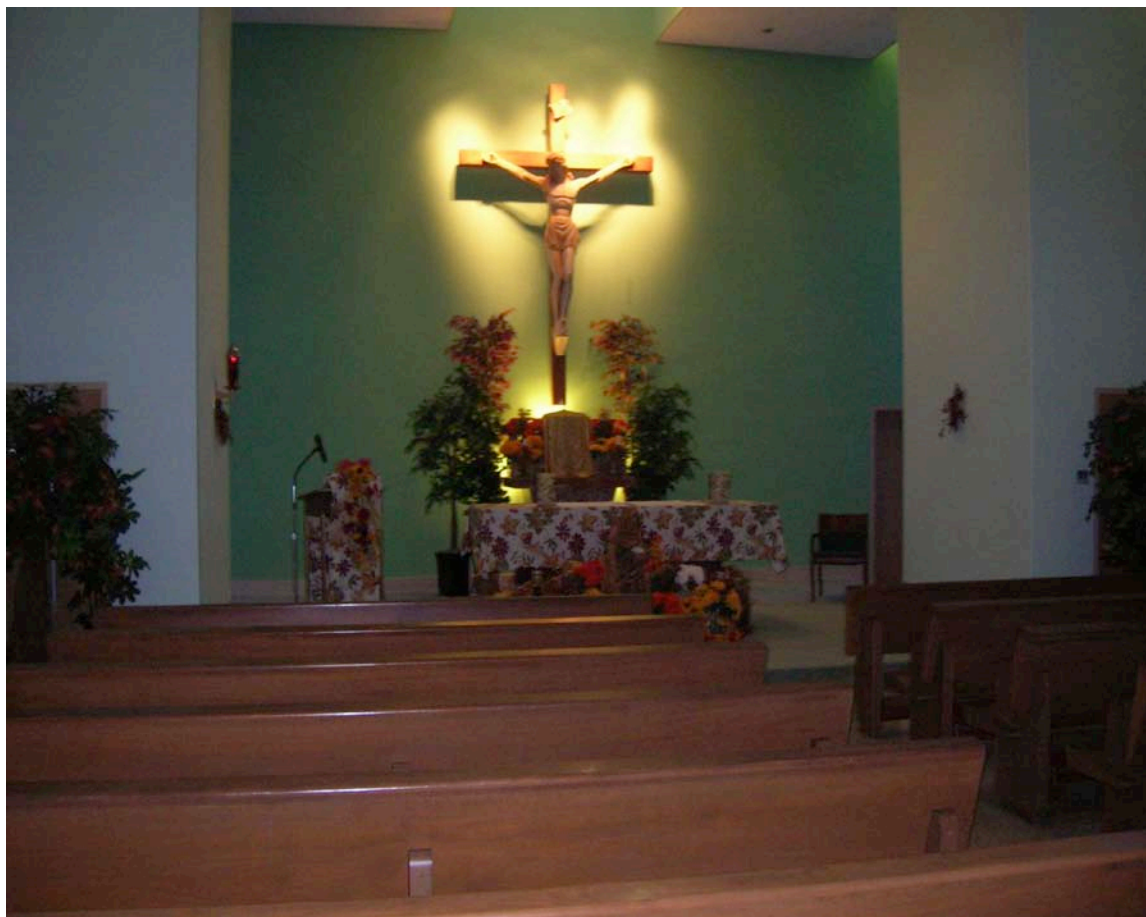
St. Gabriel's University

Cross on Campus



St. Gabriel's University

Campus Chapel



Transfiguration University

Campus Parking Lot Sign



Transfiguration University

Campus Chapel



Appendix B

Confidential Participant Data Sheet

Understanding Catholic Universities' Organizational Identity: Perspectives From University Leaders

Please choose a pseudonym:

Do you identify with a specific religion?

If you identify with a religion, which one?

Are you a lay or religious leader?

How long have you worked at this institution?

How long have you worked in your current position?

During your career, have you been employed at another Catholic college or university?

How long have you worked within Catholic higher education?

What do you view as the most pressing issue for Catholic higher education?

Appendix C

Interview Protocol

The purpose of this study is to understand how senior executives define and promote organizational identity and culture at Catholic colleges and universities. Furthermore, this study will compare the experiences of senior executives based on the executive's position as a religious or lay leader at the institution. Your responses to these questions will be used to complete my dissertation study at The Pennsylvania State University. To protect your confidentiality, please select a pseudonym to be used during our interview and in the study. With your permission, this interview will be recorded. Your input for this study is appreciated.

Building Rapport Questions

1. How long have you been at this university?
2. In what capacities have you served the institution?
3. How has the university changed since you arrived?
4. Were you at any non-Catholic colleges or universities during your higher education career?

Interview Questions

1. How would you describe this university's organizational identity?
2. How would you describe this institution's religious identity?
3. Since this is a Catholic organization, how does this institution manage its Catholic identity?
4. What about the sponsoring congregation's identity? Is that identity still prevalent on campus? How is it displayed?
5. How does the school manage multiple identities?
6. Can you give some examples as to when Catholic identity, Order identity and higher education identity are in conflict with each other?
7. Would you agree or disagree that there is an "identity crisis" within Catholic higher education? Why/Why no? Is there a Catholic identity crisis on this campus?
8. How does your identity (as a religious or lay person) influence the university's identity?
9. Do you think it is necessary for the president of the university to be a member of the clergy for the school to have a vibrant Catholic character?

Supplemental Interview Questions

1. What are the typical leadership concerns for this university?
2. Of the concerns you have listed, where does religious identity fall?
3. Is there anything else that you would like to add that you may feel is important to this study?

Appendix D

Introductory E-Mail Sent to Presidents

Subject: Dissertation on Catholic Higher Education - Penn State Student

Good Afternoon,

I am writing to invite you to participate in my dissertation study, which is on the organizational identity and culture of Catholic colleges and universities in Pennsylvania. This study seeks to examine organizational identity from the perspectives of senior executives (deans, vice presidents, vice provosts, provosts, and presidents) who are responsible for promoting and maintaining the identity of a Catholic institution. My interest in this topic has been cultivated via a pilot study I conducted in the fall of 2008 and discussions I have had with President Andrea Lee of St. Catherine University.

Attached for your review is the formal letter to study participants, which provides more details of my study.

Thank you for reviewing this request.

Sincerely,

Suzanne Hickey

Appendix E

Letter of Participation

Dear _____:

My name is Suzanne M. Hickey, and I am a Catholic Ph.D. candidate in the Higher Education program at The Pennsylvania State University. I am writing to invite you to participate in my dissertation study, which is on the organizational identity and culture of Catholic colleges and universities. This current research study will build upon a pilot study undertaken in the fall of 2008. The goal of that research was to begin to understand the past and present influences *Ex corde Ecclesiae* had on a university's Catholic identity. Now, I seek to understand how senior executives define and promote organizational identity and culture at Catholic colleges and universities. Furthermore, this study will compare the experiences of senior executives based on the executive's position as a religious or lay leader at the institution.

This study seeks to examine organizational identity from the perspectives of senior executives (deans, vice presidents, vice provosts, provosts, and presidents) who are responsible for promoting and maintaining the identity of a Catholic institution. Hence it may assist in building on the definition of a Catholic college or university in the twenty-first century. Additionally, the study will also examine if there is a "Catholic identity crisis" and how such a crisis relates to the leadership experiences of both religious and lay executives.

This study is being conducted under the direction of my dissertation chair, Dr. Beverly Lindsay via the Higher Education Program at The Pennsylvania State University.

I hope you will accept my invitation to participate in this study. I would like to schedule an on campus interview within the coming weeks. The interview will be confidential (no names or institutions will be identified) and will last approximately one hour. Given the importance of senior leaders on campus, I would greatly appreciate having conversations with the Provost, Chief Student Affairs Officer, and your senior executive for advancement or public relations as well. Please contact me via telephone (201-819-5862) or email (smh409@psu.edu) if you can be of assistance.

Thank you for your time, and I appreciate your consideration of my request.

Sincerely,

Suzanne M. Hickey

Appendix F

Informed Consent Form



Informed Consent Form for Social Science Research The Pennsylvania State University

Title of Project: Understanding Catholic Universities' Organizational Identity: Perspectives From University Leaders.

Principal Investigator: Suzanne Hickey, Graduate Student
400 Rackley Building
University Park, PA 16802
(201) 819-5862; smh409@psu.edu

Advisor: Dr. Beverly Lindsay
400 Rackley Building
University Park, PA 16802
(814) 865-8278; lindsaybeverly@yahoo.com

- 1. Purpose of the Study:** The purpose of this study is to understand how senior executives define and promote organizational identity and culture at Catholic colleges and universities. Furthermore, this study will compare the experiences of senior executives based on the executive's position as a religious or lay leader at the institution.
- 2. Procedures to be Followed:** You will be asked to answer approximately 15 to 20 interview questions.
- 3. Audio Recording:** The interview will be audio recorded using a digital voice recorder at your permission. Files containing the recorded interviews will be stored in a locked desk drawer in my home office. All recordings will be destroyed in 2014. The only individuals who will have access to the recordings are Suzanne Hickey and the following committee members: Drs. Beverly Lindsay, Edgar Farmer, Kimberly Griffin, and Timothy Pollock.
- 4. Benefits:** This study examines organizational identity from the perspectives of senior executives (deans, vice presidents, vice provosts, provosts, and presidents) who are responsible for promoting and maintaining the identity and culture of a Catholic institution. Additionally, the study will also examine the Catholic identity crisis as it relates to the leadership experiences of both religious and lay executives.
- 5. Duration:** It will take about 60 minutes to complete the interview.

6. **Statement of Confidentiality:** Your participation in this research is confidential. In the event of publication or presentation from the research, no personally identifiable information will be shared.
7. **Right to Ask Questions:** Please contact Suzanne Hickey at (201) 819-5862 with questions, complaints or concerns about this research.
8. **Voluntary Participation:** Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer. Refusal to take part in or withdrawing from this study will involve no penalty or loss of benefits you would receive otherwise.

You must be 18 years of age or older to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below. Please keep one copy for your records.

Do you agree that the interview can be audio-recorded? YES NO

Do you give permission for portions of this interview to be directly quoted in publications/presentations? YES NO

Participant Signature

Date

Person Obtaining Consent

Date

VITA

SUZANNE M. HICKEY

EDUCATION

Doctor of Philosophy, Higher Education May 2012
The Pennsylvania State University, University Park, PA

Master of Arts, Student Personnel Administration May 2002
New York University, New York, NY

Bachelor of Arts, East Asian Studies May 1998
Gettysburg College, Gettysburg, PA

PROFESSIONAL EXPERIENCE

Supplemental Instruction Supervisor-Project Assistant 2009-2010
Penn State Learning
The Pennsylvania State University, University Park, PA

Academic Trainer 2009-2010
Morgan Academic Support Center for Student-Athletes
The Pennsylvania State University, University Park, PA

Study Enhancement Session Monitor 2008-2010
Morgan Academic Support Center for Student-Athletes
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Graduate Research Assistant 2006-2009
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